SOUVENIR
NOTES
BIBLE STUDENTS' CONVENTIONS
1911
DEDICATION

To the King of Kings and Lord of Lords

IN THE INTEREST OF
HIS CONSECRATED SAINTS, WAITING FOR THE ADOPTION,

This Work is Dedicated

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

"Wherein He hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fulness of the times He might gather together in one all things, under Christ,"—Eph. 3: 4, 5, 9; 1: 8-10.
The TRANS-CONTINENTAL SPECIAL
EQUIPMENT OF THE SPECIAL
Your brother in the One Hope,
A.M. Saphire.
Yours in the comradiship of the service of our Master.

M. F. Idell
Combined Board Elders and Deacons, San Francisco and Oakland, International Bible Students Association

1. L. B. Lott, Oakland  
2. F. H. Driscoll, Oakland  
3. C. W. Gerrie, San Francisco  
4. M. C. Starr, Oakland  
5. T. L. Armstrong, Oakland  
6. R. E. Morgan, San Francisco  
7. K. F. Koets, Oakland  
8. H. M. Fitch, Oakland  
9. D. L. Banta, San Francisco  
10. W. L. Dimock, Oakland  
11. H. Schumacher, Oakland  
12. H. W. Knowlton, San Francisco  
13. G. H. Doliber, Oakland  
14. W. E. Abbott, San Francisco  
15. A. A. Peacock, Oakland  
17. Rob's Craig, Oakland  
18. Jos. Watson, San Francisco  
19. W. G. Barbour, San Francisco  
20. Ed. Wilborg, San Francisco  
21. Dr. J. A. Gardiner, Oakland  
22. W. G. Barbour, San Francisco
TRANSCONTINENTAL WAITERS & PORTERS

BRO. K.A. ORVIS & PAUL SWINGLE
80 AND 4 YRS OLD - NOT TOO OLD OR TOO YOUNG TO TAKE THE TRIP

THE WAGON USED IN THE PARADE
Foreword

Many small conventions have been held during the year 1911, but we were not permitted to attend all, and as interest especially centers around those in connection with the "Transcontinental Tour" and the "General Convention," at Mountain Lake Park, Maryland, we therefore make a partial yet quite extensive report of only these conventions.

Early in the year Pastor Russell laid out a route that would take him to many of the principal cities in the United States and Canada on an eight thousand mile tour, where he was to be the principal speaker at conventions at these places, under the auspices of the INTERNATIONAL BIBLE STUDENTS' ASSOCIATION.

Upon learning of the proposed tour, we asked Pastor Russell if he would have any objection to our getting up a party with a special train, to accompany him, and if he would travel with us. He replied that he would have no objection, but that such an arrangement would enhance his pleasure, and that he would be glad to travel with the party. Arrangements were therefore made.

Some people might be inclined to inquire as to why any should desire to accompany Pastor Russell on such a trip, any more than some other man. Our reason was, we have FAITH that the Lord has returned, that He is the CHIEF REAPER in this "Harvest," that He has been supervising the work, for now about thirty-seven years, and that HE has placed Pastor Russell in charge of the work this side the vail. We are glad therefore to recognize him as "that servant," spoken of by the Lord; glad to recognize that the work he is doing is the work the Lord has appointed him to do, and we are glad to co-operate with him and be associated with him as much as possible.

Many have thought what a grand thing it would have been to have made one of the convention tours with the Apostle Paul. Well, this was considered an opportunity of traveling with "a Paul"—one who is doing a work in this end of the Gospel age, similar to the work the Apostle did at the beginning of the age.

There was still another reason for making the trip and that was, to receive the pleasure and profit from being associated with so many of "like precious faith" for over a month, and also the privilege and pleasure of fellowship with friends along the way, giving and receiving blessings. It was considered that the fellowship would be a rich inheritance for all the coming years.

The same reason also applied to those attending the General Convention at Mountain Lake Park, Maryland. All who appreciated their privileges, and were permitted to enjoy either the Transcontinental Tour or the General Convention, or both, were richly blessed.

You may desire to loan this book to others, therefore DO NOT MUTILATE THE REPORT by removing the pictures.

SEE SPECIAL NOTICE at the back regarding extra copies of the pictures, etc.
Trans-Continental Tour, June 9 to July 12, 1911

PASTOR RUSSELL

And Special Train of International Bible Students

NEVER in the history of the world has anything taken place similar to the wonderful Trans-continental Tour. Occasionally we hear of some minister or evangelist undertaking some trip with perhaps a quartet of singers or some other assistants, but never has a body of one hundred and seventy-five Bible Students accompanied a minister on an eight thousand mile tour. This, however, is what really occurred on this Transcontinental Tour. They came from all walks of life, and from various parts of the United States, Canada, and some from Scotland. Neither did they travel as paid delegates, nor were their expenses paid by any society.

Special Train

Arrangements were accordingly made to charter an entire vestibuled train of eight cars for the period of thirty-two days, from the time we left Chicago until we returned. The cars, therefore, were at our disposal at all times, for eating, sleeping, etc., making practically a "hotel on wheels."

The equipment consisted of: One Compartment-parlor Observation car, two Standard Pullman sleeping-cars, four Tourist Pullman sleeping-cars and a baggage car, and at times two and three engines. In order to get an idea as to the length of an eight-car train, we suggest that, sometime when a passenger train is speeding by, you count the number of cars, and you will readily be convinced that our Transcontinental Special was no small affair.

When the trip was brought to the attention of the friends, many thought they would not be able to stand it, that they were too old, that the train would be uncomfortable, etc. Others expected to see the party return all worn out and looking like a lot of walking skeletons, but the reverse was the case, and many actually put on flesh. This was due to the comforts of travel en-route and plenty of good, wholesome food.

Many of the friends have never traveled on such a train, and again as our trains are quite different from those in the foreign countries, we herewith give a brief description. We believe that all of these things are of the Lord and that He has arranged for them so that the Harvest message might go forth with a rush and magnitude never before known or required.

Compartment-Parlor Observation Car

This car is a Standard Pullman Sleeping car, with a different interior arrangement, having several compartments occupying about two-thirds of the car. Each compartment is a private room with running water and private toilet in each compartment. Each compartment also has in it a double seat, same as a section in a regular Standard sleeper, which at night is converted into two double berths, upper and lower. The remaining third of the car is arranged as a parlor, having easy chairs instead of the ordinary seats. The windows in this car are also larger, giving one a better view of the scenery. The platform of this car is much larger than that on other cars, and is provided with chairs, so that those desiring may sit out in the open and enjoy the passing sights. This type of car is always attached to the rear of a train, thus permitting the largest view possible.

The Compartment Observation car is the "living room" on a train—the place to lounge, to read, to chat, to view the scenery, to relax, and rest. For travel-comfort it surpasses any other form of coach in use. It makes the journey a pleasant diversion.

The cost of these compartments is, of course, more than for other accommodations, but they are especially desirable for those who may not be strong physically. Their compartment being a private room, they can retire at any time they please, be quiet and by themselves, and if sensitive to draughts, they can regulate the air to suit their own needs, while in the other cars the ventilation must be arranged to accommodate all in the car.

As the party traveled as one family, all were equally privileged to use the parlor and observation platform, the use of these not being restricted to those occupying the compartments.

Standard Pullman Sleepers

These cars are so well known that little description is necessary. While in some respects being similar to Tourist cars, they differ materially in other respects, being heavier built and much more elaborately finished. The upholstery is usually in heavy plush, while the woodwork is of various kinds of beautiful wood, highly finished and embellished with graceful carvings. The wash-rooms in these Standard sleepers are much more commodious, and for this reason are very convenient when a number of people occupy a car. Their appointments are of excellent quality. Many prefer to pay the difference in price and use these cars for a long trip.

Tourist Sleepers

These cars are Pullman, sixteen-section (each section containing a lower and upper berth) Sleeping cars, of the latest pattern for tourists who make long trips. They are wide vestibuled, and mounted on Pullman Standard four-wheeled trucks and are lighted with Pintech gas. The interior woodwork is highly polished birch. Their carpets, curtains and bedding are of good quality. These cars will be found to be clean and comfortable for a journey across the continent. Each car has a porter in attendance, with all the linen necessary for making up the berths at night, and this linen is the same as that provided for the purpose on the Standard sleepers. Each car is provided with an adjustable table for each section.
Prophecy Fulfilled

"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 greatly increased."—Daniel 12:4.

We were surely fulfilling prophecy on this trip of eight thousand miles of running to and fro. In days of old, when travel was by ox-team, daylight was the only time in which men and women had leisure to contemplate the continuous and weary weeks spent in making the trip.

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

From the windows of the flying train we gazed on shifting panoramas of mountain and valley, fertile field and thriving town, desert, agricultural village and rich mining camps—all in the brief space that steam requires to link the sister cities of the West.

Behind the ox-team on the old trail came the lumbering prairie schooner, guarded before and behind, and on both sides by riflemen; bearing beneath its curtains the precious freight of wives and children who followed the hardy pioneers to the West. To-day, over the same trail, roll the well-lighted, comfortable cushioned cars—hotels on wheels, bearing the wanderer in comfort, through a land, the like of which exists nowhere on earth.

An air of quiet luxury pervades every overland train, yet nothing is at the expense of safety, displaying feats of engineering which once had been deemed impossible. Roadbed and signal stations are so combined as to provide the greatest efficiency of which the human mind is capable in caring for the thousands who ride behind the iron horses.

While others ride behind these steel racers, and think it all come about because of their own special enlightenment, we recognize that it is expressly for this to carry the message of glad tidings, as the Prophet says in Isaiah 52:7:

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

The Start

The beginning of this wonderful trip, which is now a matter of history, was really on July 9th, when Pastor Russell and a few with him left Brooklyn. The main party, however, assembled at Chicago, where the special train was made up, and we left on the tenth, meeting Pastor Russell and the others at the morning of the eleventh at St. Louis, Mo.

For two or three days before we left Chicago, the friends who were to make up the party, came from various directions, six coming from no less a distance than Glasgow, Scotland.

Newspaper Reports

The special train left Chicago at ten o’clock Saturday night, June 10th, from the Dearborn and Polk Street Station, via the Western Railroad, which is held for keeping up their train schedule between Chicago and St. Louis. It was a night run of 286 miles.

This tour was one of such magnitude that the papers all along the route wrote up column after column of news items concerning Pastor Russell and the Truth in general. We will give a number of extracts from various papers and they will be found scattered throughout the Report.

Commenting on the trip, The Brooklyn Citizen said:

Pastor Russell’s Trip

Bible Students Accompany Him on Long Evangelistic Campaign

"Pastor Russell, of Brooklyn Tabernacle, began last Friday what is believed to be the greatest and most extensive evangelistic campaign ever undertaken. The schedule, as outlined by the International Bible Students' Association, arranges for a chain of religious conventions from the Atlantic to the Pacific Coast, extending over a great belt of nearly 9,000 miles.

A special train composed of eight cars of Bible students, running on their own time, left Chicago Saturday night to meet the train at St. Louis. The unusual feature of the trip is that the busy work of the day is Indianapolis, St. Louis, Kansas City, Wichita, Pueblo, Colorado Springs, Denver, Salt Lake City, Los Angeles, San Francisco, Sacramento, Portland, Tacoma, Seattle, Victoria, Calgary, Winnipeg, Duluth and Toronto. In each of these cities, the largest and best auditoriums obtainable for convention purposes have been secured. Pastor Russell being the principal speaker at each point.

Some of the principal points to be touched by Pastor Russell and party on this tour, at which special programs have been arranged for from one to five days by the local committees of the International Bible Students' Association, are the following: Indianapolis, St. Louis, Kansas City, Wichita, Pueblo, Colo- rado Springs, Denver, Salt Lake City, Los Angeles, San Francisco, Sacramento, Portland, Tacoma, Seattle, Victoria, Calgary, Winnipeg, Duluth and Toronto. In each of these cities, the largest and best auditoriums obtainable for convention purposes have been secured, Pastor Russell being the principal speaker at each point.

Dr. L. W. Jones, of Chicago, is in charge of the special train, having devised the feature of the campaign and completed all the arrangements. A marked peculiarity of the movement is that none of the party are said to be traveling as "paid delegates," but that all are footing their own expenses in connection with the entire expedition. The thousands who are expected to attend the various conventions along the route will also come at their own expense, as is customary of the International Bible Students' Association everywher. Money is a matter that is rarely mentioned, and no collection is ever taken up at any of the meetings which are held under its auspices."

We arrived on time, and prepared to enjoy the two days' convention, which we report in part as follows:
Address of Welcome by Brother Horace E. Hollister, Chairman

IT IS our pleasant task, as chairman of the local committee and as spokesman for Pastor Russell, at his request, to bid you welcome to St. Louis. It is a pleasant task, although it is a hard one, because it is difficult to find words to express our heart's sentiments in the matter. We have learned, however, as the Lord indicated it was necessary to learn, to say with all our heart and being, "Blessed is he that cometh in the name of the Lord"—in the name of Jehovah. It is in his name you come, and in his name we bid you welcome—welcome to our hearts, welcome to our city, as far as we are able to make you welcome, welcome to this convention. And what a wonderful thing it is to come in the name of the Lord! What a breadth of meaning there is in that expression—to come in the name of the Lord, to be baptized into the name of the Lord, into the name of the Father, and the Son, and the Holy Spirit. It means into his Wisdom, into his Justice, into his Love, and into his Power, because that is the significance of the Scriptural expression, "The name of Jehovah." So we feel it is in his name, and under the influence and guidance of his spirit that you have come, and it is, we hope, under the guidance of the same spirit that we have made such preparations as we have been able to make for your coming, and have untied our endeavors to send forth the notice of Brother Russell's coming and discourse to the public, to the Hebrews, and to the friends. And it is with this breadth that we bid you welcome—that you are here to express the Wisdom, the Love, and the Power, and the Justice, of the heavenly Father, in all that you do and say.

We are unitedly here in the name of the Lord just to the extent that we have been able to grow and develop into that character likeness of our heavenly Father, which is the goal of all our ambitions and strivings to be like God. So, beloved, we bid you a hearty welcome.

Praise and Testimony Meeting

BROTHER HOLLISTER then announced the program for the two days convention, following which there was a prayer, praise and testimony meeting led by Brother Hoeverel of the St. Louis class. We are able to report a few of the testimonies in brief.

"I love to tell the story
Of gracious heavenly love;
How Jesus left his glory,
That wondrous love to prove,
I love to tell the story,
Because I know it's true;
It satisfies my longings,
As nothing else would do."

BROTHER HOEVEREL: The old, old story will be the subject of our meeting. There is no special subject chosen and there does not need to be any. All we need to do is to look at the expression of your faces, to see God's love and love for the brethren. I am sure we can all tell the story along that line.

A BROTHER: I love to tell the story because it has done so much for me; that is the reason I like to tell it now. I do not think the story is told enough to the children going to school. I can look back to my school days and see the time when my eyes were blinded. I am so thankful now that my eyes are open. Back in my school days the love of Jesus was talked to me very much like the Santa Claus story. But the love of Washington was a real thing. So in my early day I could follow the footsteps of Washington and try to be a soldier. I am thankful now that I want to be a soldier—soldier of the Lord. Let us all hold up to the world and to our children the example of Jesus.

A BROTHER: The old, old story gets sweeter all the time, and I thank him for his great kindness that he has called me out of darkness into his marvelous light, and I know he is able to complete the work he has begun in me. And I know I do love him so much, I have so much faith and confidence in him, and trust him day by day, and I think he will guide us day by day in our dear Master's footsteps, if we will only trust him and have faith and confidence in him. And I thank him so much for his great kindness and the privilege he has given us that we could be with you dear friends here to hear the testimony of the brethren, and this good old story over and over again.

A BROTHER: I am glad for the privilege of joining with the others in telling this wonderful story. I have been trying to tell it for a good many years but every time I tell it, it is fresh and new and sweeter than ever before. I bless the name of the Lord that I was brought to see it and to rejoice in it, and I am rejoicing to be one of your number here this morning. My heart is filled with gratitude that I have this privilege. I want you to know that I may prove myself worthy of so high a privilege and be able to accomplish something in studying the knowledge of this wonderful love that has done so much for me.

A BROTHER: I am glad I am here, not only in person, but also in spirit. Each testimony given is the sentiment of my heart. I am so glad the Lord has arranged that I could go on this trip. I never thought I could, but some how or other, the Lord has arranged it. The same way with the High Calling. I can hardly see why the Father should choose me, but I am glad he has. And I am impressed with the hymn that says,

" Streams of favor never ceasing,
Call for notes of heartfelt praise."

A BROTHER: We were just singing about the old story; then sometimes we sing, "The half has never been told." We realize that now since we have come to realize God's love, that even the half has never been told as far as we can see it. And what was told before we could not see. As a brother has said, there was much talking but they did not see anything. There was not any love in the story we used to sing about, and that we used to hear about. But now, thank God, we can say; "God is Love." Now, thank God, we can see that the other half will be by and by, and by and told and we will hear it if we make our calling and election sure. And then the other half, and the whole of it by and by, will be told to the world of mankind, and they shall all know the Lord from the least unto the greatest of them. Praise the Lord!
Sister Minna Edgar of Glasgow, Scotland

IT gives me much joy, dear brothers and sisters, to be here. I am one of a little party who has come all the way from Glasgow, a distance of 4,000 miles, to be with you. The love of the brethren was the drawing power. I hesitated at first to undertake the long journey across the Atlantic. But at last I am a very bad sailor. A suggestion made by our dear Brother Dr. Jones of Chicago decided me to venture. He suggested that some might be inclined to hold back from the long, try the "hold-all" is far from being overmuch the comforts of the journey. It was merely the thought of possible discomforts which hindered my decision, but whenever I decided to keep my "old goat" under, then the Lord opened up the way and cleared the other difficulties out of my path. Now that I am here, I am the privilege of enjoying fellowship with so many dear brothers and sisters on this side of the water is well worth all the distressing sea-sickness I endured on the voyage. My prayer all along has been that my love for the brethren may increase as we journey together through the States and Canada.

I am charged with a very special message from a dear sister in Glasgow, one whose name is well known to many of you—Aunt Sarah. The world calls her "Missie Ferrie", but we, who know her, consider even "Sister Ferrie" to be too formal for her; our love is more satisfied by the endearing name, "Aunt Sarah." As she could not come with us on this long trip she begged me to carry her love and "oceans of love" across to you and to all the dear friends we should meet. She desires me to tell you, if possible, this message at every testimony meeting. Her love for you is so great that I am sure you will bear with me while in her stead, I endeavor to express her message.

Aunt Sarah has two favorite texts, one of which she calls "the holdall." I am not informed whether that traveling convenience is familiar in the States. It is a kind of "grip," which we use in our country for carrying our overcoats, umbrellas, traveling rugs, etc., and into which as a last resource, we squeeze everything we have forgotten to pack into our trunks or suitcases—hence the name, "holdall." The text called by Aunt Sarah, "Ah! but it is in Romans 8:28, which says no traveler in the narrow way can possibly do without. It reads, "We know that all things work together for good to them that love God, to them that are called according to his purpose." This text can hold every experience the Christian has in life. No matter what trial, disappointment, or suffering may come, the Lord's pilgrims can put it into this large spiritual "holdall," and by faith rest assured that such experience will indeed work for his good. Many a time, with glowing face, Aunt Sarah exhorts us to put all our difficulties into this grand "hold-all," and prove the truth of its precious promise.

The other favorite text is Psalm 37:4—"Delight thyself also in the Lord, and he shall give thee the desires of thy heart." Aunt Sarah rejoices to testify that the dear Lord has abundantly fulfilled that promise to her. She has many desires both small and great, and the Lord keeps on giving these to her, while she continues to delight herself in him. She ever finds fresh stimulus to her faith in "watching unto prayer" to see in what manner the loving Father will grant each desire. She often calls on others to watch with her and thus share in the blessing. By way of illustration I shall tell you of one of her desires, and of how the Lord granted it.

Long ago while she was in the nominal system, she used to buy little tracts in lots of a dozen and distribute them, hoping thereby to convert souls. At times the good work seemed slow, and she would sigh wistfully: "Oh, if only an old lady would die and leave me money to buy tracts! What I want is hundreds, not dozens, to give away!" Some time later she had come into the light of present Truth, Brother Russell offered through the "Watch Tower" to supply as many copies of the pamphlet, "The Bible versus Evolution," as the brethren might desire for distribution at the close of the year. At that time I was in Glasgow, a very small class, but our "desire" was large. With bated breath we asked for no less than 30,000 of the pamphlets and gave directions for them to be sent to Aunt Sarah's shop (store). That was an eventful day when these 30,000 of booklets were delivered! The packages had burst in transit, and the carriers had been obliged to put the pamphlets into large sacks. Sack after sack was carried into the "wee back-shop in the Cowcaddens," till there was barely room for Aunt Sarah to turn herself! Her gratitude to the Lord was unbounded, and overflowed in exuberant ejaculations of delight. To think that at last those earnest desires, which had been so long affiliated, not in hundreds but literally in thousands! And not in London, Edinburgh, or Glasgow, but in well-bound booklets! But, above all, to think that these thousands of substantial brochures, supplied freely without the payment of a cent, were full of that glorious Truth which would comfort many weary hearts! Oh! What a difference between these and the former poor "milk and water" leaflets, often poisonous slanders, because of so much error! Besides all this, Aunt Sarah had now a company of brothers and sisters, as eager as herself, ready to assist her in giving out the glorious life-giving message. "Dwelling down all around us," as the Lord said, "too!" Aunt Sarah remarked when relating her tale of gladness to dear Brother Russell, who during a visit to Glasgow some time afterward, kindly and lovingly called on her, in her "wee back-shop"—"to think that, after all, no old lady was required to die in order to leave me money to buy these tracts!" But Brother Russell smilingly reminded her that the reason the Truth is now so freely and abundantly dispensed is due to the fact that the "Old Lady," the old "Mother" had received her death sentence in the year 1875.

Brother McKeague of Glasgow, Scotland

I AM pleased to reiterate what Sister Edgar has just said in regard to the love that binds us in Glasgow as well as in London. And as we reflect on the fact that the more we have of Jesus coming to us and filling us, the more we love and the more we desire to bring others to him, the more fact of us coming so far proves that it is the one bond that unites us all. I think that you gave the key note to that when you spoke about the old, old story. You see how attractive the old story is to those in the old country and across in this, and we are pleased to find that when we do come across here, there is no difference, there is no reserve, no ice, as we have seen it so very much in the world. Now I would like very much, if it is appropriate at the present time, to convey the sentiments of the Glasgow brethren to the churches as we go along, as we have been asked to do. Their sentiments you will find in the fourteenth chapter of Exodus, the thirteenth verse, in the words of Moses when he said to the children of Israel at a very important time in their career: "Stand still and see the salvation of our God." We remember when we take into consideration all the incidents that attended the children of Israel at that time, there was the Red Sea before them, there was the Egyptians behind them, there was danger on all sides of them. But then had come to his extremity and now was God's opportunity to show himself, as expressed in the words of Moses, "Stand still." It was now God that was going to deliver. And now we have come to the time the command to the church is to stand still, quiet ye like men, be strong. And we feel that we as the systems go on, we are to be to us in the Old Testament a light and a lamp, a light to us in the Old Testament a light and a lamp, as we come to one another the sentiments expressed by the Glasgow church!

A BROTHER: I did not expect to be here, never-the-less, by the grace of God. I am here. I wish to add to my testimony to those who have already given theirs. I do love the old, old story and have had the privilege of selling the books for seven years. On this western trip, some of those we expected to be with us are not here, and some we did not expect at all are with us; so beyond the veil it might be the same way. Perhaps some of we have been looking for will be missing, and some we never thought of will be there. The Lord help us that we may hear the "Well done" at the end of our course.

3:00 p.m.—Public meeting, addressed by Pastor Russell. Subject "The Hereafter."

The subject of "The Hereafter" was used by Pastor Russell at all the public services, so it will be reported but once, and then in connection with the public service at Vancouver, B. C.

7:30 p.m.—Public meeting, addressed by Pastor Russell, especially to the Hebrews, "Zionism, the hope of the world." It is said that about 40,000 Jews reside in St. Louis. Although this meeting had been especially advertised for the Jews, on account of the opposition from certain quarters, only about 150 Jews were in attendance.
Discourse by Brother A. I. Ritchie. Subject: “BAPTISM”
June 12, 1911, 9.00 a.m.

ALL Christians believe in baptism of some kind, but there is some difference of opinion to what is baptism, and as to how it should be administered. This morning it is not my purpose to discuss the whole matter of baptism, because that would take a very long time, and it would take into consideration the whole of Christian living.

When the Lord began his ministry, he began it by being baptized, and he said when he went away that his Apostles were to preach the Word in all the world for a witness and that they were to baptize those who believed. When the Apostles were baptizing, Peter and John were present, and they wanted to know what he meant that he should be saved. Saint Paul says, “Believe and be baptized and thou shalt be saved, and thy house.”

Now what constitutes baptism? In the sixth chapter of Romans we have a short discussion on baptism. Beginning with the first verse to get the connection, we read:

“Shall we say then? Shall we continue in sin, that grace may abound?”

“God forbid. How shall we, that are dead to sin, live any longer therein?”

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”

Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

Some people who endeavor to practice immerson believe that we should immerse for the remission or washing away of sins. Now without going very extensively into that John’s baptism was, I might direct your attention to the chapter of Matthew, beginning with the fifth verse: “Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.” Then he says a little further on, in the eleventh verse, “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I: whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit, and with fire.”

Now John’s baptism was a baptism unto repentance, and it was a baptism for the Jews only and those Jews were under covenant relationship with God but they were constantly sinning against that covenant and constantly sinning against the law which was the basis of that covenant.

In Romans 5:19, we read that the law entered that sin might abound. When the law entered, it did not bring justification to the Jews because they were not able to keep the law and thus gained what the law had brought it brought an added penalty upon them. When the time for setting up the spiritual phase of the kingdom came, those Israelites indeed who loved the covenant, who loved the Lord, and desired to serve Him, and sought after righteousness, could get the benefit of Christ’s perfect life and his keeping of the law by being baptized. And in the remission of sins against the covenant; if they could stand in that covenant relationship to God without sin they could be transferred over into Christ; but they had all sinned and before they could be transferred to Christ, or become members of the spiritual phase of the kingdom, and be Israelites indeed without sin, Israelites indeed against whom were charged no sins or transgressions of the law, they had to become free from those sins.

When the Lord Jesus came to John to be baptized, John know ing that the Lord Jesus had no sins, knowing that he was holy, harmless, undefiled, and separated unto God, and the Spirit said, “I need to be baptized by you, and you come to me?”

When did he come to be baptized for? Not for the washing away of sins. He came without sin and offered himself for baptism. Now those who were baptized for the washing away of sins were not Gentiles. It was never offered to the Gentiles. You remember that when Cornelius was baptized there was no suggestion of washing away sins at all. When Cornelius was baptized he was baptized into the baptism of Christ. He had already believed in the Lord Jesus Christ. He was already a devout man, seeking for a knowledge of God, feeling after God if happily might find him. Now when Paul was baptized, he was baptized for the washing away of his sins. We find in the twenty-second chapter of Acts, sixteenth verse, these words: “And now why talkest thou? Rise and be baptized and wash away thy sins, calling on the name of the Lord.” Now this is probably the last account we have of anyone being baptized for the washing away of sins. Afterwards those who were baptized were baptized for the forgiveness of sins.

Now the Lord Jesus Christ was the first one who was baptized with the Christian’s baptism. There could be none others before him. When he was baptized it was not for the washing away of sins, because he had no sins to be washed away. If we follow in his footsteps and offer ourselves in baptism, it is not for the washing away of sins, but it is to be identified with him. It is a moment where the heart is cancelled that we follow in his footsteps. The Christian’s baptism is a baptism into Christ. And as we read in the sixth chapter of Romans, it is not merely a rite, it is not an outward sign at all. The real and true baptism is described in the fifth chapter of Romans, where Paul says, “We are justified by faith, by belief in Christ, not justified by works, but having believed in the Lord Jesus Christ we pass from death unto life.” Then he says that we who have been justified freely and come into peace with God, realize we have peace, and that God’s grace abounds, and say would it not be wise and right to follow in the footsteps of William with faith in Lord Jesus Christ, in a measure to rule in our lives, presuming on God’s grace that he would add grace for all sins we should commit? Nohow shall we who are dead to sin, live any longer therein? In the tenth verse of the same chapter we read how Christ died to sin, in that he was crucified unto sin. We are alive through him who died and rose again for his own sins he died. He had no sin. We know he died for the sins of the world. The apostle also says that we are dead unto sin in the same way that Jesus died unto sin. We die unto sin. We do not die because of our sins, because we can die unto our own sins what a useless thing that would be. We are justified, for we were dead because of our own sins before that. We were born in death; death rested on us as soon as we came into the world. So before we could die unto sin we had to be freed from that death and have a measure of light. So after we are freed from the death that came on us in the beginning, incorporation down to us from Adam, and enter into a measure of light, then we can offer ourselves because of sin, the same as the Lord Jesus Christ did—not because of our own sins but on behalf of others sins. “How shall we, that are dead to sin, live any longer therein.”

In translating from the Greek into English, the prepositions are very frequently supplied, and you can supply to, or of, or from, or by, with. Those who translated in this case, not understanding the subject of baptism very thoroughly, supplied the word “to.” Those who do not understand the real meaning of baptism would have difficulty in getting the proper thought from the word. When the word “to” is used in Greek in mind when they use in that word “to.” But if we say, now shall we who have died on account of sin, or because of sin—supplying any of those prepositions, it makes it plainer, and we can harmonize it very readily with the other Scriptures.

Then he goes on to say, “Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?” And now the process of our coming to the Lord is something like this: In the first place sin came into the world by one man, and death by sin, and death passed upon all men. All were born under the penalty of sin. Then the only way we can get into harmony with God or have any right to live, is by belief. “He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.”—John 5:24. Then when we have accepted Christ we receive justification unto life, unto the right of life, and believing ourselves to be in him in whom our wills are immersed into his will. From that time forward the old nature, the old desires, the old will, the old ego, as it were, has ceased to exist and a new one has taken its place—new desires, new purposes in life; the new man, the new creature, begins to take possession. So then the new life comes through Christ. Immersion into water illustrates the burial, and coming up out of the water signifies arising to a new life, a new purpose. From that time forward we do not guide our own lives. If we are fully in Christ we are to take his word and his directions, and the will of Christ is to be our will. So you see we are immersed into Christ’s or into God’s will.

When the Lord Jesus Christ began his ministry, he did not say, I come now to keep the law, or to do much beyond the law. He did not stipulate what he came to do at all, except that he came to do the Father’s will. He says, “As in the volume of the book
it is written of me, Lo, I come to do thy will, O God." Not only the law, but all things that might be written in addition to the law, all the types and shadows and so on, which might refer to him. He did not understand it all until after he had consecrated himself to God. He might not have been able to do them. Now, as Jesus was in the world, so are we. We are his ambassadors, representatives. We are his followers. Those who would be pleasing to God in the Gospel Age must follow in his footsteps. And the first thing we do after receiving justification is to prove our new birth to the Lord’s will. Now the fullness of the Lord’s Kingdom is illustrated at the beginning of his Christian life. When he was baptized, the Spirit led him out in the wilderness to think over the matter, to study out how he could do the Lord’s will. After forty days he was tempted, and very, very strong temptations of the tempter came to him, and he had to reply to all of the temptations. He had to reply to himself at all. In each case he was tempted, “It is written.” In each case he replied from the Lord’s word, from the Bible. It happened in each case that he replied from the book of Deuteronomy.

And I have heard it said that the book of Deuteronomy was the first book he read; the higher critics attacked and tried to destroy. I do not know if that is a fact, but if it is true it is very suggestive as to the course of higher criticism. Satan was badly worsted out of that same book when he attacked the Lord Jesus. If it is true the book of Deuteronomy is the first book he attacked and tried to destroy, it seemed he was trying to get at the book when the Lord was not here in person to look after it. But it illustrates this: In the beginning of his thoughts for himself, and Eve for herself. They decided for themselves apart from God’s law. They were in the Garden with Eve and Jesus. When he was tempted, although he knew more than Adam did, he had known the Father and remembered him, and although he had the benefit of all the four thousand years’ experience of the human race to guide him when Satan tempted him, he did not presume to reply to it at all; he had no will but the Father’s will; he had desired to shine as a teacher, no desire to go out and start on that course by himself at all. He said, "It is written this way; I must do so and so, and I am going to do it." Satan tried him along three different lines, and finally said to himself, "This man has no need of nothing but God, who is his Father, and he could take any thing else but the Bible." So Satan left him for a season, it says. If there had come a time in our Lord’s ministry that he decided to think for himself, Satan would have been right at his elbow to tempt him again. That is the way Satan set a clue for us. When he came to be tempted, he said, "I must do thy will, O God; I rejoice to do thy will; thy law is written in my heart." The prophecies which indicate the Lord’s people as meditating on his law day and night, and his will being their will, and so on, would apply to the Lord Jesus, because he had no other will than God’s will. He had desired to do God’s work; to do thy will, O God; I rejoice to do thy will; thy law is written in my heart." The prophecies which indicate the Lord’s people as meditating on his law day and night, and his will being their will, and so on, would apply to the Lord Jesus, because he had no other will than God’s will. He had desired to do God’s work;

"And if the Father’s will—and when he saw this was going to be brought against him and to be hurled against the little church he would leave behind him, it made him sick at heart. He thought, how now they stand on something like this? And who is necessary it should take this form? And so prayed the Father three times that this particular phase of the temptation, or this particular phase of death, might be allowed to pass from him. The Father did not answer his prayer, and he said afterwards, "I could have asked the Father, and he could have given me twelve legions of angels to protect me, but then how could the Scriptures be fulfilled?" You see he was so continually imbued with the idea of the Scriptures being fulfilled in him that he was anxious to fulfill every portion of the Scriptures devotionally doing the Father’s will, and if the Scriptures indicated certain things as the Father’s will, he wanted to do them. If he had insisted on having protection, or in the use of his own power to evade arrest that night, we have no doubt whatever that Satan would have had an opportunity to tear him down. But he did not do that, but said, "Not my will, but thine, be done." There is a clue for each one of us who are desirous to serve the Lord. If we have no desires of our own exultation, or praise, or recommendation of mankind around us, then we will have no place where we can be tempted;

"If we would get free from temptation, we want to rejoin to do the Father’s will all the time, to seek his glory; as the Lord Jesus says, "I have glorified Thee on earth; I do all those things which are pleasing to the Father." He was God’s representative so much he could say to Philip, "He that hath seen me hath seen the Father." He that hath seen me has seen what he should see if the Father were to take flesh and dwell on earth. He would do the same as I have done. You would see exactly the same as you see now." Is that true of all of us? That ought to be true of us. We ought to be doing those things which the Lord would have done if he had been here. We ought to do the things the Lord Jesus had. When we began to serve the Lord we did it because we were seeking after righteousness. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." If we seek those things, we are able to get them, and from the desire to serve of all these Lord’s things we use little more and a little more of an understanding of his will. As Paul says, "We become enlightened by the understanding of God’s will." Instead of our own wills and desires being predominant, we have the desire for God’s way of doing things. As we follow on we draw closer and closer to Him and we find many things in our lives that are not consistent with pleasing God; there are many things we have to put out of our lives. Those things are not usually sins, but at first we do not see the necessity of putting away things that belong to the natural world. But if we will draw closer to God and get a better understanding of his will and his word and will, and learn more of what the Lord Jesus and the Apostles had to do to please the Father, to perform his will, we find it becomes harder and harder to obey him and be good citizens in the world at the same time. And find for ourselves that in this course, I will have to choose between serving God entirely and dividing my attention between God and the world. Then we come to the point of consecration. Then is the time we sit down and count the cost. Up to that time we have not been aware of the inventiveness of the evil one or the reason we were dividing our attention between two things. If you should take a field glass and try to focus one side to see things close at hand and the other side to see things away, the result would be you would not see anything very well out there. I say, "I am going to focus that glass so I can see things a long way off, heavenly things, you would focus both sides the same way, and use both of your eyes to look; and then you would see things clearly. So it is with those who desire to serve of all these Lord’s things. If this is the case, it is a point that cannot serve God and the world at the same time. The
4.45 p.m. Address by Pastor Russell. Subject: "OBEDIENCE"

WILL make my address very short, dear friends, and give you time to get back from your supper. I have in mind a subject that might be appropriate to us for a few moments of consideration. You will not be especially expected to think of me and of me? What is the testing matter in God's sight? We might view the subject from various standpoints, and something might be said from them all, but to my understanding, there is just the one thing that covers all. We might say that God desires us to have a great deal of meekness, a great deal of gentleness, a great deal of patience, a great deal of longsuffering, a great deal of brotherly kindness, and a great deal of love in general. And we might lay stress upon one or another of those, and they are all very proper, and be especially expected by dear friends and brethren. But I think that what is a Christian's privilege; but when we think of what God is requiring of the Church, there is one thing that I believe covers the entire matter, and if you and I see that one thing it will help us in all that we do and all our thinking along those lines.

We ask ourselves what was it that Jesus specially did, what quality was it that Jesus specially developed? What was it that the Father saw in him that was well pleasing? By what process did he gain a great prize and come off a conqueror? What was it that he did? What was it in all his experiences that he learned? The Bible answers that he learned Obedience by the things which he suffered. And I understand, dear brothers and sisters, what we have specially to learn is Obedience. Now I would like to impress that thought in my mind and in the minds of all who are present. God would have Obedience come to this present day member, and was thirty years of age, and presented himself at Jordan in consecration to do the Father's will, what did he say? Lo, I come to do thy will, O God.—I have come here to be obedient to your will, whatever your will is, in things great or small, difficulties and in the Lord's sight. In order to do this we have to exert the will power that we have. We cannot afford to daily or cannot afford to lose the high ground with the things that we do; then our life must be drawn into our Christian experience and we must make use of everything that comes to us to praise the Lord.

Now, as we go along, the Lord reveals to us more and more of his will, reveals to us why certain things must be done, why it is he is not converting the world now, why it is that we are separate from the world and they cannot understand us, and that it is his purpose to bless the families of the earth, and we will have a share in that if we prove our loyalty to him in this life, if we prove our complete desire to honor him and obtain righteousness—those things become plain to us as we go farther onward. And even in this life our consecration is not something that should make us long-faced, sad, or sorrowful. The Lord's people who have learned what it is to have God's favor, and to have just justification that brings the peace which passeth understanding, are the ones who should rejoice, and Paul exhorts them to rejoice. And I think we will find that the experience. I know at different conventions where I have been, I never saw so many people looking free from care as there were at those conventions. In the city of New York, as I go across from New York to Brooklyn, back and forth, I often think how little pleasure the world has, how little real satisfaction and comfort they have. Almost every one of them has a sad look on his face as if he were being driven forward by some unseen power—nothing satisfactory at all, no real pleasure, no real satisfaction. But the Lord's people, because they have committed their way unto him, it is not that they have to think for themselves, but he has made his Lord, are freed from this sorrow and anxiety and uncertainty; their way is certain and their end is certain. He who hath begun a good work in them is able to complete it.

This morning we have some who desire to indicate their consecration by water immersion. They desire to be immersed, not for the washing away of sins, but because they have washed away all impurities in the Lord Jesus Christ. After having their sins washed away, they have decided to consecrate their lives to serve the Lord and glorify his name as much as possible, and having done that, they desire to illustrate that fact by water immersion.

At the conclusion of Brother Ritchie's discourse, Pastor Russell took the platform and addressed the candidates for immersion briefly, whereupon all proceeded to the Christian Church near by where seventeen brethren and sixteen sisters were immersed.
Q U E S T I O N 1. — P l e a s e g i v e y o u r i n t e r p r e t a t i o n o f t h e p a r a b l e o f t h e u n j u s t s t r a w e r , r e f e r r e d t o i n t h e s i x t e e n t h c h a p t e r o f S t . L u k e ’ s G o s p e l ?

A n s w e r .— T h e L o r d g a v e t h i s p a r a b l e i n t h e h e a r i n g s o f h i s d i c i p l e s , a n d a l s o i n t h e h e a r i n g o f t h e P h i l i s t i e s . F o r s o o n t h e a s s o c i a t e d w i t h t h e b a d s t r a w e r , w h o h a d b e e n s e n d e d t o a s s i s t a n d t h o s e c a r e s g o o d s h a d b e e n i n t r u s e d w i t h a l l t h e r e s p o n s i b i l i t y a n d p r i v i l e g e t h a t b e l o n g e d t o s t a w e r s o f o l d e n t i m e s . A n d e v e n o l d e n t i m e s w a s t h o r o u g h l y a u t h o r i z e d t o d o w n t h e t h i n g s j u s t t h e s a m e a s t h e m a s t e r h i m s e l f w o u l d h a v e d o n e ; h e r e p r e s e n t e d t h e m a s t e r , f u l l y a n d c o m p l e t e l y . T h i s u n j u s t s t r a w e r h a d b e e n r e p o r t e d t o h i s m a s t e r a s h a v i n g a s s e n t o u t o f d o w n t h e j u s t i c e s s t a t e m e n t , h a v i n g b e e n u n j u s t a n d n o t s a t i f i c a t o r y . A n d h e u n d e r s t o o d t h a t h e w a s t o b e c a l l e d t o a c c o u n t f o r t h e i n j u s t i c e s o f t h e p a s t , a n d h e h a d r e p o r t e d t h a t h e w a s p a s s i n g o v e r t h e n e c e s s a r y s t a t e m e n t . T h e m a s t e r w o u l d g i v e g o o d u s e o f t h e t i m e I h a v e l e f t t h e o p p o r t u n i t y t h a t i s t o m e . S o c a l l e d h i s m a s t e r ’ s d e b t o r s , a n d s a i d , “ H o w m u c h d o y o u o w e ? ”

“ V e r y w e l l . I w i l l d i s c o u n t t h a t , m a k e i t l e s s . I h a v e t h e a u t h o r i t y t o d o t h i s ; I a m s t i l l s t e w a r d . ”

“ I f h e h a d w a i t e d u n t i l h e w a s p u t o u t o f t h e s t e w a r d s h i p h e c o u l d n o t h a v e r e d u c e d t h e b i l l , b u t h e r e d u c e d t h e b i l l . A n d t h e n h e c a s h e d e n t r e a r e n , " w h a t d o y o u o w e ? "

“ W e l l , I o w e s o a n d s o . ”

“ W e l l v e r y w e l l , c u t i t d o w n . ”

“ A n d h e s o d i c e d w i t h s o m e o f t h o s e w h o w e r e d e b t o r s t o h i s m a s t e r , s a i d , " T h a t i s c u n n i n g , w i s e s t r a t e g e t h a t I h a v e . " S h e w a s t h a t I w a s a b o u t a l l t h e t h i n g s w h i c h h a d m a d e g o o d u s e o f h i s t i m e t o ‘ f e a t h e r h i s n e s t ’ a n d m a k e t h i n g s r i g h t , s o t h a t w h e n h e w o u l d b e p u t o u t o f t h e s t e w a r d s h i p , h e w o u l d h a v e s o m e f r i e n d s a m o n g t h o s e p e o p l e ; b e c a u s e h e d i d t h e m k i n d n e s s a n d r e d u c e d t h e i r a c c o u n t s , t h e y w o u l d t h i n k v e r y k i n d l y t o w a r d h i m . ”

H i s m a s t e r c o m m a n d e d h i m . A n d t h e n
PUBLIC QUESTION MEETING BROTHER RUSSELL

Now Jesus was telling them that the end of their age was at hand, and whatever they had been doing in the past, the time was here when they ought to be making friends instead of turning the people against them; they should be coming into the sympathy of the people instead of casting off the masses of the people saying, "You are sinners, we would not eat with you, or have anything to do with you." They should have been sympathetic, and trying to help the people, and saying, "Do the best you can; this law of God is a perfect law, and no man can keep it absolutely, but comes in and try to do the best you can and God's blessing will be with you." They would have been more sensitive to the consequences of what they should do in view of the fact they were about to be put out of the stewardship. The law dispensation was about to come to an end, and if they realized things were tottering toward an end, that is one reason why they should have been more hospitable to the people, that the sympathy of the people was sympathetic with the people. But turning to his disciples, he gave a lesson to them, and to you and me, saying, "make to yourselves friends with the mammon of unrighteousness, You have some of what may be termed the mammon of unrighteousness in your possession, or in the possession of the truth, prized by the world in this present time, and wherever you can use earthly blessings, money, influence or anything else, to make friends, do so; do not try to make enemies out of the people in general. The very lesson that you as my disciples should have it is, if you want to see the people, do not want to bring, as my disciples, my message to all the people possible. Therefore, use every other thing as subordinate to this that you may have more power and influence and accomplish more good along this line. Count your earthly interests as secondary in the kingdom of God: if by your earthly interests, by your hundreds, by your thousands, you can thus increase your influence and ability to serve the Lord and righteousness, be very glad of the opportunity. You are to seek, in the first place, chiefly, the kingdom of God, and his righteousness, and the things of the soul; and lessened earthly interests, lessened earthly interests, to God to take care of, and do not worship mammon, do not worship money, do not worship earthly interests, but worship God and his righteousness, and these things will take care of themselves.

Question 2.—What is meant by the perfect man in the text which says, "I will all come to the unity of the faith and to the knowledge of the Son of God, and to a perfect man." Answer.—What perfect man? How could we all come to the fulness of the perfect man? This is the perfect man that the Apostle frequently refers to; as, for instance, in the third chapter of Acts we read, Moses truly said to your fathers, a prophet shall the Lord, your God raise up unto you, from amongst your brethren. That prophet, that great teacher, is the Messiah. That is the prophets, the revelation of the Message which Jesus has been raising up that Messiah, raising up that great Prophet, that great Priest, that great King, that great Judge, that great Man in this larger sense, in which we sometimes use the word "Moses"—that is, the great man. And the Messianic idea is this is the Apostle's thought when he says that the hand cannot say to the foot, I have no need of you, nor the eye to the hand, I have no need of you, for every member of the body is necessary. What body? This great man. Why is God raising up a great man? The great body is the great man, the figure which the members are referred to the church—Jesus the head and the church, his body. This is the great Messiah that God has been raising up for now eighteen hundred and more years—raising up from amongst your brethren. This is the Messiah of whom Moses spake, saying, "Who shall raise up a prophet from amongst you, like unto me?" Shall the Lord raise up unto you that God raise up unto you." He did not say that it would take eighteen hundred years to raise him up, but it has taken the eighteen hundred years, and he is not completely raised up yet. So the Apostle in this text is telling us that when our Lord ascended on high, he said, among other things, he promised, what is written in the Old Testament Scriptures; to some he gave apostles and some prophets, and some evangelists, etc., for the work of the ministry. What is that? For the work of the service. What service? The service of the word of the truth, the service of the body of Christ. For what purpose and how long? Until we all come—until by the processes of the preaching of the Gospel and all of this work that these gifts were given to forward and to carry out—until we all come, even the last member shall come. Into the body, the body of that glorious body that glorious man that is to have dominion of the world as God represented.

An this is the same man Saint Paul refers to again when he says that God took some from the Jews and some from the Gentiles and of the twin making a new man; thus making peace or thus balancing each other. And Gent man of the early members of this man were taken from the Jewish nation and then also some from the Gentiles. So this one great man of which Jesus is the head, is to be composed of Jews and Gentiles by nature who, during the thousand years of Messiah's reign, will reign gloriously and carry out all the glorious projects which the heavenly Father caused to be written in the Old Testament Scriptures and of which also the Apostles and our Lord spoke.

Question 3.—"And I have put the number of them which were sealed there were 114,000 of all the tribes of the children of Israel." Does this mean that this is all there will be saved? Answer.—No, there are some to be saved that are not sealed. To our understanding, that 114,000 exactly corresponds to this number, and we have just a little question. God is raising up the great man, this anti-type of Messiah, has had the process of raising him up—or, in other words, this 114,000, the spiritual seed of Abraham, of whom the Apostle Paul says, "If ye be Christ's, then are ye Abraham's seed and heirs, according to promise." The promise is of the seed of Abraham, and therefore the stars of heaven in contrast with the earthly seed of Abraham which will be as the sand of the sea, and which eventually will include all nations, peoples, kindreds and tongues; as it is written of Abraham, "I have constituted thee a father of many nations, of the seed of Abraham." Therefore, the 114,000 is simply the right answer of what God has promised, and that God has done out of the tribe of Judah, the descendants of Abraham, through the Messiah, the seed of Abraham which will be a blessing to the world. So also we have the 114,000, who are the sons of the church of the first birth, the spiritual seed of Abraham, and the 114,000 are the sons of the flesh birth, who will be saved. Therefore, this is the right answer, the right number of the people who will be saved, and therefore it is a sign that that number of spiritual seed of Abraham, the 114,000, is the right number. And therefore, as the 114,000 themselves, and those of other nations, who are the children of the first birth, of the carnal birth, are saved, then the number of the seed of Abraham, both spiritual and carnal, will be great, and the number of the 114,000 will be great also. And then we also find that the two together will make the great work.
constitutes a regiment, and the government would say, "Fill up
to all those regiments." They might start a recruiting office
here in St. Louis, and the men that would be recruited in St. Louis
might go to fill up a New York regiment, or a Pennsylvania
regiment, as the case might be. Now just so God is filling up
this church, he might fill it out through the branches of the
bushes. Thus first, and these various tribes of Israel were counted as having so
many apportioned to each, and when they got as many as were fit
and ready to be sealed in this way, then they were filled out from
amongst Gentiles. So the Apostle Paul, in Romans 11, says,
you know that the call of God is eternal. So will Israel, and the
Gentiles, and the last time there will be never another one added to it; there
will neither be one short nor one too many; and just as soon as that is accomplished, then would come, you see, the glorification of this 144,000 as the spiritual kingdom and then would come the
church, the worship of the Lamb. [All Israel shall be blessed, all Israel shall be
saved, all Israel shall be brought back into divine favor, and harmony, and through Israel, then the blessing shall extend to all the nations, for the due time for scattering the blessings of God amongst mankind will have come; the time will have come for the blessing of all the families of the
earth through natural Israel," under this superior and spiritual
Israel, the 144,000. And that 144,000 are composed of those who have been Jews, English, Irish, Welsh, and all others. So
then instead of this 144,000 being the end, or completion of the manhood of the man, it is only the beginning of the work of the
Holy One. This is the special salvation, this is the elect class, this is the
Messiah class of which Jesus is the head—and it merely means a
beginning. Following that will go out a general salvation for mankind at large. But these are saved to the heavenly glory and glory of
salvation. They were sealed not only as a reward and opportunity of salvation in the flesh, coming to human perfection and to ever-
lasting life as human beings and to a full restored earthly dominion
—all that was lost in Eden to be restored through that great
Messiah.

Question 4.—If the wise and foolish virgins represented the Little
Flock and the Great Company, how is it that the Great Company
got in to serve at the marriage of the Lamb after the door is shut and
the bridegroom says, "I never knew you"?

Answer.—I would advise the questioner to read that chapter of
symbolism which deals with this particular parable in an
extended manner. You will get it much more satisfactorily than I can hope to answer it here in the time at our disposal.
I could merely say that this parable of the wise and foolish virgins
is applied to the end of this age—not to the entire age, but to the end
of the age. It is a warning to Israel in that time to be ready to
gather his Bride Class, the wise virgins will go in to the wedding
with the Lord. They had the light, they had the blessing, and after
all of them have gone in the door to the wedding, the door to the Bride Class, will be closed; and then we read that the other
class that was called wise and foolish were not admitted. These
classes were virgins, and "virgins" stand here for pure, or that
which is in harmony with God. We are not to suppose these foolish virgins went to eternal torment because they did not have
the oil, and we are not to suppose that go to say some terrible end
because they do not get in to the marriage. It is a great privilege
to get into the marriage, it is a wonderful privilege to become
members of the Bride, the Lamb's wife, only the more than conquerers will get that blessing; then this other class that were
overcharged, those virgins, take this light, they are to examine and get the light, to get the oil—what happens to them? Here we read that after the wise virgins had gone in these foolish virgins having gone to buy oil, and finally getting the oil, getting the light, getting the information, become wise the foolish virgins are to get their light. Now that the light is
shut, the full number, the complete number of the select had
gone in, and there could not be any more come in as the elect.
Whatever would come to those would be outside of that special
privilege of joint heathship with Christ. They are not to go with
to that class, but they will be obliged to prove their loyalty by passing through the great time of trouble and symbolically washing their robes and making
them white. When the Lord says, "I never knew you," the
transform or change that is given shall not be in the day when, when the great change comes, I do not recognize you. That is
to say he recognizes only the one class as his Bride Class, he
cannot recognize these others as his Bride Class, because they were
not worthy pictures. The worthy pictures in the Scriptures show us
that they are to come in and be associated with the Bride Class.
The classes in the Bride Class, co-laboring and co-operating with them; as, for instance, we read in, I believe, the forty-sixth Psalm, where we
have a picture given us of the Bride Class, that the Bride is all
glorious within; she shall be brought before the King in raiment of
fine needlework of gold. Then the virgins, her companions
that follow her, shall also be brought in before the King.

Question 5.—Has our Lord his robes of glory and beauty on at the
time of his death?

Answer.—The thought in the questioner's mind, I presume, is
drawn from the type of the High Priest. You will remember that the High Priest when he made atonement on the Day of
Atonement had on white linen garments; and in those white linen
garments he did the sacrificing and the offering of the blood, and
then the blood covered the offerings and having made an atonement
for sin, he came and washed his hands and put on white linen
armor—garments of glory and beauty. In other words, all through the
year the High Priest wore his garments of glory and beauty, but
on the Day of Atonement he took off these and wore the white
linen garments. To the question, then, is, that the High Priest has not yet put on the garments of glory and beauty. Of course it is all a figure of speech, but the thought is,
these garments of beauty represent our Lord's manifestations—
the High Priest manifested as the one who is qualified and
authorized of God to bless the people. This has not yet taken
place. Why not? Because the antitypical Day of Atonement
is not yet finished. How do we know it is not finished? Because
some of the church, the body of Christ, are still to fill up that
which is behind of the afflictions of Christ. And this filling up will fill all the others, and only then will we see the glorification of the
High Priest, therefore, as sacrificer is still in progress, and he
does not put on the glory and beauty of his high office until he
shall have fully finished the sacrificing work; and until the last
member of the body of Christ has suffered with him, the sacrificer
will not put on the glory and beauty of his high office. And the
glory will begin; as the Scriptures say, "If we suffer with him, we shall reign with him." And then, you remember, we read also that the prophets of old and the angels desired to know things and to see things by the Spirit in the
seasons, respecting the sufferings of Messiah and the glory that
would follow. While the suffering of this Messiah class is not
yet at an end, the offering of the Day of Atonement is not yet finished, therefore the High Priest has not put on his garments of
beauty,represented the office of the sacrificing priest, and he shall rule and bless and begin the Messianic reign.

Question 6.—In Revelation we read about the four winds of heaven
being held by four angels that they should not blow upon the
earth nor hurt the trees and grass, etc. What do we understand
those winds to signify and how soon may we expect them to be let
loose?

Answer.—It is a symbolic expression, of course, dear friends.
All the book of Revelation is symbolic. The four winds we
understand to represent the completeness, as we speak of a
square as being complete, and as the four corners of the earth;
and again we speak of north, south, east and west, thus giving
the four corners of the earth, figuratively. And it is represented
that angels you see held these four winds. Well, certain winds are represented in symbolic language as being false
doctrines—as, for instance,"be not carried about by every wind
doctrine." Here false doctrines are symbolically spoken of,
which carry about some that are unstable, that do not understand
the divine plan; they never get settled as to what anything means, because they have never had a right understand-
ing of the matter. They have never had the solidifying
influence of the truth upon them. Then again winds are used to
represent the power of the spirit of the world, and our war and
trouble and confusion. And four winds let loose would represent
a whirlwind, you see, as the four would come together; and so
the Scriptures represent that in the end of this age, the time of
trouble that will come on the earth will be as a whirlwind from
north, south, east and west. Now let us take the idea of wind
of trouble? I will remind you that Satan is said to be the
prince of the power of the air, and otherwise he is said to be the
prince of demons. These powers of the air, we believe, are the
representative of Satan, and the Scriptures put them in the
wind of trouble. So, then, you see, when the winds become
too strong, the powers of the air become too strong, and the
prince of evil will commence to have a great struggle with God.

Our thought is that this text of Scripture has reference to this same power of the air, the same fallen angels, and the breaking loose or letting loose of these from
restaurant means that the time will come when God will no longer restrain these evil spirits, and that there will be a great time of trouble come upon mankind as a consequence of their being permitted to interfere with the human race. We cannot doubt that certain spirits that worked havoc back in the days of our Lord Jesus Christ, the law binder, could be still alive, and we cannot doubt they would do the same to-day if they were permitted. Evidently, to my mind, the fallen angels have been restrained for all these centuries. The wind has not yet been allowed to blow, the great storm which they willingly would bring upon the earth, and a time of trouble will ensue unless such as never was since there was a nation. Jesus says, "Neither will there ever be again such a time."

**Question 7.** — Will the church be awakened in the divine nature or on the spirit plane corresponding to angels, as our Lord was, and then at the marriage feast? Turned, the discussion followed the line that the church would be awakened in the divine nature. Jesus says, "Neither will there ever be again such a time."

**Answer.** — The person who asked this question knows more about it, apparently, than I do. How does he know that our Lord was raised on the spirit plane without the divine nature? I do not know anything of the kind. I believe that our Lord was raised from the dead to the divine nature — put to death in the flesh, and raised to life in the spirit. It was not the resurrection of the body, but the resurrection of his spirit. It was the resurrection of the divinity of the divine nature. Do not understand me to mean that he was the Father. It seems as though we get our minds so twisted, and our language so is danger of being twisted in our poor hearts, that we will not make these matters simple enough. Understand me to believe, and to teach, that when our Lord was the heavenly Father and never will be the heavenly Father. Understand me to say, with the Bible, that as the head of the woman is the man, so the head of the church is Christ, and the head of Christ is God. This is the natural order of the matter. But this doctrine of the trinity which has got into people’s minds confuses and blinds all their thinking powers. So then our Lord was raised from the dead to the glory of the Father — not to be a part of the Father, but to share in the Father’s glory — glory, honor, and immortality. This is the reason God made this covenant by the Apostle’s statement in respect to the resurrection of the church (1 Cor. 15), "Sown in dishonor, raised in glory, sown in weakness, raised in power, sown an animal body and raised a spiritual body;" and he goes on to say, "For this corruption must put on incorruption, immortality;" and evidently from the structure of the sentence he is saying that the resurrection moment is the moment of immortality, the divine nature.

**Question 8.** — In the twenty-fourth chapter of Matthew, Christ tells his disciples of many signs of his second coming, and in the third verse of the chapter he says, "This generation shall not pass till all these things be fulfilled." How can this be reconciled with the belief that his second coming has not yet occurred?

**Answer.** — A full answer of this will be found in the fourth volume of Scripture Studies. If my memory serves me right, there are about eighty pages on that subject, and anyone interested would do well to study it very carefully. Briefly answering the question as it is here, we would say that Jesus in the narrative carries the mind of his hearers down from the day in which they were to the time when these things will happen, and when these will happen, and these, and so on, pointing clear down to the end of the age, and then indicating that the generation that would see these signs down in the end of the age would not have fully passed away before the consummation of this age. Not the generation he was talking to, surely, but the generation respecting which he was talking, the generation that would see these things. It is understood that the generation would not pass away, it would not be a long enough time to pass away, than a generation from the time certain things would be seen until the full consummation of the age.

**Question 9.** — Why did Moses choose the form of a serpent in lifting up a serpent for the children of Israel in the wilderness?

**Answer.** — He chose it because he was obedient to God, and God said for him to do it.

**Question 19.** — *Was Jesus as a man immersed into Moses?*

**Answer.** — The whole nation of Israel was immersed into Moses. Moses became the mediator or representative of the whole Jewish nation and the whole Jewish nation was immersed into him when they passed through the Red Sea, the cloud overhauling and the sea on either side. This was their immersion in Moses. Of course since Christ belonged to the Jewish nation, he was immersed into Moses, he was responsible to Moses, he was responsible to the law of Moses, and responsible to every feature of the law just as much as any other Jew was, exactly — no more, no less. The difference between him and other Jews was the same as the difference between him and the Gentiles. He was perfect and all the race of mankind are imperfect. He could keep the law and none of the rest of mankind could keep the law. He could keep the law because he was the Mediator of the new covenant. We cannot keep that great law that Moses gave because we are all imperfect, hence our need of one to make up for our deficiency.

**Question 11.** — Did all the Apostles and Israelites indeed receive a water immersion, either John’s or our symbolic immersion?

**Answer.** — We know about the Apostle Paul, that he received water baptism, but he did not receive water baptism in the same sense that converted Jews and Gentiles had. For example, Jews and Gentiles had different conditions for the Jews. The Jews, by virtue of the law covenant which applied to them only and not to the Gentiles, were already in relationship with God and when Jesus therefore would believe in Christ, Christ, so far as his mind would be concerned, took the place of Moses, instead of Moses to that one who was a Jew and who believed in Jesus. And if he as a Jew was already in Moses, then as a Jew, when he had recognized Christ as the antitypical Moses, he was a sinner in the antitypical Moses, as a sinner. Therefore he did not need the same kind of baptism as Christ. By our will we would need, and none of the Jews did have such a baptism at that time. The baptism that the Jews observed was a symbolic washing away of their defilements, as Jews. That is to say, it was a washing away of their flesh, coming back into harmony with the divine law and putting away the filth of the flesh. John did not preach the baptism that you and I observe now. He preached a baptism especially for the Jews, especially for the circumcised,Repentance, immersion, and be baptized. Did he say be baptized into Christ? Oh, no, they were never baptized into Moses. But, repent and be baptized and wash away your sins. What sins did they wash away? Why all the defilements of the Mosaic covenant, except for those that had been cleansed of their flesh, coming back into harmony with the divine law and putting away the filth of the flesh. So all the Jews stood in a peculiar condition, different from any others. The Gentiles, however, were totally unknown to God; it was necessary that they should be brought into relationship with him. As long as they were not to go into Moses and be transferred from Moses to Christ, they were no longer directly by faith and faith and obedience into Christ direct, instead of going through the law as well as such as you. I am not sure that I make this plain. It would take at least an hour to discuss baptism. If there is any question on this point I will entertain it, but if you are all clear, I need not go further into the matter.

**Question 18.** — Was John’s baptism for the remission of avoidable or unavoidable sins against their law covenant?

**Answer.** — It was for the remission of avoidable sins, gross sins, and the godly Jews were not intended nor expected to come to John to be baptized. It was for the sinner class — for all classes not only avoiding them being put out of harmony with God. He said, "Now come, if you want to get ready, say to me, 'I desire to get into the kingdom of the kingdom, and try to keep the law the best you are able and take the water immersion, accepting this as a sign of your putting away sin and starting a new course of life. This is all that baptism meant to the Jews. That was not a regular institution. It was a peculiar thing that belonged just to the end of the age, and John tried there to especially prepare people by this preaching of holiness..."
and putting away of sin for the Messiah; for the testimony is that if they believed John they would have believed Jesus. If they disbelieved John and disregarded what he said, and were not careful to come back into harmony with God, and become as holy as they were able to do, then they were not in a condition to receive the message God had to give.

Question (from the audience)—Was it not only proselytes of the commonwealth of Israel who were baptized? Was not the question asked of John, “Thy baptism was it sent from heaven, or from thee”?—It is only proselytes to the Jewish faith that were baptized.

I think you are mistaken in your statement.

Pastor Russell.—Pardon me, brother, if you have asked me a question, I have been unable to follow you and see what it is.

Question (from the audience)—Was there any command to the Jews from Jehovah to be baptized?

Answer.—I have just said there was nothing in law whatever. What John did was something special for the occasion, that they might be free from guilt and free from sin, which he said would be if they came in the same water that he and the disciples drank and were baptized. What he said, they would have been ready and would have believed him. John’s was a special message, a special baptism for a special purpose, and not such a matter as contemplated getting outsiders in, for he did not assume to get anyone in. When Jesus came to John he knew what he was doing. He had never been a disciple of John. He was separate from sinners. John objected and said, “Not so, Lord. If either one of us should be baptized, if either one of us is a sinner, I am the one, not you, and you should baptize me rather than I should baptize you.” But Jesus did not baptize John and he did not baptize anyone but those who came to him. He said merely, “John, suffer it to be so now; I will not explain to you why.” Now we may know the why. Jesus did not have any sins to wash away, therefore it should not be as our friend has suggested, that this is an example for all sinners, that they shall wash away their sins by baptizing. It was an example for Jesus to wash away his sins to wash away their sins? The answer we have to make is that what Jesus did is something new, and peculiar and special, different from anything that John had done at that time, before or after. He performed something that John did not understand. Jesus was laying down the foundation for a new order of things and by his baptism he was symbolizing not the putting away of the filth of the flesh, not the putting away of sin, for he had no sin, but he was symbolizing the full consecration of his whole body and soul and spirit. And as he thus laid down the picture, by a baptism into death, not by washing away of sins but by baptism into death, as Paul says, so all believers whose sins are forgiven are privileged to be baptized into death with him, because they have no sins to be washed away, but they are to be baptized into death, as Paul declares in the first chapter of Romans, “So many of us as were baptized into Jesus Christ, into this glorious body of the Messiah, of which he is the head—so many of us as were baptized into Jesus Christ, were baptized into his death—not baptized for the remission of sins, not baptized for sin, not baptized for sin, but baptized for death.” And as many of us as were baptized into death with Christ, giving up our wills to do the will of the Father, even unto death, as he did—so many of us as take this position, the Scriptures tell us it is pleasing in God’s sight, and that we should symbolize this matter, symbolize the consecration, by a water immersion as Jesus symbolized his consecration by a water immersion. So we will follow his example.

Question.—Explain the parable of the Rich Man and Lazarus.

Answer.—First of all we must prove that it is a parable, because so many dear friends believe that it is not a parable, but the story of what actually took place. There was a certain rich man, and it does not say, “this is a parable.” We agree to all of that; we must therefore prove it is a parable. And in order to prove it is a parable, it is necessary to show that if interpreted as a literal statement, it would be bad for the story, and anything that would be an absurdity to interpret literally, we would be bound to look upon it as a parable and seek to find some parabolic interpretation. That this would be an absurdity if taken literally, note this. It’s not said that the rich man was a bad man. It is said, “The rich man also died, and was in torments.” And the poor man, “And Abraham said to the son of Abraham, ‘Father Abraham, have mercy on me.’” We do not read that this rich man was a bad man, or profane, or anything of the kind, merely that he was rich and fared sumptuously every day. Abraham is very rich. Our heavenly Father is very rich. It is not poverty, merely that makes goodness, is it? And our Lord is rich and for our sake became poor. It is not said that there were riches merely, mean wretchedness. We do not read that this rich man was a bad man, or profane, or anything of the kind, merely that he was rich and fared sumptuously every day—at three or four good square meals each day, and wore purple linens; that was his crime: whatever it was was connected with that matter somehow. Now to say that any man would have to be roasted to all eternity because he wore purple or because he wore fine linen, and had plenty to eat, and because he was very rich, would not be rational.

Then take the poor man. There is nothing said about his being a particularly good poor man, nor that he prayed a great deal—not a suggestion about his ever praying; he was simply a poor man and he lay at the rich man’s gate, and he was full of sores, and the dogs came along and licked up the sores that fell from the rich man’s table, and he was carried by the messengers to Abraham’s bosom. Now to take that literally would be also absurd. It would be mean, in the first place, that the only reason that would make Abraham say, “Father Abraham, have mercy on me’—why, he was a man who had laid at some rich man’s gate. That would not take you and me in—at least would not take me in, for I never had any dogs lick my sores, and I never ate crumbs, etc. So you see it would be an absurdity. Besides, if Abraham’s bosom only had two or three lusty looking cows, and you took that literally, that would be like that, trying to get them into his bosom. If it is literal at all, the whole thing is literal, and if it is symbolic at all, the whole thing is symbolic. Therefore we say without any question, this is a parable, because to take it literally would be to involve ourselves in anomalies of absurdity.

When we take it as a parable it is a very beautiful one, very consistent with all the Word of God, from first to last.

That rich man who fared sumptuously was the Jewish nation: he fared sumptuously upon the gracious promises of God’s Word. All of those precious promises of God’s Word, for the nation’s being, for the nation’s progress beyond his temporal dry to the Gentiles, except all the families of the earth were to be blessed through the Jews. All the precious promises belonged to Israel, then he had a purple robe. Purple has always been a symbol of royalty. In olden times the robe of the high priest had the divine kingdom or Thocracy established in their nation, and although the crown had been taken off in Zedekiah’s day, God had promised that he would give it in due time to him whose right it was, and that Messiah should be of the stock of David. So that was the purple robe, that purple robe that Jesus had on. And they had fine linen. What does fine linen symbolize? It symbolizes righteousness, purity. Fine linen in the Scriptures represents righteousness. Where did they get righteousness? Where did they get more righteousness than the Gentiles had? What was it that in God’s eyes the Jewish nation was? It was righteousness. He made a special arrangement by which the offering of certain sacrifices year by year, each year, the nation was clothed with righteousness for a year. At the end of the year they had a new Atonement day, and made fresh sacrifices for sins, and then their righteousness was renewed for another year, in this national manner. So that this rich man, this Jewish nation, at the time our Lord uttered these words, had all of these conditions fulfilled. He had more than he could appropriately of God’s promises in the meats and drinks and all the things of his life, and yet he was without the law—all of those things. A change came—he died; he died to all those blessings. Did he? Yes. Does everybody agree to that? Yes. Do the Jews also agree? They do. They know they are not enjoying the blessings they formally had. They know the terms of the treaty. They have been in the condition of divine favor in which they were before. Where are they now? As a nation they are still dead. As a nation they are still in hades—oblivion. You cannot find any Jewish nation, in the proper sense of that term, that has any real government, has gone to hades, to the tomb. Will it be resurrected? Oh yes, the Jewish nation will be resurrected, as we tried to show last night. Zionism is the forerunner of the resurrection of this Jewish nation. Whatever goes into hades must come out. That is the very thought of hades. It means a temporary stopping place from which the person or thing will come out. So when the Jewish nation is said to have gone to hades, it implies that that nation will have a resurrection, or come out as a nation from that hades, or hades condition. But while the nation is under that condition, the people in the nation were not. Many of these hundreds of years. They are very much alive people today. There is no more alive people in the whole world than the Jews are, and they have some of that very suffering that is pictured there in that parable at the hands of the Christians. One of the things that were thinking they were Christians had persecuted the Jews, and they have had the tribulation that is there symbolically pictured. And they have desired that the Gentiles might cool their tongues. Was that fulfilled? It was not. When we take this one illustration in your day and mine. Not long ago when President Roosevelt was in office, the Jews of the United States got up a monster petition asking President Roosevelt, after he had had some good interchange with the Russian nation, if he would not use the kind offices of the United States and his own personal influence with the government of Russia to bring about some cessation of the severe persecutions against the Jews in Russia—
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"Do something to cool our parched tongue" is the very thought. "Give us at least a drop of cold water." President Roosevelt could not do it. Just so in the parable. We read that the drop of water was denied. President Roosevelt said that he would like very much to do something in response to this invitation. He was in the heart of the Mitchel mine, but the Jewish newspaper attempt to criticise a foreign nation with which we are at peace, and to dictate to them any policy they must pursue in their own government. So the poor Jew could not even get that little bit of help. That is exactly the truth of this parable. We go on to show that the time will come when the Jews will come out of that time of trouble. It merely leaves it there in the trouble.

The parable speaks about five brethren. Who would be they? We answer that while all twelve of the tribes were represented at this time, yet the major portion belonged to the tribes of Judah and Benjamin. These two mainly constituted the rich man. The other tribes were mainly scattered around in Greece, Rome, Asia Minor, etc., and the question here is raised to show that God's dealing with the Jews that were scattered abroad amongst the Gentiles was exactly the same as his dealing with the people in Palestine. For the answer is, "They have Moses and the prophets, let them hear them. If they do not hear them, then they must take the consequences." Who have Moses and the prophets? The heathen? No, the heathen never did have the prophets; it was getting his people in need of the prophets that they could hear them? Only this Jewish nation, only this rich man and his brethren—two tribes, and the other ten tribes. Two tribes represented in the one rich man, and the other ten represented in the five brethren. You see they make the one, so to say, show the right or the wrong of the five brethren.

We have seen the rich man, now how about Lazarus? Let us see where he comes in. Lazarus was that poor man in the parable who lay at the rich man's gate, desiring to be fed with some of the crumbs that fell from the rich man's table. What class was that? That was the poor. Yes, they were some godly Gentiles. I remind you of some of them in the Scripture. You remember in the new testament there is mentioned a centurian, and they besought Jesus that he would heal the centurian's servant; they said, "He is a godly man, and he has built up my church and my people;" and Jesus healed the servant. He desired to have some of their favors. Yet he knew they belonged to the Jewish nation, they were not his; he was an outsider. I remind you of Cornelius, of whom we read that he served God daily, prayed always, gave much alms to the people, and revered God. A prayer in man, wasn't he? Yes. Yet none of his praying and none of his almsgiving came up to God. God did not accept any of that. It is, to speak, like the incense that rose so high and could not go any higher because he was a Gentile. What difference did that make? Because there was not the same accord to the one nation of Israel. When God said, "Ye only have I known [recognized] all the families of the earth."

The parable speaks there of Israel and the special privileges and blessings belonging to that people. We are both under the ordinance of partition, or separation, between the Jew and the Gentile. The wall was built out just three and one half years after the cross, just as soon as that particular period of special favor to the Jew was over, the Gentiles came in to have just the same favor as the Jews—no more, no less. And when Paul was among the Gentiles he said he sent to Cornelius and said, "Now Cornelius, your prayers and your alms are come up before me." Why not before? They could not raise any higher, but now the special favor for Israel having passed, your prayers and your alms are come up before me as a memorial. Send now to Peter, he comes to tell you. Now the time comes he will tell you words which shall be to the saving of thyself and thy house; and you will come into fellowship with me then; when Peter came he preached Christ to Cornelius. And Cornelius received his message and was blessed with the Holy Spirit, and had all the privileges and favors of the只剩的ʃe ʃe of the Jews who had heard and had accepted the Gospel received—

the Pentecostal blessings came on him also.

Now go back to the poor man lying at the rich man's gate. The thus this parable could be this Jesus is not to come into his kingdom that day. Why? No; he has not come into his kingdom also; yet; it is coming. "Let this be written for me when thou comest into thy kingdom." And what did Jesus mean when he said, in the Greek, "Amen"—so be it. Be it as you have asked it, namely; to be remembered when I came into my kingdom. I will be there; and I will remember you when I come into my kingdom. And I am sure that he will. But what about this day? That was put in in this way; "Verily, verily, I say unto you today"
this day that looks as though I had no kingdom, this day that looks as though I was a blasphemer against the great Creator, this day that looks as though I had neither friend on earth nor in heaven, this day in which I seem to be the most pitiful object in the world—nevertheless, I say unto thee this day, "Thou shalt be mine in Paradise."

Question 15.—If a man is saved by grace, can he be lost by anything that he can do?

Answer.—We have funny kinds of brains, dear friends, and we have to have sympathy with each other, too. I am not laughing at our dear brother’s question, and you are not, but I made me think how unsatisfactory our reasoning faculties are. The way in which we reason that God’s grace is in opposition to our will. He is making provision for our salvation. He is making provision for the salvation of every member of our race. Is not that grace? Is not that favor? Favor means grace and grace means favor. Is it a favor then that God has provided a way by which you and I may live, and everybody else may live, the death penalty, and may come back to eternal life and divine favor? Is not that a great blessing? Yes, indeed. Now then whoever shall be saved at any time will be saved by grace; but will God ever save any person against that person’s will, and co-operation? Never. Not one will ever be saved except as he accepts God’s favor and co-operates with the divine favor and blessing. So that God’s grace or favor provides a whole salvation, everything connected with it is provided, and then it is for you and me and each other person as we may accept it. We claim it for ourselves, and consequently it is not all we will or for ourselves, and then he receives the grace of God in vain and will not profit by it whatever.

Question 16.—Could Christ be a full and complete Savior if anything was required of man in either the heavenly or the earthly salvation?

Answer.—Why certainly he could be a complete Savior. Suppose now there were ten men here drowning in the water, and suppose I had life buoys with ropes on them, and threw them in and said, “See that?” Catch hold of that and I will pull you up! Catch hold! Catch hold! They were all invited to catch hold of the rope and then used the rope as means of salvation after he knows what it is, and has heard what was said, knows he is able to grasp the rope, and has hands to catch it with, has all the power to get hold of it and come up out of the water, if he rejects it, the person that has done this work has nevertheless been the Savior of all the class to whom he has offered it all, because if after they were thus saved in the sense of salvation or recovery being cast to them, then willfully rejected it, it is just as true as though they had jumped in the water after they were on top again.

Question 17.—What becomes of the people who die in their wickedness, or who have not come to a knowledge of the Lord?

Answer.—Well, dear friends, is it for one to die in his wickedness? Is it that does not die in his wickedness? Is there anybody in the whole world that is righteous? Do not the Scriptures say there is none righteous, no not one? Taking then the Scriptures and saying, we say that one who does not come into harmony with God, and who may thus be said to be saved now when they die, are this small class who have come to a knowledge of God, to an understanding of the divine favor and privilege, and who have made a full surrender of the self to the Lord, and been begotten of the Lord’s Holy Spirit to a newness of life. They have passed from death unto life and if they abide they are in a different condition from all the rest of the world. But all the rest of the world is in a dying condition, as they always have been.

Question 18.—Does wickedness constitute wickedness? It is not merely that element of wickedness which is in you, because you are born with that. We were born in sin, we were shaped in iniquity. In sin did our mothers conceive us. It is not wicked to be born that way, is it? You were born in an imperfect condition, but that wickedness which generally applied to viciousness on the part of the individual, something willful and obdurate in the person’s own character and disposition, some fighting against God, fighting against truth, and fighting against righteousness. This is the wickedness that comes into the soul with Christ now, and the eyes of his understanding are opened, and if then he becomes a wicked man, turning from the Lord into sin, as the Apostle Peter says, “Like a dog to his vomit, or like a sow to wallowing again in the mire of sin,” that wickedness is a vice that comes from God, and his death will be the second death from which there will be no recovery of any kind, at any time, by any means. He will be dead in the same sense as a brute beast that perisheth, as saith, Peter says. Now that only applies to the class that comes to the Lord now and has the bearing ear, is seeing eye, and begetting of the Spirit; it does not apply to anybody else. What about the world of mankind? Well, during the Millenial Age, during the Messianic Period, when the knowledge of the Lord will fill the earth and all mankind will have an opportunity of fully coming into the kingdom of Christ, God, the knowledge of good and evil, love sin, and hate righteousness—and more than that, any who do not love righteousness and hate sin—will be accounted worthy of dying the second death. There will be no further opportunity for them of any kind. So that God’s judgment is eternal, and righteousness is righteously and unhappily as well. Whether that righteousness that is obtained in the present time through faith, and by reckoned imputation of Christ’s merit, or whether it be the actual righteousness which the world may attain to during the thousand years of Christ’s reign, by grace and not by works, no man can get up out of that without either fasting or without either—whom ever sins against such a righteousness is a willful sinner, a malicious sinner, and will die the second death.

Question 19.—In the sixth volume of Scripture Studies we read that majority is not sufficient, but the jury rule should prevail in the choosing of elders in the church. Now if so, is not that the wisest course to pursue in electing deacons? And read there that the same order shall prevail in the choosing of both elders and deacons?

Answer.—In this matter we were not seeking to lay down a law; we would have no right to make a law; we were merely offering a suggestion on the subject. We believed would be a wise order. For instance, in a class if a bare majority were allowed to dictate the policy, there might be a very large minority, nearly as large as number in the majority, that would be wholly disinterested; and a majority of but one for instance, might rule supreme in a very unfair way; and if we could have the class try to arrange by its voting and should select elders as, if possible, to please and satisfy everyone in the class. Therefore, as far as possible, the mere majority rule should be ignored and as far as possible the so-called jury rule should obtain, so that we will have to do in the church as far as possible a unanimity of sentiment in the class should be obtained. It is not always possible to get the whole class to think just the same on the subject of who should be deacon or elder in a congregation, but whatever rule is observed would be, if properly appreciated and in respect to the elders. Whoever is elected for any service, the congregation should see to it that as far as possible they yield little points to each other where no principle is involved, so as to try to have everybody satisfied and pleased in those who will be the servants of the congregation.

Question (from the audience).—In case a person should receive within two or three votes of the seventy-five per cent, would it be wise to vote a second time on the person so as to bring the votes up to the number required to elect him?

Answer.—I would think there would be no objection to that, or even making it unanimous. What we have done is not that it is not a little extra matter, but to get the sentiment of the class and to have the full expression of the mind of the class. Anything that is merely a friction arrangement should be avoided as much as possible. If a class decided they would make a seventy-five per cent rule in their election, that would not be binding for another election, but it might be merely binding for that one time. If they choose the next time to have the same seventy-five per cent rule, and if someone came very near having it, but not quite, and it was moved to reconsider this vote and take it again, and it was found then to be larger than the amount decided upon, the class has a perfect right to regulate the matter as it pleases.

Question 19.—We read some place that no brother should assume public duties in the church as leader, teacher, representative, etc., without an election, even though ordered by his presiding officer. Is this also in the same place, the same thing. Now in the face of this, is it not wrong for our elders of the ecclesia to meet separate from the nineteen deacons and separate from the church and appoint a deacon as an elder, or teacher, or representative of the ecclesia to whom the Lord says must be occupied by a regularly ordained elder?

Answer.—In considering this question we should remember the Apostle's words and also the Scriptural Illustration given. We have the case of Stephen, you remember, in the book of Acts, and Stephen got a good chance to preach and he did not say, “Now Brother, I was not chosen an elder, and therefore I cannot say anything here,” but he went right ahead and preached, and the Lord blessed him a great deal, and he had a fine time. And he got the good mark of being the first Christian martyr next to his lord. Then let us remember...
ber what the Apostle says—"I will read a little between the lines here—he says that one who is a deacon and serves his position well and shows humility in his service, purchases to himself a good degree. That is to say, a good degree of liberty and of privilege, and of opportunity. In other words, the congregation had the convenience of any kind. It did not necessarily be subjected to the imperfections that belonged to the sinful race. But nothing of this kind could come in, because as soon as Jesus was a perfect man, at thirty years of age, he immediately presented his body without blemish. Then he gave up all his earthly rights, everything he could have asked for, be there voluntarily laid at the Father's feet—"Lo, I come to do thy will, O God; everything that is written in the Book, everything in the Holy Scriptures I am prepared to do"—"I was a deacon, a prominent service of the truth, in the manner that the deacons primarily would be chosen for some other kind of service, but they would be there as a sort of reserve supply, so that if there were an elder short for any service there would be a deacon, and a proper committee would look over the deacons and say, "Suppose we try that brother with such a meeting tonight," and then another time this committee might say, "Suppose we try that other deacon for the meeting tonight; we have need of someone for the night, try him." Thus they would be trying them to see to what extent they would have ability. Otherwise the deacons would have very little opportunity for ever attaining to anything, or for manifesting any ability they might possess in respect to the service of the Church, because there in the days of Natural Studies was not intended to be in conflict with that thought, for that is the thought we have always entertained, and which we believe to be the Scriptural one, and which is practised in Brooklyn and other places.

I am not sure that I understand the brother's point well, but this would be a better answer, perhaps more in common with his thought. I would not think it would be a proper thing that if the congregation choose just four or five as elders that these four or five men should then come in and select another one from amongst the deacons and make him practically an elder. I am not sure how I would think it a very proper thing; but not for him to be put in as an elder when the congregation did not put him in as an elder.

Question 20.—Do the elders of the ecclesia at Brooklyn appoint deacons to lead the classes without a congregation election as set forth, etc.

Answer.—This is supposed to be a pastoral work and not a work for the elders. One of the elders of the congregation at Brooklyn is charged with the responsibility of looking over the meetings and being an assistant to the pastor in that respect, and, with the pastor's consent, now and then a deacon is selected for this work, and other work. That is supposed to be the very object in electing a pastor, that he may have that supervision of the needs of the congregation and fill in here or there according as the need might be. But it would not be the thought there, or elsewhere, that anyone would be appointed permanently to a particular branch, unless chosen by the congregation as an elder. It would be merely a temporary matter to fill an emergency and to give the deacon an opportunity of being tried out.

Question 21.—Could the man Jesus, by obeying the law in every particular, live forever in an imperfect earth?

Answer.—If Jesus as the man had not consecrated his life, he would have made this full surrender symbolized by his baptism, he would have had all the human rights that belonged to the first Adam. Jesus would not only be the first Adam, but also the first human. Whatever, therefore, the first Adam had a right to and could have claimed of divine justice, Jesus could have claimed because he had taken the place of the first perfect man. What would that mean? He could have said, "Now, Father, I have no desire to transgress or to offended and I do keep your law, and now, according to your law, I am entitled to everlasting life. And it means I am entitled also to have things pretty nice. You gave Adam a perfect Eden and everything very nice there, and now I am looking around for what you have for me, because I keep your law and in nothing do I transgress." And then it would have been part of the Father's duty—shall I say it that way, duty—according to his own law, his own arrangement—it would have been part of the heavenly Father's duty to have provided some good suitable place, some Paradise, for Jesus where he would not have had the inconvenience of any kind. He would have been free from the imperfections that belonged to the sinful race. But nothing of this kind could come in, because just as soon as Jesus was a perfect man, at thirty years of age, he immediately presented his body without blemish. Then he gave up all his earthly rights, everything he could have asked for, be there voluntarily laid at the Father's feet—"Lo, I come to do thy will, O God; everything that is written in the Book, everything in the Holy Scriptures I am prepared to do"—"I was a deacon, a prominent service of the truth, in the manner that the deacons primarily would be chosen for some other kind of service, but they would be there as a sort of reserve supply, so that if there were an elder short for any service there would be a deacon, and a proper committee would look over the deacons and say, "Suppose we try that brother with such a meeting tonight," and then another time this committee might say, "Suppose we try that other deacon for the meeting tonight; we have need of someone for the night, try him." Thus they would be trying them to see to what extent they would have ability. Otherwise the deacons would have very little opportunity for ever attaining to anything, or for manifesting any ability they might possess in respect to the service of the Church, because there in the days of Natural Studies was not intended to be in conflict with that thought, for that is the thought we have always entertained, and which we believe to be the Scriptural one, and which is practised in Brooklyn and other places.

Now that is more than I know.

Question 25.—Was it recently intimate in the Watch Tower in regard to the Bible Class extension work that not less than six meetings be held in any one town. Would it be well to have six meetings in one place and in one town, and that the whole earth should have been perfect and not have been at all.

Answer.—No, I answer, if no people come out, I would not continue the meetings. Never hold a meeting if you are the only party there. You will have to judge as to how many would constitute a proper meeting.

Question 23.—Could Jesus as a perfect man live in an imperfect earth forever?

Answer.—That is the same question we had before. Had he maintained his right to human nature, without making his ascension to the heavens, he could have been fully entitled to have a Paradise and the heavenly Father could unconditionally have provided it; that was the promise of the law—he that doeth these things shall live by them—not live in a sinful or in an unsatisfactory condition, but under proper conditions.

Question 25.—Liberal Babylon was built on the literal Euphrates river, while mystic Babylon sits on the mystic Euphrates River. Then what is the mystic river?

Answer.—We are going to have a sermon on that very subject before long, and you will get the answer there, perhaps. But briefly I will say that the mystic Euphrates would represent the people according to the explanation given us in the Scripture. Thus the waters upon which the woman sitteth are peoples and nations and tongues, and the turning away of the waters of the mystic Euphrates from the antitypical Babylon, or from the Euphrates, represents the turning away of the ways, and it is turning away a new deal now, according to what we read in the newspapers. Very small congregations are to be had everywhere. By the way, about three weeks ago when I was in Boston, the assistant editor of the Boston Congregation came to me the day after our sermon on Sunday and said, "Pastor Russell, may I ask you a question." "Yes." I am assistant editor of the Congregationalist, and I was out Sunday at the Boston theatre, and it was a hot day, and as I looked over that audience there under that roof on a hot day and sitting for that length of time, I began to wonder why it is that our largest churches in Boston here, and our most eloquent preachers, and finely paid choirs, only have from twenty to forty or fifty to seventy at a meeting. How is it? Will you tell me what you say about it?" I said, "I think, my friend, that the Bible explains that by saying there was a famine in the land—not a famine for bread or for water, but a famine, saith the Lord, for the hearing of the Word of the Lord."
ELEVENTH SOUVENIR REPORT

Question 29.—Saint Paul says, "We are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Does the word "prophets" here refer to the prophets of the old Bible and not to the prophets of the New Testament?

Answer.—I would think the Apostle is here referring to the prophets of the Old Testament times, but this is the foundation for faith that was laid in their prophesies. Now these were the prophets mentioned in the Scripture, as, for instance, the Apostle says that when Christ ascended up on high he gave gifts unto men, and then he goes on to tell what those gifts were; he gave some apostles, and some prophets, and some teachers, and some evangelists. These are the prophets mentioned in the prophecy. In this text he is speaking of the orators, because this word prophet as used in the Greek stands for one who publicly expounds publicly declares, makes public proclamations—that is, a prophet, or, literally, a teller-forth.

Question 38.—"Baptising them in the name of the Father, and the Son, and the Holy Spirit." Would it be right to say that this implies three baptisms in one: namely, in the name of the Father for our justification, in the name of the Son for our sacrifices, and in the name of the Holy Spirit to be baptised for our Spirit's baptism?

Answer.—We answer, "No." To my understanding that would not be the thought at all. We are baptised in the name of—that is, by the authority of; not merely that Jesus says, This is something of mine that I give you, but he would give us the understanding that this baptism that he enjoined upon them was by the name of the Father and the Son and the Holy Spirit; just the same as if he were using a firm name, Smith, Jones, and Brown, and Smith was talking about the matter, he would not merely say, Go and baptise in my name, but do it with the full authority of my name. Smith, Jones, and Brown. In this text he says, Go and baptise in the name, by the authority of, the Father, Son, and Holy Spirit.

Question 39.—"Will there be marrying and giving in marriage during the Millennium?"

Answer.—During the time of the Millennium, during that thousand years, there will be marrying and giving in marriage. They have never been married, and they will not be then, and the church will not marry or be given in marriage, because they will be like unto the angels in that respect, being without the sex peculiarities. And as for mankind, the Scriptures do not clearly indicate that. They do tell us that whosoever shall attain to that age, or to the resurrection from the dead, will neither marry nor be given in marriage. To attain to the resurrection seems to mean progressing until they reach the full resurrection. In other words, the resurrection does not take place instantly from the moment of death. This is a common sense idea of his resurrection is only begun, and every step he would take in progress toward full perfection he would be having more of a resurrection, until he would be fully perfected, and then his resurrection would be completed, he would be raised clear up out of sin, imperfection and death. Not that it needed that full development, being fully raised up, they will neither marry nor be given in marriage. And as to what will take place during the Millennium, I could only give you a guess, because the Bible is not clear on this subject. My guess would be that this matter would be gradually getting less and less. That is only a guess, and I make a distinction between my guess and what the Scriptures say.

Question 30.—"Would it be wise to try to hide during the great time of trouble, and wouldn't it be safer in the country than in the city?"

Answer.—I advise you to hide before the time of trouble. We want to be hidden in the Lord, my dear friends. If Noah and those who were with him had waited until the time of trouble came, they might not have had the ark to load and go in. And so here the Lord likes the time of trouble to the flood and our getting into Christ is likened unto Noah getting into the ark; and want to get into Christ without any loss of time and to abide in him, and then we will have nothing to do with the flood. It is just the opposite of Noah's time. So the rule matters for those who are his and cause all things to work together for their good. Do not forget you engaged to go into a time of trouble. Did not Jesus have a time of trouble? Did not God say, "He that is ready shall have a chance to get in. And so here the Lord likes the time of trouble to the flood and our getting into Christ is likened unto Noah getting into the ark; and want to get into Christ without any loss of time and to abide in him, and then we will have nothing to do with the flood. It is just the opposite of Noah's time. So the rule matters for those who are his and cause all things to work together for their good. Do not forget you engaged to go into a time of trouble. Did not Jesus have a time of trouble? Did not God say, "He that is ready shall have a chance to get in."

Another night run of 277 miles brought us to Kansas City, Mo.
SOME OF THE SPEAKERS ON THE WESTERN TOUR
Convention at Kansas City, Mo.
June 13 and 14, 1911

THE KANSAS City Convention had been in session two days before the arrival of our special train. After arriving in Kansas City the special train party proceeded to the hall where the meetings were being held, and Bro. Dr. S. J. Senor, as chairman, introduced Bro. C. H. Swingle, who gave a short discourse on the text found in Hebrews 10:35: “Cast not away therefore the grace that is brought unto you, for fear ye should be despised in heart for the same recompense of reward.” This discourse was given in full at the Minneapolis convention, and will be found under that head.

2.30 p.m. Discourse by Pilgrim Brother Dr. S. D. Senor. Subject: “COPIES OF THE LIKENESS OF HIS SON.”

W E WOULD prefer to listen to some of the rest of you, especially to some of our visiting brethren, as this program was made without our knowledge of the matter, we think it is the Lord’s will that we should go ahead.

We are pleased, dear friends, to be assembled here in Kansas City, with so many of you of like precious faith, and indeed we are looking forward to the time when we will not only assemble here in part, but we will soon be on the other side in general assembly, in the full assembly of the church of the Firstborn. But before we enter the other side, we do know that there is some great work that is necessary to be done in each of us, and to this end, dear friends, we desire to take up some thoughts with you this afternoon which will be for our Christian growth, our Christian development, that we may indeed be more and more prepared for those things that are to come, the glories that are to be ours together with the Lord when he is revealed. When he is revealed in glory, then shall we also be revealed in glory with him. But on this side of the vail we do not have the glory. This is the time of our development; and as we come to the thoughts of character development, we call your attention to Romans the eighth chapter, where it says that God has predestinated that we should become copies of the likeness of his Son; therefore, if God has predestinated that we should become copy-like nesses of our Lord and Savior, it is the chief thing then for us to put forth our energies and our efforts in this line.

Now we would first ask the question. Are we to become copies after the flesh? No, dear friends, it was not our old fleshly bodies, or old fleshly wills, but we as New Creatures that are referred to. He predestinated that we New Creatures should become copy-like nesses of his Son in our wills, in the intents and purposes of our hearts. A great many of us, I among them, would like to have more of the character-likeness of our Lord and Savior, but I do not know always how to copy him; I do not always know just what steps to take. I do not mean to say that we do not understand that God wants us to practice all the Christian graces. We all know that. But how to form character—what are the things that make toward this great end of predestinated character development is the question. The world of mankind is not referred to in this matter, but only we New Creatures.

First, then, we see that we must come into the proper relation with God; for ever after we could become copies of our dear Lord. There are two great steps in this, the first being justification by faith. We understand the word justification has the thought in it of something that is just, then falling away from that just standard, and now that something will bring us back to that just standard. Therefore we are to be justified, or to be made right, by our faith. Justification by faith is a general term; it covers all the steps necessary to become thoroughly justified, so we would like to call special attention to three points: first, when we desire to get away from the sinful things of this life, we bring the matter before the Lord and Savior as the way and the truth, and the resurrection, and the life. God teaches us in his word that we may have peace with him. Then it is through faith that we have this peace with our heavenly Father, as he tells us in Romans 5:1: “Therefore, being justified by faith we have peace with God through our Lord Jesus Christ.”

Second, we find that has not brought us fully into a justified condition yet, something that is bound to us, something that is operative; it is only the first step we might say, and as we grow in the knowledge of Father’s will, we find he teaches us in his Word that we now, because of accepting Jesus, have life rights—a perfect human life reckoned unto us. We might say there are 100 steps across the stage. Some of us naturally can attain to about 70 steps, but yet we lack the 30 steps that would measure us up to the 100 steps. Now then because of the acceptance of our Lord and Savior as our ransom sacrifice, his merits are applied to us, which will take us over these 30 steps and measure us up to the 100 steps. Now then some of us cannot count quite that far. We can make 10, 15, 20 or 25 steps and we lack 25 steps to measure us up to the 100. We accept Jesus as a covering for our sins, but we not only have peace with God, but we find God teaches us that the merits of Jesus are applied to us sufficient for us to measure up to the 100 steps. Now then our justification is not yet bound to us; we have peace with God; we recognize we have human life rights, but not to bind them down to us, we find that it is necessary to take the second step. And thus after having recognized that we have a perfect life standing, reckoned by through our Lord and Savior, to present this body a living sacrifice, holy acceptable unto God, our reasonable service, now that the presenting of our bodies, our consecration, will bring us to the point where our justification
We would like to call attention then that it is only the conscienced ones, those who are spirit-begotten, who have the privilege at the present time of walking acceptably to our heavenly Father, of forming the character that God is pleased to reward. We call your attention then first of all to character development. Look over all the Book of the Word that was at creation, and Adam and Eve, and we might say every infant that is born; every one of these are blank pages on which character is to be written. Angels were blank pages without fixity of character, and man was a blank page without fixity of character. Even when we are only born, we may be characterized, for we may develop the will that we shall have with him that we may be also glorified together.

When we have been justified and consecrated and God has accepted it, all our past sins are covered. Are you not glad? Are you not rejoicing, dear friends, in this covering? I am. Therefore we find that we are not debtors to the flesh any more, we put on the new man and our life is hid with him in God. And we may develop the will that we shall have with him that we may be also glorified together.

We have been justified and consecrated and God has accepted it, all our past sins are covered. Are you not glad? Are you not rejoicing, dear friends, in this covering? I am. Therefore we find that we are not debtors to the flesh any more, we put on the new man and our life is hid with him in God. And we may develop the will that we shall have with him that we may be also glorified together.
which we can see with the eye of faith, that we now know we can be more than conquerors if we will go on day by day in this battle. We know we can conquer, but it is necessary for us to will, it is necessary for us to use our knowledge, and get the spirit of this knowledge in our heart in the trials and difficulties; and if we will do it, we can and can, and none can pluck us out of his hands. Jesus is over us as our head with all power in heaven and in earth, and those angels who kept their first estate are over us. What is against us? On the other hand we find the great Adversary, the great Dragon, the old serpent, the devil, the old sinner that sinned, cast out of heaven, cast out of paradise, cast out of the garden, cast out of the presence of the Lord, cast out of our hearts, cast out of the world, the children of disobedience, and the old fallen flesh on the other side, as our enemies. But our dear heavenly Father has prepared it so we contend not only with flesh and blood, the instruments which the Adversary uses to bring trials and difficulties, but we must do battle with the evil one and with all the hosts of darkness, and that we must contend with the principalities and powers of the air, against spiritual wickedness in <br>exalted places, as the Apostle tells us in Ephesians. Therefore you see we would certainly be carried down in this battle against our own weaknesses, and the influences from out of our sources, if it were not that the help is permitted to bring the various trials that we might put our knowledge into operation in the trial. Dear friends, we can be come off more than conquerors because Jesus is over us, watching for every little detail of our life, both temporal and spiritual, everything connected with the knowledge we have gained in the service of God. And that knowledge will have greater influence in all the trials of our life; we can have confidence that all of these things are working together for our good. Hence you see knowledge and free will are certainly great engravers. We have been invited by the Adversary to engage in this strife, and we have engaged him and cast him down. And now you see, I am not going to do what I please, but I will do what I know to be right. Now, the free will in forming the right kind of a character, engraving righteousness, engraving peace, engraving joy, and all of those various things that are necessary in order that we may overcome. Therefore, while our heart's desire is the table not going to be opposed to it if you do not want to? Why? Because God has given you a free will. Now, then, if it was not of free will, you can discern very easily that it would not be of grace, would it? It could not be of grace if we were compelled to eat of that. Therefore, because our heavenly Father has given us a new creation, and that it is by our wills that we say, “Yes, heavenly Father, we are glad for the food that you have spread on our table.”

I will give you an illustration on the question of our food that was brought to me by our dear Brother Botteme. It seems that the government of the United States will not allow the experts engaged in detecting counterfeit money to study a counterfeit bill. But they always study the true bill, then when they bring out the counterfeit money and give it to someone to study over it and all at once he throws one out. He does not examine it closely. Why? There is something out of the ordinary, something that is not in accord with the true bill which he has been studying, and out it goes, and he pays no more attention to it. Then I am told it is necessary to use our knowledge, and you will find it is a counterfeit. Why? Because he studies the true one, and he knew the counterfeit the moment his eyes rested on it. But if he would make a record in his mind by studying these old counterfeiters, he would be so constant at the table not going to be opposed to it if you do not want to? Why? Because God has given you a free will. Now, then, if it was not of free will, you can discern very easily that it would not be of grace, would it? It could not be of grace if we were compelled to eat of that. Therefore, because our heavenly Father has given us a new creation, and that it is by our wills that we say, “Yes, heavenly Father, we are glad for the food that you have spread on our table.”

In this great battle that is on, our heavenly Father has given us a table. He has spread a table in the presence of our enemies—in the presence of our adversary and the fallen angels, the old fallen flesh, and the fallen world—God has spread a table in the presence of all these enemies, and you and I can sit down to this table and we can eat and none can prevent us from eating of these things. Why? Because Jesus is more powerful than all those who are against us. However as the earthly parent sets a table before his children, but does not compel them to eat of the table; if the child desire to take it, [he or she] can take it, and if not, [he or she] can leave it. Then his children are free to grow and develop, so likewise our heavenly Father gives us the knowledge—he has spread a table with various dishes and plenty of them; as it is marked in the Scriptures, he is leading us beside the still waters and causing us to lie down in green pastures; yes, it was you who taught us that you can eat and that would lie down unless she was full, her hunger satisfied? And so the picture is for us that he leads us not only beside the waters, but causes us to lie down in green pastures—the green pastures of truth, and then where we never have a turn is a new spring, that turn and can eat—more than we can appropriate unto ourselves. That is the reason why one brother gets up and tells us some beautiful things on this line, and another one gets up on this side and tells us of beautiful things on that line; the food is plentiful that we then lie down in contentment, looking around and eating of the food we are able to appropriate unto ourselves, even as the cattle, and seeing more food about us. Then why should you and I go to digging? Why should we say, “Here is a point here, a point there some other brother
a little while, and all at once breaks up this "nest"—stirs up the nest," so to speak, so that the young eagles may get out of the nest and learn to fly with the mother bird.

Coming to the character-like-ness of our Lord and Savior—steps we would call them in the development of character—we would like to call your attention to one point. First, knowledge of God's will. You are his brother and I am his brother, and his mother, if we do the will of the Father which is in heaven. Therefore it is the knowledge of God's will which is the first step.

Second, a free will. One that is not trampled out; one that is not held down by any powers, but one that can allow the free exercise of will—knowledge of God's will and our free will, that will give us the privilege of accepting God's will with our free will.

Third. Next we find it necessary to have one over us greater than all that can be against us. Why? Because if that was not the case, they could control our wills; they could influence our wills, but our Lord will not permit that. Therefore the third great point is that our Lord has been to see that none should interfere with the exercise of our free will.

Fourth. After we have a knowledge of God's will, and have our free will, and know that Jesus is over us, then comes the fourth great point of trial that will test us. I do not know of a better way to illustrate this than to say this: let our Lord be the one that is over us, and we might say then that our free will is the water that is free; it does not stay in this vessel; we can pour it out if we want to or we could keep it if we want to. Our free will is in our earthen vessels. It may stay there; it is not of the vessel; it is there; it is treasured up. It is developed; therefore, we would say that the water might represent our free will, and now then with a knowledge of God and a free will and then Jesus over us to watch out for our interests; and then we take away the protection from that a little while. Why? Because he knows now what we are capable of. He could say, this one here knows the Scripture which says, "Flee anger." Let a little trial come in, not a full one, but allow some little opposition to come from the adversary, let outside things commence to come against that one's will a little bit; the battle is on, and therefore the Lord takes away the protection to a certain extent, and then allows you and I to exercise our will with the knowledge that God does not intend for us to practice anger, but tells us to flee anger, to put off anger, and get away from it. Hence the little trials that in former times would make us very angry after the flesh, now, with the knowledge of God's will in this matter, that he does not want us to practice anger, and with our own free will, we can put off anger. There we find we commence to enter into the battle proper. There we commence to engrave with knowledge and free will, peace, righteousness, instead of anger, strife, etc.

Fifth. The next point we would desire to bring out is, to see our copy. Now if we do not see the copy, and have a knowledge of God's will to flee anger, that we might overcome that, we would like to say this: every one of us might not know how to copy the Lord, unless he has been in his trials and difficulties that it was possible to overcome. The Apostle Paul marked it as possible to overcome. And we see the great lessons of the Lord, how he became the copy, that we could see the copy; how that Jesus conducted himself, how he accepted God's will in preference to his own; and he said: "Thus it is written. Father, thou always hearest me. I know you are over me, and watching after these influences." Therefore it is never found to be beyond our strength. To see how Jesus did in that case is necessary that we may copy him. Just as Brother Paul said, "Follow me, even as I follow Christ."

Sixth. The next point is the great and precious promises. In these trials, sometimes we would not engrave properly, we would not know knowledge of God's will to flee anger, that we might overcome that, we could see the copy; how that Jesus conducted himself, how he accepted God's will in preference to his own; and he said: "Thus it is written. Father, thou always hearest me. I know you are over me, and watching after these influences." Therefore it is never found to be beyond our strength. To see how Jesus did in that case is necessary that we may copy him. Just as Brother Paul said, "Follow me, even as I follow Christ."

Discourse by Pastor Russell. Subject: "WHO HATH BELIEVED OUR REPORT?"

At 3:45 p.m. Pastor Russell appeared at the hall and was welcomed by a congregation with the Chantaqua salute, and the singing of "Rest be the tie that binds," etc. He then addressed the convention briefly from the text, "Who hath believed our report, and unto whom is the arm of Jehovah revealed?"
PASTOR RUSSELL COMES WITH POMP

SPECIAL TRAIN BEARS BIBLE TEACHER, PRESS AGENT AND RETINUE

DISCUSS "HEREAFTER"

HOPE EVEN FOR NON-ELECT, HE TELLS HEARERS;
TO TALK TO JEWISH PEOPLE

With all the ceremonial and panoply of an invading conqueror, Pastor Russell, of Brooklyn, arrived in Kansas City yesterday morning, attended by one hundred and eighty Bible students, a press agent, several photographers, and a number of our numerous constituents that required eight passenger coaches to accommodate. He was Told the guests were mostly from nearby states, but there were representatives from almost every section of the world.

Pastor Russell as a traveling evangelist, bears an unique distinction. Not a cent is collected by him at any of his meetings. There is no collection and no admittance by the Holy Sovereign expenses are met by the local society that invites him to speak. Each of the Bible students accompanying him on his present trans-continental journey, pays his own expenses. They travel the length and breadth of the United States to listen to Pastor Russell teach, to talk to them in their studies of the Bible. "How does Pastor Russell pay his expenses?"

A long term of years delivering sermons in nearly all cities of the East has gained for him an extensive "reputation" among papers and readers of the country. More than five hundred papers buy from him short Sunday sermons for their papers. One book has attained a circulation greater than 3,000,000 copies and the total sales of his works have exceeded the 8,000,000 mark. The figures given by his press agent are supplemented by the statement that his private income is sufficient to meet any expense that may accrue to him over and above what the small local societies may be able to pay.

"Should the local society run behind in its means," said the press agent. "Pastor Russell does not press the contract, but waits until the society is in such shape that it can pay."

STOP HERE THE THIRD

The stop made in Kansas City, which will continue today, with a second sermon this evening in Convention hall for Jewish people, it the third which has been made. The first was in Chicago, where the special train was fitted up, and the second in St. Louis. The journey will continue to Los Angeles, thence to Seattle, Vancover, Duluth and Toronto. Many cities, all with populations exceeding 50,000, will be "made" on the way.

The sermon at Convention hall last night was attended by about 4,000 persons. The meeting tonight will be held on Dr. Steere's Church, at 8 o'clock, and will be attended by a large audience. The sermon is expected to be the most interesting of the past should be discarded and that the Bible should be taken as its own interpreter. He held that the creeds and dogmas handed down by our forefathers are at variance with common sense respecting the topic of "The Hereafter."

Wednesday, June 14, 1911, 9 a. m.—Praise and Testimony meeting.
10:30 a. m.—Discourse by Brother Morton Edgar of Scotland, on the Great Pyramid (full report elsewhere).
2 p. m.—Praise service.

2:30 p. m. Discourse by Brother A. C. Wise, Middlesex, Pa.
Subject: "PRESENT TRUTH"

DEAR friends, it gives me great pleasure to be here and to have this privilege of speaking to you. I have heard your testimonies and they are up to any that I have heard in any of the meetings or conventions of the past. I have come on this trip, on this convention tour, for the purpose of a spiritual uplifting to myself and was not anticipating taking any part in giving public addresses, but as it is Brother Russell's desire, I am before you.

I call your attention to a brief Scripture which is found in Second Peter 1:12, "Wherefore I will not be negligent to put you always in remembrance of these things even though ye know them, and be established in the present truth."

The thought that I wish to especially refer to is present truth. We believe the truth in its unfolding has been progressive, but as we come to the end of the Gospel Age, we believe it especially applies to the present time, and our present understanding of the holy Scriptures. You will read in 1 Peter 1:12, something that related to the prophecies, that the prophets wrote not for themselves, but they wrote for the gospel church; they were not writing to violate the things that are to-day expounded to us, and were not understood by the prophets themselves. So, dear friends, we believe that the Gospel, and not only the Gospel but the prophecies have a special fulfillment and may be termed now the present truth, the clear perfection of special instruction to the church. We believe that only through the Studies and the Watch Tower publications the truth, and the full truth, and the only truth, is going out to the world; that no other source is supplying the world with a knowledge of the Holy Scriptures, with a knowledge of God's will and plan. We believe we might elaborate very much, but you are all familiar with the Studies which embrace this wonderful plan and arrangement in relation to the world of mankind.

We go back to the creation. The world has been very much confused in respect to the creation of our world. It relates to the present truth and it has been very clearly shown to us the order and harmony of creation. The six periods of time, are called the six days of creation, and those of you who have read in the past have been confused by scientists who state that the Bible and science contradict each other, that the Bible was not in harmony with science. But we have unfolded to us the wonderful revelation God has given to us in respect to the six days of creation, showing the order of creation and showing that each day represented seven thousand years, and that after the earth had cooled off sufficiently so life would exist on it, either animal or vegetable, then we have shown to us the order in which this creation had gone on for 42,000 years, and then from the creation of Adam the most glorious creature on earth. All this is shown to us from the Scriptures and we find the Scriptures are harmonious in this present truth from Genesis to Revelation. Thus we find that this time in which we are living is a period of seven thousand years, and we are here at the expiration of six thousand years of that time, and when the full number of years are completed will come the grand cycle of 49,000 years in which the world's recovery and restitution will have been accomplished. This is the only system of presentations that is unfolding of the Word that shows us clearly what took place in Eden—that our race are represented in one representative man, in one federal head, who was in the image of God and was pronounced very good; that he was capable of rendering perfect obedience to the divine law and to live in that Eden state, the man of Eden lived the life of God's law. Thus we find here the reason why disaster and all of the evils and death, have come on our race.

This unfolding of God's word has made it clear to us, and we thank God that our ears have been opened to hear the joyful sound. Dear friends, we learn that that man was placed in the garden of Eden with the command to till and keep the garden of Eden. And he could have lived on and on, but when he sinned he involved the race in death. Thus we might say the whole race were precipitated from the plane of perfection and life down to the plane of degeneration and death. This is the only exposition of God's Word that shows us the real cause of the race with the race after the fall. We find that there is an orderly arrangement, a chronology—I know some people are very much concerned about the chronology, but the most conscientious, the most pressing, the most essential, and students of the Scriptures, cannot discover a single break or link missing in the chronology.

Thus we are today located upon the stream of time. Thank God we have thus a clear understanding of the divine purpose. It shows God's dealings with certain members of the human race, but we wish to come down to an understanding of this plan that God has given to us, a wonderful arrangement for the recovery of the
Thus, dear friends, we have the present truth, and I could give you some testimonies in regard to the present truth. I remember going into a poor woman’s home—she had to labor and toil—and her daughter, and in the evening I spoke to them. She said, “Have you the third one.” “No,” she says; and the woman came to the door and gave me an order for the third volume, and then when I came to deliver it, she said, “Come in.” I went in and I found her Bible all underscored and the margin of the third volume marked with every margin marked. Said I, “Sister, how did you ever get time to accomplish all of that in your Bible and in those Dawns?”

She says, “Every day after I got one book I went into my room upstairs and read the book, and in a short time I had to lay down the book and shout for joy.” Her mind was made free from the terrible error that had prevailed. But I will give you the sequel now. After she had those books and rejoiced in them for six months, her pastor came over to see her once, and he said, “Dear brother, I have two of the most precious volumes; I know you will be pleased to see them and read them.” She picked them up. “Tut, tut, put them away, and take your Bible.” She said, “Have you ever read those books?” He said, “No, I would not care to read them.”

There he deprived that poor sister of the comfort he ought to have given her. “Sister,” he said, “I am going through the others again.” But think of the opposition that comes from the teachers in sheep’s clothing.

When I first entered the service to circulate these precious lessons of truth, I met a poor man who had held every official position in the church and he was highly rated as an intelligent Christian. I went to his home and in his resignation as an elder and requested to be dismissed from the congregation, and it was not an hour until the pastor came, and he began to cry, and said, “Brother, we have been trying to help you along in your business.” The brother said, “I have one man in our community. I was the last advantage, but I am not walking after the flesh, but I am walking after the Spirit.” And then he foresaw the error and clung to the truth, and last year I met him and he said, “Brother Wise, I believe I will be an overcomer.” He stood firm for the truth. He has been reinstated in his pastoral work in the church, which is an important thought in connection with the truth. I have heard your testimonies this morning; you have had trials, and we will have all trials. “They that will live godly in Christ Jesus shall suffer persecution.”

How our hearts have been pained, and we have been sad and sorrowful for some for whom we have had the greatest esteem, but who have not been established. They have thus let go of the anchor and have gone away from the truth. Who could think of such a turning away from God’s truth? Dear friends, I find as was suggested by having the congregation dismissed. My testimony will be the best way to continue to be established, to study and read each day those volumes of truth and stir your mind and heart with those precious things. You cannot live without food, you cannot go on in this way without having nourishment. I was pleased to read the word of the Lord, “There is a day for looking at the genuine. We know that we have the truth. We need not go around and ask some one, “Are you sure?” We might as well go out at noon day and inquire, “Is the sun shining?” as to deny this fact that we have the Lord’s word clearly expounded, showing us from beginning to end God’s gracious plan of salvation.

I have referred to restitution. Restitution implies something has been lost. If present truth didn’t embrace restitution, there would be scarcely anything for us—realize what the prophets since the world began. We do not profess to be those who are running for restitution, but we rejoice that the time is coming when the millions of mankind shall be brought forth that were lost through the disobedience of the first man, that they might have an opportunity to gain life, that they are going to have one favorable, full and complete opportunity to gain everlasting life. The first man lost not only for himself, but all the race, and what did he lose? In the first place he lost his communion and fellowship with God; second, he lost his blessed life. Restitution implies that that which was lost is going to be recovered, to all the willing and the obedient. If I should go down the street and lose that Bible, restitution means that that Bible shall be restored to me—and not anything else. It took us a hundred years to get that Bible, and we have got this volume I am going to lay down the book and shout for joy.” Her mind was made free from the terrible error that had prevailed. But I will give you the sequel now. After she had those books and rejoiced in them for six months, her pastor came over to see her once, and he said, “Dear brother, I have two of the most precious volumes; I know you will be pleased to see them and read them.” She picked them up. “Tut, tut, put them away, and take your Bible.” She said, “Have you ever read those books?” He said, “No, I would not care to read them.”

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to say that there is not a person here in the congregation that regularly attends the nominal systems that has ever heard a sermon on the kingdom. If there be a kingdom, there must be subjects. And who will be the subjects of this kingdom? You would ask them; "Are you going to reign over?" If you suffer with Christ you will also reign with him. "Oh, we will reign over each other." Ah, but every one of the church is going to be glorified and crowned and reign, and who will be the subjects of this reign? A kingdom without subjects is an absurdity. Then the Scriptures show us the time of this reign, and its extent, and showing that it will be a thousand years. I met a minister one day, and he said, "There is not any such thing in the Bible as the millennium." Now the Bible says the church lived and reigned with Christ the last two thousand years. While that period continues a thousand years we are told Satan shall be bound and cast into prison so he will not deceive the nations any more for a thousand years. What is that in the Bible for? If Satan, who has been the adversary of mankind, and has thus brought all this confusion and error upon mankind, is bound for a thousand years, what is the purpose?

Then we learn through the prophets that the time is coming when the knowledge of God shall fill the whole earth as the waters cover the great deep; that there will be no need of one saying then, "Know thou the Lord," for all shall know the Lord from the least to the greatest of them. Then God will write his law in every heart and engrave it in every mind and no one will be ignorant of the divine purpose. This wonderful kingdom is to be inaugurated; that is our hope; and you and I, if we are faithful unto death, are going to constitute as you and I the kingdom, going to be seated on the throne as King of kings and Lord of lords. And power will be given all power in heaven and earth, and is going to reign, and we with him. If you had all power now you could make wonderful strides, but we know then that Christ will reign and that he will dash the nations to pieces as a potter's vessel, and rule them as the rod of iron, and all mankind will come under the rule of Christ's kingdom; but, thank God, there will be no devil to tempt, no evil to ensnare, and no giant corporations to oppress mankind, but there will be no poverty as there is today throughout the world, but everyone will have a full opportunity of gaining everlasting life.

Over in Pennsylvania they call this a second chariot. We rather to think that it is not a second chariot. The whole race, the Apostle tells us, was sentenced to death in Adam. The one class that is on trial now is the church who have thus consecrated their lives to the service of the Master, and have entered the race for the high calling of God in Christ Jesus. There is one class on trial to-day. Thus, dear friends, we find in due time this kingdom will be inaugurated and the great work of restoring our race will ensue, when all of mankind that have gone down in death will be restored. I attended a funeral not long since and one of the nominal preachers preached, and he took a very good subject. He read the narrative in the Bible and showed what a sorry state of things it is at the resurrection, and I thought perhaps he would preach the Scriptures, but the only thing which he seemed to get enthusiastic over was that death was a certainty—something that we all know is true. But not a word about the resurrection of the dead. If you know the law and the words went everywhere preaching Jesus and the resurrection. But they have no place for that resurrection now, although that was the burden of the apostles' teaching. I remember quoting this Scripture in the presence of a preacher, and I said that all that are in their graves shall hear it and they shall come forth, they shall come forth; they that have done good unto the resurrection of life, and they that have done evil to a resurrection of judgment. He says, "Dummation." Said I, "If you will take the revised version of the Scriptures, and the oldest scholars of the United States and Great Britain were engaged in the revising of the King James translation, and they rendered it judgment, and the word judgment signifies trial, from the Greek word krisis. He said, "Well, I will look that up." Thus, dear friends, we have a glorious Gospel. We have much to encourage us to-day. What wonderful messages of instruction are given us in the discourses and the sermons, and in the Watch Tower—wonderful privileges we enjoy. But there may be confronting us wonderful trials. Thus we want to be established in the present truth, we want to feel that the storm will not stall us. And if you will look to it, it will show you what they will say to him when his friends tried to persuade him not to go down to the city of Worms on account of the danger that might result. And he said, "I will go down to the city of Worms, though there may be as many devils there as tides on the house-roofs." And down he went. We want to have a determination of that kind. You will meet no doubt with severe trials in the near future. Over in our city they have started personal working, and one of our friends met one of the principal personal workers, and he said, "After we get this establishment, we will push you people off the earth," he said. He said, "You will have to push the Bible off with us, for we are the only people that take hold of the Bible." And that is true.

I am glad I have the privilege to address you, and I shall always remember my coming here to Kansas City, and I have a very tender feeling for all of the Lord's children, and I am going on tour at some convenient time, but I trust it will be profitable, not only to everyone who may go on this trip, but to all who will have the blessed privilege of hearing Pastor Russell. God grant his blessing upon you. Amen.

3:30 p.m. Question Meeting Conducted by Pastor Russell

Question 35.—Is it possible for one who consecrates his all now to the Lord to still not be begotten of the Holy Spirit?

Answer.—It certainly would be possible that one might make a full consecration of himself and yet not be begotten of the Holy Spirit. That was the case with Abraham and with the others of the worthies before our Lord's time—before Pentecost—and that will be the condition of things after the full selection of the church has been made. But just when, just with whom that will begin, no one living could know. We have no reason to think that we have reached that particular time yet, because we see some who have made a consecration quite recently and have given good evidence of having been begotten of the Spirit, which would imply to us that there is still a shortage, so to speak, in the number of elect—that there is still therefore an opportunity of coming into this class.

Question 36.—If any consecrated now and failed to be begotten of the Holy Spirit, where would the Lord place them?

Answer.—We would presume that if they were faithful, as the prophets of old were faithful, to the extent of laying down their lives in the service of righteousness and truth, that God would give them a share some way with the ancient worthies. In other words, that just as they entered in the time of trouble to a considerable degree, and there lose their lives because of faithfulness to the Lord, that he would do just the same for them that he will do for the ancient worthies—they will be counted in with the ancient worthy class.

Question 37.—Would they ever have the opportunity of getting the spirit nature?

Answer.—Our thought is that it is part of the divine plan to give the ancient worthies a change of nature in the end of the millennial age, as a reward for their faithfulness, and their service during the millennial age—that quite likely they will receive the spirit nature at the end of the millennial age. This is partly conjectural and partly built upon certain texts of Scripture which we have already considered in the Watch Tower and which we need not therefore enter into here.

Question 38.—Do the Scriptures teach that in the world's resurrection, the Jews will come forth first, before the Gentiles?

Answer.—They do teach that some Jews will come forth first. Those Jews will be Abraham, Isaac, Jacob and the prophets. We do not understand that Jews will have any preference or precedence, but that the whole work of resurrection would probably be a gradual one, beginning with the last even to the first; but here again it is largely a matter of conjecture. Where the Scriptures do not clearly state the matter, we do not hold it controversonitly.

Question 39.—How can we colloquerue prove to the people that the Studies in the Scriptures are un denominational?

Answer.—Well, there are some people you could not prove anything to. But one way of proving they are not denominational is to show that they were not gotten out by any denomination; no denomination is backing them; and they will have to take the matter anyway until they have had a chance to read. If any denomination is disposed to endorse them, we have no objection.

Question 40.—Is Satan now bound?

Answer.—I do not know. There is a good deal of satanic power still exercised. If he is bound I am sure the others are loose. My thought is that there will be a still further letting
loose of the powers of the air in the near future and that probably is what is signified in the Scriptures in the statement in Revelation that the four angels upon the four points of the compass will be commanded to let loose the winds just as soon as the number of elect have been sealed in their foreheads. And this will probably signify not merely a letting loose of many false doctrines, sown by false teachers, but also much of this satanic power, power of the demons represented by the power of the air, of which satan is the prince.

**Question 41.**—Are the fallen angels on trial now, and when will they receive judgment?

**Answer.**—In one sense of the word we may suppose that the fallen angels may have been more or less on trial since the time that they fell from darkness into darkness, since all transgressors, and as soon as the divine judgment against them was rendered and they were confined in chains of darkness, it became notice to all that they had seriously interfered with the divine will and were under condemnation, and I should not be at all surprised if some day in the future there should be a reform. But the particular time when we think that something of this kind may have been true of them was when our Lord's death and resurrection from the dead preached a great sermon to God. But respecting divine love for mankind and divine mercy, thus arranged, the man's relation to God's relations to sin and death; that as the angels would see this, it would become such a sermon to them of divine mercy that they would have hope for themselves. And if any of the angels who had respect to God's love, and have any hope of divine mercy, would manifest their faith and hope by continuing to live contrary to sin and in harmony with divine righteousness, I am sure they have had a terrible trial; that the fallen angels would give all kinds of persecution, and probably any persecution that we would give to such persecution that they may have had, because we can very well imagine that were the fallen angels permitted to do toward those that are loving righteousness as they choose, it would mean a very hard lot for those who wished to be true to his. So then in this sense of the word, that judgment or trial of the fallen angels has been in progress just the same as the judgment and trial of the church has been in progress, to see whether or not we love righteousness and hate iniquity, what we will endure for righteousness sake. So then any of the fallen angels who had any respect for God and righteousness, and possibly might among them, would, if God's love to them, would undoubtedly be on trial in this sense, that it would be a testing of their loyalty; everything that would come against them would test, or prove, or judge, them with reference to their loyalty to God and righteousness.

There is a special judgment of this great day about to be manifested, when all the kingdoms of this world will be judged, when all present institutions are going to come under trial, and the fire of that day will try them, the fire of that day shall try all in the church, and these fallen angels are held in chains of darkness until that time, the thought being that then the four winds will be loosed and it means that they will no longer be under restraint or chains of darkness, but be able to manifest themselves. We will see a little later. Ask me about 1915 something about this and I think I will know more.

**Question 42.**—Would it have been in harmony with justice to have given the human race only the experience of evil without the experience of the millennial age?

**Answer.**—Yes, I think it would be, as far as we know what justice is—as far as we are able to properly reason along the lines of justice. We should say, for instance, that a dog has no hope of a future life, and a dog's life is given as a simonym for a pretty rough and tumble experience. As some one would say, "He has led a dog's life." He does not mean it was a very nice life. Such a one is arranged so for the dogs that they have an injustice practiced against them in that they are permitted to live? No. They have a sort of happy day that fits their condition very well, they have their pleasant times—even when they wrangle over a bone. In man's case, sin against the divine law is a sin against all the law of the state; no one who had the same operation against him it would have in all the rest of the animal creation. God owed him nothing; there was no obligation on God's part to do anything for man's recovery, and the sin, trouble, pain, sorrow, in the world, wanted something that God has provided, but something that man's sin has brought upon himself. Hence there is no obligation on

the part of justice to do anything for mankind. Nor is there anything in the present order of things which permits this reign of sin and death that would imply that the justice had been derelict and unfaithful, that God should have done something more. I understand, therefore, that all that God is to do in respect to man's recovery, restitution, etc., is all of grace, all of favor, and not of any necessity or demand of justice against him.

**Question 43.**—Could we properly speak of one as having a Spirit-begetten life, and yet say that he has not been accepted of the Lord to run for the prize?

**Answer.**—No. We answer that all who are called at all are called in the one hope of their calling. All who are begotten of the Holy Spirit at all, are begotten with a view of their being priests. All of those who will enter the great company class, typified by the high calling, have been commanded this opportunity and have failed to make good the opportunity and are therefore as far as the prize is concerned castaways, or not found worthy of the priestly office, therefore are merely granted as a favor a share in the Levitical service.

**Question 44.**—Is it your thought that those consecrating after the door to the high calling is closed may have a resurrection to the spirit nature?

**Answer.**—No. There will be no begetting of the Spirit that we know of after the high calling is closed; and if there is no begetting of the Spirit then, there will be no birth of the spirit. The only thought we have in connection with that is what we expressed a moment ago, namely; that some might be accepted as of the un worthy class if they laid down their lives in loyalty to the Lord in that time. But if the un worthy class may possibly have the spirit nature given to them at the end of the millennium, such being of that class might have the opportunity to obtain the spirit nature.

**Question 45.**—Is it your thought that the children of consecrated people will attain to the spirit nature eventually?

**Answer.**—No; when the Apostle speaks of the believing wife sanctifying the unbelieving husband, and likewise the unbelieving wife sanctifying the believing wife, lost their children be un holy, but now are they holy, he is not referring to the spirit nature, but merely referring to that which the parent could give to his child, namely: a relation to God as tentatively justified until the child would be of age to think and act for itself. So we understand all the children of believing parents are subject to divine care and supervision in the sense that children who are not children of the consecrated would not have special supervision and divine care. But this does not extend to their becomming the Spirit-begotten. Now, a child can attain Spirit-begotten except by the divinely appointed steps, and those are the steps of faith, presenting your bodies living sacrifices, holy and acceptable to God. All children that present themselves thus sacrificially in Jesus' name or merit before the acceptable time, causes, if they are holy enough to make such presentation, will be begotten of the spirit. We have no thought that God would have an objection to the child if the child were of a sufficient age to know thoroughly what it was doing.

**Question 46.**—In the tabernacle services, the priest only entered the Holy; there was a penalty of death against the Levite, typical of justified believers, looking into the Holy. What was typhied by this death penalty?

**Answer.**—I do not know that anything was typified by it, merely that no one was permitted to look in. All I see indicated there is, the death penalty was put there as indicating that nobody should look in.

**Question 47.**—How long was Moses a mediator?

**Answer.**—Moses is mediator of the law covenant as long as the law covenant is in effect. Moses is mediator of the law covenant today. It had no other mediator than that, which he accomplished has stood good all the way down. Just the same as if the Secretary of State should enter into a treaty between the United States and Great Britain, how long would he work for one who could be that treaty? Just as long as that treaty stood, he would be the mediator of that treaty. And so Moses is still the mediator, or the one who brought into effect that law covenant between God and Israel. The law covenant is still in force, and Moses is, therefore, still the mediator of the law covenant, even though he is dead. This is the same thought that our Lord gave, you remember, when he said, "Even to this day when Moses read," etc. Then again you remember he said that the Scribes and Pharisees sit in Moses' seat. Moses still had his seat as mediator of the law covenant, and he was represented by those who came afterwards and who stood for and represented that order of things.
QUESTION MEETING—BROTHER RUSSELL

Question 48.—When Moses and Aaron came out to bless the people, did Moses represent God?

Answer.—I presume that Moses would there stand and represent God's divine law, blessing the people, and that Aaron was standing for or representing the priestly body, who had formed the sacrificed, the sacrificial lawgiver stood there as the representative of justice, and the priest who had made the sacrifice stood there to bless also. So Christ will stand as the antitype of Aaron in that picture to bless the world during the thousand years, and right at the end the priestly and the divine will be one and the same. Moses, as God's whole law and every power of God will be there to bless and put into operation the arrangements that have thus been effected.

Question 49.—When will the ancient worthies be in covenant relationship with God?

Answer.—Just as soon as they are resurrected under the new covenant arrangement they will be in covenant relationship with God through the new covenant; but they will not be in any direct and personal relationship with the Father until the end of the thousand years, when the mediator of that new covenant will turn all things over to the Father, and the new covenant will be no more. Then they will be in personal covenant relationship with God—just the same as you and I enter into personal relationship with God through Christ now.

Question 50.—When will the house of Israel and the house of Judah be in covenant relationship with God?

Answer.—The house of Israel and the house of Judah will come into this covenant relationship through the new covenant just as soon as Messiah in his glory shall establish his kingdom, and the house of David shall reign. He will be the saviour of the better sacrifices; he must accomplish this; soon he will be taking the blood and sprinkling the mercy seat. Then the next order of things will be the sprinkling, or blessing, of the people, and Israel and Judah will be the first then come in under that arrangement, and have the first share in that great blessing which will not be for Israel only, nor for Judah only, nor for these together only, but for all the families of the earth. From them these blessings will go forth.

Question 51.—We have this treasure in earthen vessels—what is the treasure? Is it the Gospel message?

Answer.—No. The treasure that we have is our own spirit-beings, which are the deposit of the new nature. That is the treasure that you have. That is the treasure that you must care for. You have this treasure in your earthen vessel. The body is imperfect. The new creature can only exercise itself through the earthen vessel, and our Lord's merit stands ready to assist each one of us in every new creation. That the new creature may be kept perfect and developed, and that the old nature may be mortified, or deadened. But we have this treasure of the new nature in our earthen vessel.

Question 52.—We read in Second Kings, respecting the sons of the prophets. Whom do they typify?

Answer.—They typify anybody. It is unnecessary to think that everything is a type, you know. But if they are types at all, they would seem to be types of religious people who were living at that time, who would not be identified either with the Elisha class, the little flock class, or with the Elijah class, but others who would be outstanding. He is already promising that the new favor of God in a certain sense, and yet not have either of these special favors represented in these two classes.

Question 53.—Forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth. Please comment.

Answer.—I think it is very nice. Every word of God is good. Not for the man who did not know, but for the man who did. I did, it is a mistake. I would merely say with the Apostle that he that marries does well, and he that marries not, does better. And as to the abstaining from meat—judge for yourself how much is good for you, and the kind that agrees with your tastes.

Question 54.—What is your opinion in regard to placing a brother of ability on a program for a discourse on special occasions, providing he has not been elected an elder, and yet has the spiritual requirements, some earthly circumstance having hindered his election?

Answer.—Well, I should think it would be very easy to have him elected if the class thought well. Make a proposition of it and take a vote; that would settle it very quickly. He could be elected any time. It is not necessary to elect an elder at a certain, particular date. He could be elected at any time, after, at any time, if it is found to be necessary, and if the class considers he is a suitable person. I should think it would be very well in such a case as this to have the matter brought to the attention of the class, consider it for a month or so, and on a certain Sunday ask the class to vote on the question. That would be giving them full opportunity, and if they voted, then the vote would decide.

Question 55.—What about the number of the beast, 666?

Answer.—There are various interpretations given to this; I am not especially prepared to say all about my view of the matter, except that I believe it would represent the title of pacypa. There are three Latin words inscribed on the beast's forehead: Veloci Dei, the Very Speed of God. This title referred to the Pope would seem to be an illegitimate one. He is not the vicarius Son of God; he is not the vicar of Christ; he is not reigning instead of Christ; and therefore every intimacy to the effect that he is the substitute and representative of God would be a profanation of the name of Christ as blasphemy. Not that the Pope and the Catholics understand that they are blaspheming. I presume they feel fully confident that this is all very true of him. But to our understanding it is untrue, and he is in a false position. He is not really the agent of God, of the spirit of God, of the Bible; the Bible would express the matter.

Question 56.—And the fourth river is Euphrates. Does this river represent the second death in this verse?

Answer.—Not that I know of.

Question 57.—Did Christ remember his pre-human existence?

Answer.—Very evidently he did. I cannot see how he could have been devoid of knowledge on the subject when he was praying to the Father that he might be glorified with the glory he had with the Father before the world was. The first of the Holy Spirit and the higher things were opened to him, that in some manner it gave him memory and recollection of the spirit things. We could not be so impressed, because we never had such a spirit existence. We know however God has promised that for our new creation he has something better than the higher nature, the spirit nature, while that body will be a totally different body from the one that we now have, it would therefore not have the marks of memory that this body had. We understand that God nevertheless will have some how or other, in some mysterious manner, the knowledge that he had. For he was a knowledge of the Holy Spirit and the higher things were opened to him, that in some manner it gave him memory and recollection of the spirit things. What did not a knowledge of this kind of another kind? Did he not have a knowledge of his pre-human condition? We think so, else he could not so fully as he did have been the victor, because the Scriptures declare in so many words, 'By his knowledge shall my Righteous Servant render his soul for sin of the many, and shall he be reputed with the transgressors.' Father Adam did not have that knowledge, therefore Father Adam made a failure. Our Lord Jesus did have knowledge that Father Adam did not have and this superior knowledge, the Scriptures imply, was a great aid to his faithfulness. By his knowledge the Righteous Servant was able to justify many.

Question 58.—Moses said unto Aaron and unto Elizer and Zimri, his son, 'Uncover not ye your heads, neither rend your clothes lest ye die, and lest wrath come upon all the people, but let your garments be white all the while. And if ye shew your heads, the Lord had kindled.' Why were they to bewail the burning which the Lord had kindled? What would this represent?

Answer.—The burning which the Lord had kindled was the burning of the Lord's anger, as we might say, represented in the destruction of the plague there had been against the Lord's people. The whole people of Israel might bewail this matter and might very properly say, 'How sorrow we are, how grieved we are, that it has been necessary for God to thus manifest his displeasure with any of the priestly family.' But Aaron and his sons were consecrated to the Lord, consecrated to the Lord's service, they were especially separated from the remainder of the people; they were to have such full harmony with God that they would not even in an outward manner signify anything that might be misunderstood to be a declaration of God's displeasure, for they had been killed, and if Aaron and his sons were to make a wailing
it would seem as though they were rebelling against God, and it was not the thought to be entertained; it would have been proper. They were there as servants of righteousness, and if God had called them to be such servants, then it would have been part of their duty to have done so; they were not to make any lamentation therefore over what the Lord had justly brought upon the evil doers.

**Question 58.**—Can one be Spirit-begotten prior to entering the holy place in the tabernacle? If so, please explain when and where Spirit-begotten takes place.

**Answer.**—There was no Spirit-begotten indicated in connection with the tabernacle or the temple. The begotten of the Spirit is indicated in the anointing oil. It nevertheless was a fact that only the anointed priests were allowed to enter into the tabernacle. The Holy of the tabernacle stood for and represented the condition of consecration into which you and I have entered now. Since we are not begotten by the Holy Spirit, and the tabernacle is the type of the Holy Spirit, that moment, that instant, we passed from the one condition into the other condition, into the Holy—and now since our begotten of the Spirit we are said to be seated with Christ in the boughs, in the heavens, in this higher position represented by these tabernacle, see, etc.

**Question 59.**—At what point is the begotten and quickening typified in the tabernacle?

**Answer.**—The same difficulty again. We must not mix these different thoughts, any more than you would mix different parables. Take any two of the parables and if you mix them together, you do not have a parable. And so here I think about the quickening and begotten, etc., in the tabernacle is not the correct thought. There was no quickening done in the tabernacle, there was no begotten done in the tabernacle. It is altogether a different thought. In harmony with the previous question I should then, at that moment of passing into the holy the person must be a Spirit-begotten one. There is nothing in the tabernacle to indicate anything about the quickening.

**Question 60.**—What answer would you give if asked about the key of Scripture which says, "But the rest of the dead lived not again until thousand years were passed over."

**Answer.**—I did not read that question just as it was written. I would explain the verse and say that in God's view of matters, Adam was alive when he was in harmony with God, and that Adam's dying began immediately when he was thrust out of Eden. We understand by "dying, thou shalt die;" that he was dying for 930 years; and, see, etc., when the reverse process shall begin, instead of dying for 930 years, he will be getting more and more alive for 930 years; for the entire period of Messiah's reign the world will be getting more and more alive, and more and more in harmony with God, through the Mediatory Power, as the Holy Spirit, etc.

And in one sense of the word we might say they will not be alive until Christ as the mediator shall turn them over to the Father and he shall have tested them respecting their worthiness or unworthiness of life eternal. Then I might or might not, according to the circumstances or the context, say that they are not in the original manuscript, or oldest manuscript; but that so far as we know, it is an interpolation. But it is just as well not to refer too frequently to interpolations, because people have an idea somehow that you are trying to dodge something and where the passage fits in so well as this does with very many others I would not make any explanation except merely how they will be getting life and not be fully alive until the end of the thousand years.

**Question 61.**—Jesus is called the only begotten Son of God. Does this mean that he, or his beings, begotten of the Holy Spirit, or to his conception at Jordan? If the latter, what is the distinction between his begotten and our begettal to the spirit nature at our conception?

**Answer.**—I understand that this refers to our Lord from the very very beginning of his existence. He was the only begotten Son of God. God sent his only begotten Son. He was his only begotten Son before he sent him. After he sent him, he was made flesh. After he was made flesh he grew to thirty years of age. After he grew to thirty years of age, he made his conception of the Holy Spirit to a spirit nature; but he was the only begotten Son of God, in my understanding.

**Question 62.**—If we do not need a mediator, why do we need an advocate? In other words, if we have not any case in court, why have an advocate?

**Answer.**—Well, the brother who writes this question does not understand what he means. He ought to read about twelve times more what we have written about what an advocate is; and what a mediator is. We have only written on the subject about forty times. If you read it over twelve times you will get it well in. You see the difficulty is that we get our heads badly mixed up sometimes on these matters. Now try and get it straight this time. A mediator is one who stands between the two parties and is one who is in the middle of our thoughts. Christ will be the mediator between God and men, between God and the world, for a thousand years, when he will stand between God and men. God will have nothing to do with the world and the world will have nothing to do with God. Christ will be the one he has chosen, he will completely cut off all relationship, and the world will have nothing whatever to do with the Father until the end of the thousand years when the mediator shall step out of the way and say, "Father, I hand over the world to you." In the meantime under the mediatory power of the world will be taught and chastened and helped, everything that can be done for them will be done to bring them up to perfection, and when they are at the perfection point, then they will be turned over to the Father at the close of Christ's reign. Now that it's Father Christ does for you and for me. He does not stand between you and the Father. On the contrary he brings us nigh to God—"Ye were brought nigh"—not kept at a distance. It is the very reverse. There are two ways of dealing with the sinners. We were sinners and they are sinners, but in dealing with those sinners, they will not be in a condition to come in the same way that we are coming. We are coming to God because we desire to come. The rest of the world is not desiring to come; they still need to have a kingdom established that will thrust them. They need a good ointment to be poured upon them for the purpose of switching all the way along through the thousand years as they may need it until they learn righteousness. But the church that God is calling out first loves righteousness, and hates iniquity; and they are striving for this standard; they may have weaknesses of the flesh, and they may be accounted as sinners. But Paul says, as Saint Paul says, but their hearts desires are for God and for righteousness; and thus God is drawing this class, and drawing them to himself. And when he draws them to himself, he is not willing to receive them in their imperfect condition, therefore he points them, as they draw near to him, to Jesus, whose meritorious sacrifice is the basis of all reconciliation either for the church now or for the world by and by. And when they come to Jesus, he acts as their advocate, as their attorney, as the one who pleads their case for them, etc. Such an advocate we will stand good for this one who desires to come back into harmony with you." The Father has made this arrangement and is very pleased to receive them.

So the advocate brings one nigh to God and we become sons of God, and God deals with us as sons, and calls us his sons. If we are children of God we are heirs of God and joint-heirs with Jesus Christ, etc., etc. If we have not bought into the world in the next age, it will be altogether different. The Mediator will stand between and have his kingdom for dealing with them. It will be a mediatorial kingdom that will be set apart from God and separate from God and God will judge between the worlds. For the world to be brought nigh to God in the same sense that the church is brought nigh, would be disadvantageous.

I will say, however, dear friends, that I think there is some people who will never understand the meaning of certain words. That is to say, I have an idea that there are people who have not that difference of mind that would enable them to discriminate in respect to words, and what I would say to such people is this: If you cannot understand it, never mind. Do you believe that the death of Jesus in some way is the ground or condition upon which the Father is willing to receive you? Yes. Yes. No one can say. If the church has not been coming for centuries past, and did not understand the difference between mediator and advocate at all; and it is not perhaps any more necessary that everybody should understand the difference between mediator and advocate than it was that they should understand the difference between those terms a century ago. The point to be remembered is that Christ is our Savior and that without him we have no standing with the heavenly Father. Get that point clear. Whatever else one-half of the persons of the world say or do make no difference of the philosophy of the matter, well and good; you get that much more blessing; but if you cannot, do not worry yourself about it. It is thus like chronology. I should think that one-half of the persons of the world do not have that quality of the mind which would enable them to understand a chronological proposition. And some of them might feel that because they could not understand all that was written in the second volume of Scripture studies on chronology, they could not be saints. Not at all, dear friends. Those who can understand chronological matters, let them have that pleasure. Let those who cannot do not worry themselves about it.
QUESTION MEETING—BROTHER RUSSELL

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Question 63.—Some time ago you suggested that probably not more than ten thousand Jesus came into the early church. In reading Saint Paul's letter to the Romans, eleventh chapter, verse 26, I note, referring to the 7,000 of Elijah's time, and then adds, “Especially at this present time there is a remnant according to the election of grace.” Do you think it would be reasonable for you to interpret this expression, “Especially so now also” to mean that the remnant numbered 7,000?

Answer.—No, I would not be so critical. We will ask Saint Paul by and by and see what he says.

Question 64.—We understand in symbolic language that a day means a year, a month thirty years, and a year 360 years. Since this manner of figuring was used by the early Christians, notably in that period of Christ's reign for blessing all the families of the earth called one thousand years when by the same process of figuring it would be 360,000 years.

Answer.—Well, any who prefer to count it 360,000 have my full consent. I think I cannot be more liberal than that. I would say, however, dear friends, to my understanding some of the numbers in Revelation are symbolic and some are not; and I am inclined to think, for instance, that the 144,000 sealed ones is a literal number, and so I understand this 1,000 of the book of Revelation repeated over and over, refers to a thousand years literally. I understand that the Spirit of God spoke this literally. What kind of a day? Not a day for a year—

a day, but a thousand-year day, the seventh great day, the six days of evil of a thousand years each, six thousand years reign of sin and death, then comes the seventh, or Sabbath day. And so, not speaking of the Spirit of God, speaking of the day, we understand it this very same way. I found one recently inquired something along the subject of the time in which he expected the Messiah and the party said to him, “Do think it is soon? He histated a little while, then looked cautiously around and whispered, “We are in Friday night.” And then we might go to the Jews would mean the end of the six days, because Saturday with them is the seventh day. So he meant that we are near the beginning of the thousand years in which the Messiah is to reign. This thousand years of Christ's reign agrees with the day of Atonement, on which day we are counted to be thirty with God, which was accomplished in his own dying processes, and Christ's day, being a thousand years in which the world will be raised out of sin, and this to my mind seems a very reasonable, rational period of time to consider. It would seem very strange to my reasoning that the century such that it would take 360,000 years for the Lord to get wiped out, or eradiated, would not fit with anything in my head.

Question 65.—I greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with raiment and as a bride adorneth herself with her jewels. Therefore, it is a robe of righteousness, a robe of imputation, under which we are counted to be thirty with God, and it is properly enough speak of ourselves as in the same condition. As the apostle again says, “Ye are saved by hope.” Our salvation is not complete, of course, but our salvation is begun in the sense that we are already counted as on the Lord's side, and we can count on this side of the millennial age. To keep our garments unspotted from the world, we shall be of that same class whose salvation may be accomplished fully at the second coming of our Lord.

Question 66.—Is it your thought that the ancient worthies received spirit nature? If so will they occupy a higher nature than the great company?

Answer.—I have no private information on this subject, dear friends. The Lord has not told me anything about it. You know there are always people which it would seem as though the Lord is always talking to so many they would have to neglect nearly everything else. I am not one of that kind. I am only a speaker for the people. I have to explain what is going to be written on the subject, and that is, that, so far as I can see, the ancient worthies will come forth human beings, perfected in human nature to be princes in all the earth for the thousand years of Messiah's reign, and at the end of that time, certain things that I have already indicated to you seem to my mind to be implied; but I am not sure; it seems to be implied, I think, that God will then grant them the reward of a higher nature. That is all I can say. And I don't know whether it will be any higher than the great company, but I think not. I do not know. You know it is good to be content and to accept this expression, “Especially so now also” to mean the remnant numbered 7,000?

Some people try to make out that I claim I am infallible, and know everything. You are all witnesses that that is not true.

Question 67.—How long is the new covenant to be mediated manward, and how long godward?

Answer.—A covenant between God and men would of necessity need to be mediated godward first, and then manward for mankind. So this new covenant is not yet mediated godward at all. The great High Priest is preparing to mediate this new covenant. What is he doing? Well, he has been getting himself ready. He must be a sanctified priest. The Lord is sanctified, the high priest of God, is still in procession of anointing, and not quite complete; the last members of the church must be included in that anointing before the great High Priest will be ready to do his work.

Secondly, this great High Priest also offers sacrifices. He began with the offering of himself. He has been continuing his sacrificial work all down through the 1,800 years of this age, and his ascension in a very important work of offering the antitypical sacrifices will be ready to offer the blood, and the blood it is that makes atonement for the soul. Now the blood of Christ is used here symbolically. We do not think for a moment that the Lord Jesus is going to pour out some literal blood as he will all take that which blood represents. Blood symbolizes the value of a life that was laid down, just for the unjust, and he will make application of that sacrifice to the Father to justice. And this is the picture you remember in the day of stoning; the sacrifices which he sprinkled the mercy seat with the blood.

Then after sprinkling the mercy seat with the blood, that constitutes the satisfaction of justice. That is making the atonement Godward, and just as soon as that application of the blood at the mercy seat shall have been accomplished, God will be in justice with all the world. That will be a full sealing of the completion of the new covenant, to the extent that the great Mediator of that new covenant will then be fully authorized and empowered to proceed with the new covenant and bring all its blessing to the people. For the next 1,800 years this great Mediator of the new covenant will be sprinkling the blood on the people, cleansing the people, purifying the people by the merit of his own sacrifice. He will be giving to them the things they need, and helping them up out of their defilement and imperfection, and thus the world will be brought to a state of perfect condition, and the work toward mankind will require all the thousand years to fully complete it.

Question 68.—Why is it essential that all of Christ's merit must first be used for the household of faith, and then all returned before any of it can be applicable for the world of mankind? In other words, why would not a part be used for each, the church and the world, at the same time?

Answer.—Well, I do not know whether I can make it any plainer than I have already tried to or not. If I have failed to make it plain in the past, I fear I will always fail to do so. I do not know how I could make it plainer. If the questioner is dissatisfied with having it this way, he can ask to hear it to the Lord to find out why. I suppose those things are fixed because God fixes them so, and if we want to know why God fixes things differently from what we would imagine and think, we ought to go to him in prayer and ask him to satisfy us. If we are too much dissatisfied in his way, we have to put up with it, and we are to disagree with it until the millennial age and he will show us then all about it, actually. Just answering the question briefly, I would say that these are two distinct classes; the church is one class and the world is another class, and the application of the merit is shown in these two classes as the essential difference between the garments of salvation and the robe of righteousness.

Question 69.—Is it your thought that the ancient worthies receive spirit nature? If so will they occupy a higher nature than the great company?
Now what is the difference? Why the Lord is going to give, during the thousand years, during the great day of mediælation, all of these blessings of restitution; everything is to be given to the world; he is not going to give them a part of it, but all of it in a restitution sense. But he needs a full amount there to sustain the church, so that his life on behalf of the world, that the world may get the full benefit. He has the life of the whole of the church; there was a separate class altogether. He is going to deal with the world and give them restitution. He is not giving us restitution; we are not getting restitution. He is merely making up to the church, according to his will and to me, enough to make us satisfactory in God’s sight, but he will need the whole of it when he makes application on behalf of the world because he is to give all his life to the world, restitutionally—not hold any of it back. Now if that is not plain, I know not how to make it plainer.

Question 69.—When do we give up our life rights, at consecration, or at death? Answer.—We give up our life rights at consecration. That is the principal thing that you give up. You give what you have, and what you have is very little—what anybody has is very little. But God has provided in Christ for every member of the race earthly life-right through Jesus, and these belong to you in a reckoned sense from the time you believe in Jesus and understand that God has a restitution plan for mankind. You might say to yourself, and I might say to myself, “Oh, I have a little life now, very little indeed, but God’s provision through the Redeemer is that I shall have a future human life. This will be improved upon; through the Holy Spirit, that I may yet live and enjoy the fullness of all that I have. I give up all of what I have to God, and all of these rights of mine that would belong to me if I had maintained my human nature, and claimed my rights as a human being, under the general merit of Christ’s sacrifice.” So we give up all our life rights the moment we consecrate—relinquish our life and that which is to come. When did Jesus give up his life rights, at Jordan, at Calvary, or at Pentecost? Jesus gave up his life rights at Jordan. He gave everything into the Father’s hands. “Lo, I come to do thy will, everything written in the book.” He held nothing back; everything was given up.

Question 70.—How could Jesus give up his life-rights twice, at Jordan, and at Pentecost? Answer.—He did not give up any life rights at Pentecost. He gave up his life-rights at Jordan. He completed the giving up of his life-rights to do the Father’s will at Calvary. He finished the matter of giving himself there, but while he was thus giving himself, that was a different matter altogether from making application of the merit. That is the point that seems so difficult to some minds to grasp. I do not know why. To my mind it is just as simple as anything could be, but apparently to some other minds it is a very difficult thing to see the difference between our Lord’s laying down in consecration his own human nature and the laying of it down actually at Calvary and his application of the merit in the “Most Holy.” Let me see if I could draw an earthly illustration that might help you: Suppose you had a property and you sold it for $10,000 and you said, “I will have a special purpose or use for $10,000 and I will sell that property.” You first entered into a contract with the agent that you would give a deed. That would correspond to our Lord’s covenant at Jordan. Then by and by, at the proper time, say a month afterwards, you signed the deed—gave away all your interest in the property, and you got the $10,000 and deposited it in the bank. Now that money in the bank is the proceeds of the sale of that property. Now the money in fact is still yours; you have sold the property that you might do certain things with. The results and the results are now represented in the $10,000 in the bank. Then it is for you still to give an order or check on the bank giving or appropriating that money for some particular purpose.

Now these four procedures correspond with our Lord’s four transactions. First he made his consecration, which is like the signing of the contract with the real estate agent. Second, he gave the matter to Jordan, and that corresponds to signing the deed and making full delivery of the deed. Thirdly, he has the money placed to his credit in the bank, and that represents how he delivered himself up into the Father’s hands—“Into your hands I commit my spirit.” And fourthly, he had the disposition or use of that merit in the Father’s hands in the same sense that you would have the use or disposition of the money in the bank. It is to your credit. You are the one that can draw the check. So our Lord’s merit was to his own credit in the Father’s hands, and he also could draw the check and could make the application of that merit; and he does make an application of that merit now, as the apostle says, on our behalf. And the evidence that it was made on our behalf was indicated at pentecost when a blessing came on certain members of the church, which is the body of Christ.

Question 71.—Is our reckoned resurrection from consecration until death a gradual or an instantaneous one? Answer.—It is both. The apostle says, “Ye are risen with him.” “If then ye be risen with him,” etc. We are counted as new creatures the moment of our consecration and, now, new creature arises from the old dead creature, so that the resurrection or raising up of that new creature begins; and it progresses in proportion as the new creature grows. There are different figures used. One would be a gradual raising up—an attainment and the status of the Holy Spirit. But we would say, “Yes, begetting of the spirit, the embryotic condition, getting ready for the birth. These are figures of speech, and we must try and not confuse the different figures, but get the benefit of each one. So we are risen with him. That is instantaneous. The new creature began the moment of your consecration, the beginning of the Holy Spirit. There it began to rise out of the old nature and it will continue as you get more and more victory over the old nature; the old nature is dying, and the new nature is being revivified, strengthened, uplifted, whatever word you use—it is rising up more and more, obtaining more and more character-likeness of the Lord Jesus Christ, and thus you are risen with him, and risen in him, and rising as a member of his body. And if you reach a sufficient development in this resurrection process, you will be one of the little flock.

Question 72.—Can anyone be consecrated and not begeten of the Holy Spirit? Answer.—We believe that there is still room. That is to say that the full number of the elect has not yet been formed, tested, etc., and therefore our expectation would be that anyone making a full, thorough consecration of himself to the Lord would still be begotten of the Holy Spirit. But if the question be in the form in which it is here stated, “Could one be consecrated and not begeten of the Holy Spirit?” we would say, “Yes, he could be consecrated so far as his part is concerned.” Your consecration and my consecration, our part, is merely to present ourselves to God. It is for God then to say whether he accepts that consecration. During this time, this gospel age, the Scriptures speak of this as the acceptable time of the year, the acceptable time of the Lord, and we believe that he is ready and willing to accept all of those who come unto the Father through Christ, and that all such are accepted, and if they are accepted as members of the Body of Christ they will be begotten of the Holy Spirit. And if you will say again, we believe that in the not distant future there will be people who will make a consecration, who will make a presentation of themselves to God, and for whom there will be no place left, because, as the parable shows, the wise virgin class will all have entered into the marriage and the door will be shut, and then there will be no one else enter in, because that class, when completed, will have no additions. Those who would then present themselves would not be begotten of the Holy Spirit. But this was the mean that God would be displeased with the offer of themselves; rather God would be very pleased to have them offer themselves—just as God was undoubtedly pleased with Abraham, with Isaac, with Jacob, and with all the prophets who offered themselves freely to know and to do the divine will and be begotten of God, with a great blessing. So we should advocate, with every person with whom we have an influence, that the proper course, the proper duty for every human being, the reasonable service would be to present their bodies living sacrifices, holy, acceptable to God. He will not spurn the sacrifice, but whether he will beget you to the Holy Spirit depends on whether your sacrifice is offered in time, before the door is shut, before the last member of the elect has been gathered in.
Convention at Wichita, Kan.
June 15, 1911

Symposium on Love

Our special train party arrived in Wichita a couple of hours late, and when the friends reached the hall a testimony meeting conducted by the chairman, Brother J. W. Brown, was in progress. Brother John T. Read of Chicago then favored the convention with a song, which was followed by a Symposium on Love, as follows:


Brother Thornton, of West Virginia, is glad to greet you. Brother Thornton, however, did not know that he was to greet you in this way, and on this particular subject, until you knew it. You can therefore sympathize with him, I am sure, in attempting to make a speech to you of ten minutes duration on a subject that he had no previous preparation on, and one that he did not know he would be called upon to speak about until it has just been announced to you. I am sure, however, that it is a topic with which we are all more or less acquainted and with which we are all going to become more acquainted. Love is indeed never failing. You remember the many gifts that were given by the Holy Spirit to the church in its infancy. And the most of them, we are told, have passed away, or have been done away with. There are three, however, that remain, or abide, as the Bible puts it, "Abideth Faith, Hope, Love." We all know something about what it is to be exercised by a measure of faith. We have hope; we all know what it is to be buoyed up and anchored by the hope which we are told is an anchor to the soul, which holds it both sure and steadfast. But we are told, nevertheless, these are two great principles that exercise us in our Christian warfare, yet love is greater than these, because love never fails. Although we have faith now, and have hope now, these two will fail. Faith ends in sight. Hope ends in fruition, or possession; but love never fails. God is love, and love is just as eternal as God himself is eternal. No wonder, then, that the greatest of these three that we are privileged to exercise today, is love—love never faileth, and God is love. We understand this to be the essence or principle of God himself—God is love. And we are told that by this all we may know whether or not we are children of God—if ye have love for the brethren, if ye have love one for the other. It is not necessary that I ask you this morning whether you love each other. This is a very lovely crowd. We all love each other and we are loved by each other. It is a most delightful privilege many of us are enjoying, traveling in one common hotel on wheels over the country. It is my good fortune to be one of that number. It is just one large family. We do not know each other’s names, but we know each other in heart, purpose and intention. We trust our pocket books—you know that is our treasure—it says our treasure is where are hearts are. Yet while that is one earthly treasure, it is not the kind of treasure we are laying up, yet it is an essential element in the earth and everything is measured more or less by it. But we are not afraid to trust our purses with this lovable family. Why we can just see love beaming out of their faces.

They do not lose the convention smile when they go back to the train. I want to say that the train to us has become a lovable place, because it is where our physical person reposers. It is the place where we feed the natural man. We came here to feed the spiritual man; although I do not mean to say that all the spiritual food is taken in convention session here, because we are taking it on the train as well.

Love is that cement which cements us as living stones together in a great spiritual building which God is building eternal in the heavens, and I am sure if this cement has been properly tempered, if this mortar has been properly prepared, and these stones of the spiritual building will have a most important place and work to perform. We find God in his great wisdom and mercy is calling and selecting us from the various stations of life, from the various callings of life, from the various professions of life. I find on that special train there are people who are farmers, merchants, mechanics, lawyers—I say lawyers, but I am not quite sure about that as yet, but there are doctors, and they are from various callings and professions of life. In this we have a manifestation of God’s wisdom in that he calls from the various stations of life because we will have all of those conditions to contend with when we reach down to uplift the poor fallen world and bring it up to a state of perfection, and we know it will be necessary that we have experienced the various conditions, heart throns, disappointments, aches, etc., all of which these various individuals have felt. My ear cannot take in the things my eye takes in; nevertheless the one is as necessary as the other. So we find in this Body of Christ he has called us from various stations, vocations, professions and callings of life, and by the cement of love he is cementing us together. Each one has a particular place, station or calling. In this great Order of the Cross, so that when all are cemented together with the cement of love, God will have completed his spiritual temple and the Shekinah of God’s glory shall fill it. Then, it is we will be ready to lift up the poor fallen world of mankind by processes of restitution, back to Edenic perfection.

Brother Dr. R. L. Robie, Belvidere, Ill.

Dear friends, I am very glad indeed to be with you this morning, and to greet you all in the Lord. I know we shall all have a joyous meeting together, and I am glad to say a word in the interest of our Master and his wonderful work. As Doctor Thornton spoke about love, perhaps I will say a few words further along the same line, in three different forms. You know love is such a wonderful thing and there are so many sides to it you cannot begin to tell it even in an hour, or two hours; but I will talk just for a few minutes on love as a sentiment, love as a principle, and love as a consummation.

Now as a sentiment, we see love all about us, even in the animal creation it is manifested. The animal loves its offspring, taking a great deal of care for it, and when it comes to the human family, we know that the mother loves her child, and the child loves its mother. And so there is this sentiment of love all abroad in the land, and we rejoice to see so much of it. The love
between young people, the afflicted, those who are engaged, and then when marriage comes, love is intensified, and increased—the love between husband and wife. Then between the parents and the children. So love is one of the cementing things all through the world. As a sentiment it draws people together, holds them together, and makes them work unitedly for the same purposes which they wish to accomplish in upbuilding and happiness.

Now love as a principle. This is still deeper, we think. It loves even though it is not loved again. Love in this regard seeketh not her own good, is not always found where she is loved, loves it, but always loves the unkind and the unthankful; and we see how beautifully this is brought out in our Master's example, that even while we were yet sinners, Jesus was given for the life of the world. He began our ransom price even while we were sinners and unthankful, and it bought the love of God and the love of Christ is manifested even toward the unkind and unthankful, and the wicked even. And so here love as a principle should actuate us, for love as a sentiment is in all our hearts. This leads us to be more helpful and considerate, you love as a principle goes deeper than this and leads us to be kind and helpful and considerate even to those who are unkind to us. So you know how the Master taught his disciples. He said, Pray for those that despitefully use you and persecute you, and to even love your enemies and do good to all men as you have opportunity. We are glad also that the Apostle said, "But especially to the household of faith," because this is more along the line of our sentiments, and is much easier carried out perhaps than the other from a natural standpoint; when we get God's love in our lives and that we really live by it, and its influence in our hearts, we can love everybody, we can do good to them as we have opportunity, no matter whether they are of the household of faith or not.

Then love as a consummation. I believe you will all agree that this is the highest principle of love, the highest form of love. When we shall be like him, see him as he is, and when we shall be ushered into that glorious kingdom where God is love, and where all is love, and where everything that is contrary to love is cast out and obliterated, and lofted out of existence as though it never had been love, then will all of these be transformed, and each one of our hearts, that we will grow in love so fully and so freely and so constantly, with love welling up in our hearts all times, that we will have this consummation of love, and then we will help those among us, and those about us, and finally when we shall be changed in a moment, in the twinkling of an eye, as we hope to be, and then what a glorious consummation will be this principle! You know the Scriptures tell us in 1 John 3:22: "Beloved, now we are 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." So love as a consummation.

Dear brethren, let us be earnest and faithful in our attempt not only to cultivate love as a sentiment and a principle, but let it be the consummation of our character, of our life, of all we have and all that we are, until we shall finally be ushered into that place where all is love, joy and peace, and where everything will even be thought of as love, not as it was love. So then we see truly the thought is right, that the greatest thing in the world is love; and the sooner we go to the fountain of love, as God is love, the sooner we will have that love permeating our very beings and shining out from us more and more.

Some time ago in making a study of the Tabernacle, I was impressed with the thought that Brother Barton left us. He suggested that from Eph. 4:4 and 5 there might be this thought: To us there is one body, and that the body would be represented by these glorious golden boards, the perpendicular boards you see there, that were fixed in the front of the structure of the Body of Christ. And then back of those boards supporting them, holding them together, were five bars—two bars above, and two bars below, and another center bar of wood covered with gold, this long bar reaching from one end to the other. Think of what a long bar that was, 45 feet long reaching from the top to the bottom. Now these bars are also mentioned in Eph. 4:4 and 5; it seems the Apostle must have had a picture of the Tabernacle before his mind as he wrote day after day in his epistles, and so here are the bars—not only the one bar, the boards, but there is one, two, three, four, and five. Now there is one faith, and one baptism, the lower two bars, and one Lord, the center bar reaching from board to board, from end to end, even to the end of the age. You will see the thought, we are sure. Now in studying that, it came to our mind, why was not love included? Why was there nothing for love there? We see the goodness of these bars, we see how they support one spirit, one hope, one faith, one baptism, one Lord, and yet if we leave love out, what are we going to do? And so then we next noticed that all these bars were fastened to the boards securely by a golden ring; and then we find in Col. 3:14, that the Apostle Paul states that a ring is a symbol of God's love, for he has been telling us there to put on as the elect of God, a heart of mercy, kindness, humbleness of mind, long-suffering, and forbearing one another; and then we notice it is fastened to the boards by the band, or circle, of perfection. And so love is represented by a circle. It is perfect; it has no end. And how beautiful is that figure! So just as these boards had rings literally sticking out of them, so all of the antitypical boards, you and I, dear brethren, are the antitypical boards, you and I, and everybody that sees us will see the love of God which is shining forth. If the love of God rules within us, if we are truly day after day sending forth love, you see then it will surely be that we are doing what these boards did—the rings just literally sticking out of them all. Time and time again we have seen that love shining forth we are sure to manifest forth the very things God would have us show.

You remember, the only time we have any record of that God showed himself in a sense to a man was in the case of Moses after he had been on the mount forty days with God. Now, O, God, do not let me go away from you, I do not want to see again, but I beseech thee show me thy glory! That is the way it is impressed on him. To be eighty day's in God's presence, so near to God on the mountain—I beseech thee show me thy glory. So he asked the Lord, "As for this people, O Lord, show me my goodness to pass before them." Oh, dear brethren, let us let his goodness pass before the people, let us let his love be shining more and more, and I am sure that is what we are here for today. I am sure if our heart is in the right attitude, and if we are to represent God to the people, that we will let more of his goodness be shown, more of his love, and thus be more like him who is love. Remember now, he might have said, Moses, I will show you the greatest thing I have created, I will lift up the lid of this great place of torment and suffering, and all of those that are there shall have life in themselves, not only for themselves, but life for the whole world, and life to bring back from the dead those that have gone down in sorrow, sin and degradation and bring them to the people whom God has saved. You see, we all strive earnestly to be faithful in cultivating all these different qualities of love until we shall finally reach this consummation and be with God himself.

Brother C. H. Singleton, Chicago, III.

IT WOULD seem that love must be the watchword of our convention, because Brother Thornton has started it and Brother Robie has continued it, and you remember what the Apostle says, "Let love continue." So then we will not disobey the injunction of the Apostle to let love continue, and our thought will be something along the same line of love.

Many years ago when I was quite a warm and zealous member of the Christian Endeavor Society, a book which was very much in demand among us was written by Professor Drummond, "The greatest thing in the world." And until I had procured the book, I had no idea what it could mean. Was he going to write about the pyramid and the building that was the greatest thing, or was he going to write about love, which was the greatest thing? So then we see truly the thought is right, that the greatest thing in the world is love; and the sooner we go to the fountain of love, as God is love, the sooner we will have that love permeating our very beings and shining out from us more and more.

"They represent to my mind the heights of joy that we sometimes are raised to in the service of God. You see the sea reaches to the foot of the mountains, my son?"

"Yes, father."

"And they show how the love of God, like a great sea, reaches to us even in the heights of joy. And you see over here that dangerous shore, dangerous to the ships?"

"Yes, father."

"That represents the danger time in our lives, the temptations, the difficulties, the times when we are liable to be shipwrecked,

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but the sea reaches clearly by there; the love of God is there, too. And you see this other shore, it is flat, and it represents the valley condition of our lives when we sometimes are humiliated, and that very low, sometimes, but the love of God is there, son, as well. Do you see all of that, my son?"

"Yes, father, I see it." He stood silent a moment and then said, "Father, if the sea is over there, and there, and all around us, and it represents God's love, then we are in the very midst of God's love?"

"Yes, son, that is the lesson I wanted to tell you.

So that is the lesson I want to tell you—you are in the very midst of God's love.

Brother A. C. Wise, Middletown, Pa.

I am glad to have the privilege of meeting the friends in this city and greeting you to-day. There are the problems of getting along in relation to Christians and they are all the result of development of the church. There is no grace in the Christian character but what is the result of development; whether it be love, faith or patience, they all must be developed. We are here in the world; those who have given themselves to the Lord and have turned away from sin and are walking in Jesus' footsteps, are in a training school, being developed for a higher plane. There are the problems that we have been confronted and that love no doubt is the first element of truth, or development of character, while in our relation one with the other and in our relation with the world we need the grace of patience. Those of us who have labored in the harvest field have learned the most in patience. We have to be patient with those who are in opposition to us, and if we were to become disturbed and angered, we would say that we had not developed in Christian love and character. We need patience on every line, and we need to be patient with those who are our brethren, some of whom are not so rapid in the development and do not put on Christian character so readily as others; and thus all through this Christian course, in this race that we have entered to make our calling and election sure, one of the most essential sides of love and faith is patience.

Brother A. N. Pierson, Cromwell, Conn.

I am afraid if they had told me I should be called on to speak I might have got left in Kansas City. I am not at all used to speaking, but I hate a coward above all things, and not knowing what I was wanted for, I came forward. And I thought of something I might say, but when the subject was Love, I had to change that thought of a little of what they were speaking. I saw the sisters probably had presented each with some flowers, and I thought I should say something about flowers. So you will pardon me if I change the talk a little bit. While I shall speak of love, I shall speak of love along the line of love.

Undoubtedly our heavenly Father gave us the flowers because he loves us. As a florist all my life I have seen so many manifestations of love through the flowers. I remember an order I got some time ago that was a very fine order for the very best quality of the highest priced flowers we had, and it came regularly every week through the custom of a man. It is continued for some months. After a while the telephone called up one morning, "Hello, there, do not send any more of those American Beauties; the man has got married." Well, I undoubtedly loved his bride, but when he did not send her flowers, but after that he gave her himself.

I also remember a man going down to South America to collect orchids, telling me he had traveled in Brazil eight hundred miles on a pack mule to get a certain variety, and a Christian brother asked me, "Why does the Lord put those most beautiful things in such hands? To teach us to let the man down with a rope over the rocks so he can get them. "Why don't he put them where everybody can enjoy them, where everybody can see them?" Why the choicest things we have not always seen, only one suggested the thought why he put them there. Supposing one man couldn't see them, he puts them there because he loves to see them himself. And now all these choicest flowers need a development, and so do we. The development is in our Christian character. You know we should be lovely so God can be pleased to look on us. We want to add to our Christian character a development of every one of the graces in order that we shall make our calling and election sure. He says, "If you do these things, if you give all diligence to develop these graces, you shall never fall, but your calling and election will be sure." He says to us also that the neglect to develop these graces is like work ruin to our Christian character. If we neglect to assemble ourselves together, as the manner of some is, he tells us what will happen. "That might be the first step toward the second death. Don't forget the path that lies before you and together as the manner of some is, and in so much the more as you see the day approaching. Now see the connection—if you sin wilfully after you receive a knowledge of the truth, there remains no more sacrifice for sin, but a fearful looking forward to fiery indignation against the violators. So we ought to make our calling and election sure and develop character. And the saddest thing of all is the neglect, for if we neglect prayer, neglect assembling ourselves together, and neglect the Word we are surely that will not come.

I want to just say in conclusion that I am glad this morning that I love you all, because this is an evidence that I love the Lord, and I count it a great privilege to be on this trip and to visit so many of the classes.

May the Lord bless you all.

Brother R. B. Maxwell, Mansfield, Ohio

It gives me great pleasure to look into your faces this morning. I have been called on in connection with the others, to say something. No one is accustomed to public speaking, but Brother Pierson said that if he were to be a coward, he ought not to be cowards. That appealed to me. I don't want to be a coward in the Master's service, and when I am called upon I want to do something to make you see and know how much has been said about love, loving God, and love for one another. Love is a noble grace. As has been said, one of the grandest things in the world is to have love. But the Christian's love is the most important of all, more grand than human love. But there is another grace that is even as important as love, namely: Faith. Faith is the foundation of all the graces. Without faith it is impossible to please God. We must believe in him, believe that he is, and believe that he is a rewarder of them that diligently seek. Consequently we must exercise faith in order to be pleasing to our heavenly Father. Now God has made the Son of God with his Father, his love for his Father, his wisdom, in his love, in his justice, and in his power. We must have faith in his attributes, that he is able to accomplish all that he has promised. We must believe this with all our hearts. God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. Now God's love is great; it exceeds all love. He so loved the world that he was willing to give his only begotten Son to accomplish his purpose with reference to the redemption of mankind. We must have faith in him.

We must have faith in God's wisdom and in his plan; we must have wisdom in the arrangement he has made for the salvation of his creatures. He has a great plan arranged for mankind. He knew the end from the beginning. He knew just what was going to happen. When Wisdom was displayed in the full, his wisdom was displayed in the redemption, and his wisdom will be displayed in the restitution of all things. In these things his wisdom is manifest.

Then we must have faith in his power. He is all powerful. All things were made by him through his Lord Jesus, and without him not one thing was anything made that is made. And then we must believe also in his power to redeem the world of mankind. Just think of how he invited his dear Son to become the redeemer of mankind. He had faith and confidence in his Son, that he might carry out the plan that was set for him in the redemption of mankind as well as his restoration.

And we must believe in his justice as well. God is just, and he is the justifier of all them that believe in him. Justice is the foundation of his throne. He is just as well as lovely, and we must believe in his justice. He would not be just if he would send any soul to hell. And, but thank God our eyes have been opened to see his justice, that he would have mercy on the fallen men. Thank God you and I have seen his justice in a way we never saw it before when we studied the Scriptures, and the more we see of his justice the more we are drawn to his love, and to his mercy. He is such a good God.

Dear friends, then let us have faith in him. Do not let go of your confidence, because in letting go of this confidence we will be very apt to let go of our reward. We must hold fast to our confidence, knowing that our reward will be sure. And these things then we ought to lay to heart. We must endeavor to be copies of God's dear Son. We must endeavor to come up to his likeness in all things, we must try to pattern after that
grand and glorious model, our dear Lord and Savior, Jesus Christ, and we must endeavor to be the likeness of him who was like the heavenly Father; and the more we resemble Christ, the more we will resemble the heavenly Father. For this reason it is the interest of our brotherhood to help one another, because this yields the race that is set before us. Let us run with patience the race that is set before us. We have all started in the race; now let us press on toward the mark of the prize of the high calling of God in Christ Jesus, our Lord. We must lay aside every weight, and every sin that would hinder us from running. We are looking toward the heavenly, the race we are looking into the heart of that things that God has prepared for them that love him.” Reason would tell us heaven must be much more beautiful than the earth, only of course along spiritual lines. And think of hearing the Father’s “Well done,” when they pass beyond the veil, when we shall have fulfilled the requirements of all eternity, and of Jesus, and all the saints. If the fellowship of the brethren is so sweet here what it will be on the other side of the vail?

Then, again, we receive the divine nature. We will no more be sick or tired. Now we go to a convention and after a couple of meetings we feel tired, but then we will never get tired through all eternity.

Then think of the grand blessings before us in lifting up the world. In the first volume of Scripture Studies, Brother Russell says: “Close your eyes for a moment to the scene of the world’s sin and sorrow, and see in it the picture of humanity, and you will realize that God has given to the world a magnificent and wonderful restoration blessings. And we will be presented faultless in the presence of our heavenly Father, when we will have the character he has and when we will be like Jesus.

Brother A. C. Krueger, Chicago, Ill.

One of the greatest surprises in my life is the fact that I am here in Wichita today. I assure you that about a month before the Western tour I had just as leave thought of going to Europe as going on the Western tour. And I am sure we have only the love of the brethren to thank for that.

“By this we know that we have passed from death unto life, because we love the brethren.” Some of our friends tell us, “Why it is the easiest thing in the world to love the brethren.” Some others do, yes, dear friends, we can love our enemies in view of the fact that we know that God loves his enemies; and some of us may say it is a great deal easier to love the brethren. Well if you really think so, I am afraid you have not loved the brethren yet. If you come in contact with all the crookedness and untruth any of us have asserted, I will tell you, it is not the easiest thing in the world to love the brethren. You say it cannot really be so here. Just try it once. Just look at your brother for instance, and every time he does something or says something that seems to hurt, just try to keep a little feeling of resentment that wells up in your heart. Have you had it? I know you know one of the greatest things, and one of the hardest things, and one of the things that will eventually fix you and me for the kingdom, is the fact that we have learned to love the brethren and if we strive to master our feelings day by day in respect to the little trials that come up—

“Why, brother Krueger, why don’t you say the big trials?” I said little trials because I meant little trials. In the song of Solomon it does say, “Take me the great big wolves and bears.
that spoil the vines?” No, it does not say that at all. It says, “Take me the foxes, the little foxes, that spoil the vine.” What does that mean? It means that all these little trials that you come in contact with are the only ones that are going to make our eternal destiny. How often do we see a sister sitting there at her work, wielding a needle in some of this crochet or embroidery work, and you know it is not a very pleasant task. Sometimes a sister begins wielding the needle pretty fast. She wants her science. She wants her theory. She needs her scissors. That is only a little thing but it proves to you and to me whether we have patience, just one quality, which will go to make us love one another and to make up. Love. But I will tell you it is the little foxes that are going to spoil your vine and your vine—those little things of life that are going to make the big things in the eternity by far.

It is the pennies that makes the dollar, and it is the little trials that are going to make your eternal destiny. How can we prove to our Lord that we are masters of our own destiny, by God’s grace? Well by efforts at keeping in mind this Scripture. By this we know we are passed from death unto life, because we love the brethren.

Let us endeavor so to live that when our time for departure comes we may with the Apostle say, “I have fought a good fight. I have kept the faith, therefore I know that I will receive in a moment”—that is when our condition differs from Saint Paul’s. He says, “I know that henceforth the God which will give me at the day of his appearance,” but we are living in the days of his presence, so we say, “Which the Lord will give me in a moment, in the twinkling of an eye.” Let us bear in mind that our eternal destiny depends on this one thing—love for the brethren.

Brother A. I. Ritchie, Brooklyn, N. Y.

I did not have the pleasure of hearing what the others said, so I may be repeating some things they have given to you. However, our subject this morning is one of the most important subjects we could consider. While the attributes of God are said to be wisdom, justice, love and power, I do not suppose there is any place in the Bible where it says he is nice and pleasant, or that he is kind. But we have it twice in one chapter that God is love. We are also told that the trend of the whole Scriptures is to teach us to love God, love Jehovah with all our hearts and mind and soul and strength, and our neighbor as ourselves. So then if we learn what love is, how to love, and love, and love, and love, we are a component part of our being, then we are becoming like God. And if we expect to be like him, we have to transform ourselves a good deal or submit to the transforming influences God seeks to bring upon us.

There is a good deal in the world that passes for love which is not love at all. I see some people that when they are being served and someone else is doing them a kindness, smile. Oh so sweetly! you would think to look at them they never had an unfelt kind thought in their lives; and people say, “How nice a person that was.” I would ask you that if there are nice and pleasant and sweet. The way to tell whether that person is nice and pleasant and sweet, or whether he has learned what love is, is to try him on the other side, or to watch him when somebody else is trying him on the other side. I have usually found those who seemed the sweetest while being served are very often very unkind, very unlovely and unloving when not being served the way they wished to be served. When they are being passed by, when they think they ought to receive something, very often they are not very pleasant looking at that time. I would suggest you that if you want to know who he is and to the person remember and know that it does not pay to pass them by.

There are a great many people in the world who are sweet as long as things are going their way, who have no love at all except for themselves— or at least have very little love for anybody else. The love that we should be inspection of, is the love of the things they desire, of the things that please them, and think of the things they plan for so much, they never think of the things belonging to other people, or what they can do to serve other people. As a matter of fact, the greatest pleasure of life comes not from serving oneself, but from serving others and doing kindnesses to others. Even Jesus pleased not himself. Jesus knew the history of mankind for four thousand years before he came to the earth, because he was an over-seer of the nations of the world, he had put down the one and allowed another to rise up in the meantime; he knew the wretched condition and squallor of the poor people; he knew what it was to live a life like that—and he it was, who, because of love for the world and love for the Father, and a desire to please the Father and bless the world though he was rich, yet for our sakes became poor. He did not just merely hand out blessings or money, or goods, to those in degradation but he laid aside the good things he had that he might not see me. He humbled himself and went right down so that that might help him in the very best way possible. Had he pleased himself, what would he have done? If he had pleased the natural desires, he would have made some other arrangements. He might have given the money and if somebody else, sent an angel, or he might have done a good many things to help him. Why did he do it? He did it because his condition a little bit, but he did not do that. He sacrificed the good things he had himself and came right down among us and for our sakes became poor. Though he was rich, he laid himself low and the Father before the world began, and in this way he foretold the joy that was set before him and the Father and all the angels of heaven, and the angels of heaven, and the angels of heaven, and the angels of heaven. And in this way he foretold the joy that was set before him and the Father and all the angels of heaven, and the angels of heaven, and the angels of heaven, and the angels of heaven.

There are different ways of putting this love into effect. I remember of meeting a mother who had a little boy and a little girl, and that little boy was what we might call a very difficult—very not more than a lot of others. She had worked hard when she was a little girl, and had no schooling and she wanted her little boy and her little girl to get along well and have all the comforts of life. She waited on them, and indulged them in every way possible, because she loved them. Does God do that toward the people he loves? Witness what he did toward the human race. Did he love the human race when he allowed the penalty of death to rest upon them for six thousand years? We know he did what he did after they had four thousand years of experience. "God loved the world so much that he would give them an experience in what good was; and knowing good and evil he would require them to decide for themselves. Now then a parent who would indulge a child, give it everything it asked, and shield it from an experience that would come from wrong doing, is not showing love toward that all. In a word, the one who would show a species of self-love, and self-love is selfishness, the opposite of true love. Love is what makes us desire to help and be a benefit to others. Self-love is what makes us want to help self, and love self.

I told this lady she had not learned what love meant, and she was rather angry at me, and did not like it at all. But when I showed her how love is to be superior to what she had been doing. She learned she was not showing love toward her children. If we love a person one of the worst things we can do for them is to try to shield them from the effects of wrong doing. The Lord does not try to shield those against him. God delivered the prophets, when they did what was wrong, he allowed them to suffer the result of their sins. You remember David, a man after God’s own heart, when he sinned the Lord allowed him to suffer a long time for his sin, although he forgave the sin. So when we allow our sins after test, and these sins will prove our loyalty to him. If we love God we want to prove it. We want to prove we love him in spite of whatever tests come to us.

Now if we love God, God’s dealings will always seem right to us, because we know from the Bible that God is a God of justice; just, and the foundation of all reality.

God is wisdom; he makes no mistakes. He is a God of love. Whatever he allows to come into our lives comes because it is out of his love for us. Our experience with him should teach us to love him on all occasions. If we love him we will not be easily offended at the things which he brings into our lives. But if we love ourselves, every little thing that comes into our lives different from what we planned for ourselves, will stumble us. The same thing applies to the brethren. “By this we know we have passed from death to life, because we love the brethren.” If we love the brethren there is no occasion to
stumble, but if we do not love the brethren, every little thing that does not take its place in harmony with our desires, plans, preferences, will be little causes of stumbling for us. The same is true of God’s dealings with us. If he does not do for us the way we planned ourselves, if he does not allow us to have what we would like to have, and what the feelings of the time we are stumbled. But if we love God instead of ourselves, and think of God and his righteousness, and think of the work he has done for us, and think of the work Jesus has done for us, and think of our desire to please them and show our love and gratitude for his work, we do not then have any raw edge to righteousness, draw closer to where we forget what the desires of the old nature are; the desires of the old man have become first instead of second nature, because the are all away from God. If we are drawing closer to God, it is because he is drawing us in. If we have our own way, we have evidences of God’s love. First of all, one evidence is that we are here; another evidence is, we are able to understand something of his doings; another evidence we have, we are able to know he is a God of justice. The great bulk of mankind do not believe that. They believe all sorts of things about him. They do not believe he is just. Then we learn he is a God of wisdom and he has a wonderful plan, and we believe in the fulfillment of the prophecies going on now, and others yet to come, and the promise that if he has begun the work in our hearts he is able to carry it out to the end. If we were drawing closer to God, we will be finding ways all the time in which he is blessing us, and ways in which we can praise him for his goodness, because God’s blessings surrounded us so long before we knew him. God sends blessings on the just and the unjust alike, but his special favors are reserved for the just. The love of God, so that the Lord will not be dissatisfied with his wages.

2.30 p.m. Discourse by Brother Russell

"Let not your hearts be troubled, neither let them be afraid."

I

HAVE in mind, dear friends, the words of our Great Master and Teacher, just before he died. 

"Let not your hearts be troubled, neither let them be afraid." This is to me that evening's commencement of the very beginning of man's experience in sin. Fear has been one of the terrible scourges through which he has afflicted himself, in a great measure.

Father Adam and mother Eve were afraid after sin entered into the world; and all that we find the plans, are not given to the unjust; but what he has in store for us and for the world in general, he has committed to us. The rest of the world doesn't know anything about them, and care nothing about them. If we know these things and rejoice in them, you might say we are just basking in the love of God, because God loves us and we have loved God and he has given these things to us. Every item of love we have, every bit of favor we have, is given to us ostensibly because we love God. God's love is shown for the righteous and the goodness for the upright in heart. Those who serve him are the ones to whom he reveals his truth. Those who desire to praise and serve him are the ones whom he will cause to know what is will is and what his desires are; and in this we live. Does the Lord draw us more and more close to him. Do we draw closer to righteousness, draw closer to where we forget what the desires of the old nature are; the desires of the old man have become first instead of second nature, because the are all away from God. If we are drawing closer to God, it is because he is drawing us in. If we have our own way, we have evidences of God’s love. First of all, one evidence is that we are here; another evidence is, we are able to understand something of his doings; another evidence we have, we are able to know he is a God of justice. The great bulk of mankind do not believe that. They believe all sorts of things about him. They do not believe he is just. Then we learn he is a God of wisdom and he has a wonderful plan, and we believe in the fulfillment of the prophecies going on now, and others yet to come, and the promise that if he has begun the work in our hearts he is able to carry it out to the end. If we were drawing closer to God, we will be finding ways all the time in which he is blessing us, and ways in which we can praise him for his goodness, because God’s blessings surrounded us so long before we knew him. God sends blessings on the just and the unjust alike, but his special favors are reserved for the just. The love of God, so that the Lord will not be dissatisfied with his wages.

It was not until we became Christians in the true sense of the word that we began to know something about God’s real character, and began to trust him as a God and be able to look to him as our Father. The first good lesson for us that we learned at the very beginning of our Christian experience was that God had mercy upon us, and that he sent his son, and that Jesus died, the very reason we have any other religion than the religion of the Lord, our God, as presented to us in the Bible.

No other religion I know of inculcates love for the Creator, or tells about the Creator having love for his creatures, but as heathen mind has thus turned against God, and the Creator, and the doctrines of demons, misrepresenting the Almighty, misrepresenting the divine plan, giving them all sorts of terrible thoughts respecting the future; so it has been to a large extent that the same princes of demons, and the same demons, have operated to some extent amongst Christian people, so that all of our creeds have taken on the coloring of the heathen religion; and as many of the people came from the heathen religion, we have reason to bring them with their misconception of the Almighty. And apparently, although the Bible teems with declarations of God’s goodness, God’s mercy, and God’s love, yet this seems to be the thing that is very difficult for those who are out of harmony with God to understand. People who are far away from God, the more they delve into sin, the further they feel they are from him, and the more they feel that his anger should properly be against them.

I saw recently a statement in the newspapers respecting a Sunday school, which he said to his children, do you think you would do first when you would get heaven?" One little girl held up her hand.

"Well, tell us what you would do?"

She said, "I would hide from God behind Jesus.

"Why, lady," I said, "that is my dear child, do you think you would do first when you would get heaven?"
older growth, that the Bible everywhere tells that it was God's love who planned the whole arrangement for our salvation, that it was the Father who arranged for the Lamb to be slain from the foundation of the world, and that it was the Father that sent, in due time, His Son into the world that he might redeem the world; and it is the Father who declares that he is the redeemer and the Savior and besides him there is none other; that is to say, while Jesus is the active person in this work of redemption, it is the Father who is the empty vessel filled and prepared, as he said. He was revealing the Father more than he was revealing himself. He came that he might show forth the Father's character; he came as the exemplification of the Father's character and plan; and he was telling us he was not doing anything of his own, but entire the Father's own righteousness. And in so this verse, "Let not your hearts be troubled, neither let them be afraid," then another verse, "Let not your hearts be troubled; ye believe in God, believe also in me." The Jews had been believing in their heavenly Father, but had not been able to fully grasp the greatness of God and his mercy and love, but now they were to see in Jesus an exemplification of mercy and love, and they were to associate these in their minds. The Father is in the Son, and the Son is related to the Father, and there is one God and one plan—one God and Father of all men.

Then the message of God to you and to me, in our Savior's words is, "Let not our hearts be troubled, neither let them be afraid." Fear hath torment. There is ground for fear with sinners, but there is a ground then again for losing that fear—we have been redeemed with the precious blood. Something has been accomplished by our Savior. There is the opening of a reconciliation through the merit of his sacrifice. At one time we but vaguely comprehended what this great transaction is which our Lord Jesus accomplished. Now, by the grace of God, the due time seems to be here when his true people may see more clearly than ever the exalted dignity and the brevity of the divine ideal of God, the height and the depth of God's love, and the method by which God is working all things in harmony with his own justice, his own love, his own wisdom and his own power.

The first lesson we learn, then, is that we are sinners, that God is just and that he has pronounced a just penalty against sin. And it helps us so much more to know God and the love of God and the power of God and the guilt of sin, and the price, the price it cost the Son of God to redeem us, the price it cost the Son of God to secure the divine law our happiness, for righteousness, in harmony with God, then that life should be forfeited, should be canceled, it helped us to see the next point plainly, that God who has declared human life forfeited by Adam and his race, had provided also a way out of the way in which he had us walk. He would send his Son and that his Son would pay the price of redemption, and through the merit of the sacrifice of Jesus, the just for the unjust, there would be a reconciliation opened up whereby man could be recovered from the death sentence. Then the beauty of God's plan was thoroughly seen by us when we perceived that Jesus paid this very death sentence, that he did not go to eternal torment for us, or to purgatory for us, but he went into sheol, he went into hades, he went into the tomb, he went into the state of death—he died that he might recover us to God. Now the next thing is to see that the Father cleaves to his Son and God accepted it because he was holy, harmless, undefiled and separate from sinners. Then after he ascended up on high, he gave an imputation of his merit, he endorsed, for all of those who would come unto the Father through him, and who would take up the cross and follow him—he became endorser for all of these, he imputed his merit to their contract so they could be acceptable in the sight of justice; and forthwith those who were waiting on the day of Pentecost, you remember, were immediately accepted as the holy Spirit came upon them, indicating that God had imputed the merit of Jesus, or that they accepted it into their consciences. And then the holy Spirit that they should be New Creatures in Christ, heirs of God and joint-heirs with Jesus Christ, their Lord. And the same imputation made at that time has stood good for all the Lord's people of this class all the way down through this antitypic Day of Atonement, and still stands good and remains in the end. It stands good down until the last member of the elect shall have availed himself of this privilege and shall have presented his body a living sacrifice. And just as soon as the last member of the elect company shall have finished his course, all that part will be various details of it, the more I see of his gracious plan. How could we help but admire and love him, one who is so just on the one hand and so loving on the other, and one who is so fair in all his judgments—always so fair. When we saw that God did not begin to deal with the world, although Jesus had died for the world, we saw the object. He tasted death for the man; it was not merely tasting death for the church. He was the satisfaction for the Church's sins, but not for the Church's only, but also for the sins of the whole world, then we say, he died for all, he died for the world. The answer is, "He has not yet applied his merit for the world." Is that the reason that the world is not reconciled to God? Yes, that is the reason the world still lies in the wicked one, as the Scriptures declare. Had the merit of Christ been applied to the world, the world would not have been in the hands of the wicked one, then the world would not be in the hands of the wicked one now; but the fact that the world still lies in the hands of the wicked one, that the world are still the children of wrath, as the Apostle said, is the evidence that Christ did not apply his merit to the world. Well then, what did he do? Did he do nothing? Oh, he did something, my dear friends; he did something of importance to you and to me. He did the first part of his great work. What was that? He ascended up high and there appeared in the presence of God. For whom? For us. Who did he mean by "us"? All those who believe, "all who believe in the precious blood of him that is precious"—to all who believe he is precious—to all who believe in the forgiveness of sins and reconciliation through his blood. Only those who believe, not to another soul. Not to an unbelieving soul has he ever granted any share in the merit of Christ's sacrifice, but only to us who believe in the precious blood of him that is precious. The Scriptures declare that it imputes it to us. Now what does "impute" mean? Impute signifies to make an indirect application.

Let me give you an illustration: Suppose I needed a thousand dollars and I went to you and said, "I would like to have a thousand dollars." And you would say, "I will neither give you nor lend you a thousand dollars, but I will endorse a note for you for a thousand dollars." Now then, if your endorsement is satisfactory, and will bring me the money, your endorsement is an imputation of a thousand dollars to my credit at the bank. So do the Scriptures declare of the Church, that Christ imputes the value of his death; the value of his death is restitution only; he does not give us restitution. He does not wish us to have restitution; he has some better things in store for us. The heavenly Father has proposed that this class that is now being called may become partakers of the divine nature of God. It is not in the earthly plane we also hope and trust we will be with him and see him as he is and share his glory on the heavenly plane. If so, we do not want restitution; we do not want the earthly life-rights of Jesus. We want merely what our God has provided. When the time comes then the heavenly Father will take us out of the hands of the wicked one, out of the hands of the wicked one, and we shall be brought into the presence of the Father and we shall sit on the throne, we shall be joint-heirs with Jesus Christ, our Lord, and it will go, and you will have an imputation of the merit of Christ to cover all the blemishes of your body, every blemish you have through sin, you need an imputation of Christ's merit covering all that imperfection. Why so? Because the call of this Gospel is not a call to a substitutionary death but for a substitutionary life. It is not a call to a substitutionary death, it is not a call to a substitutionary death, but it is a call to be raised to the life in Christ Jesus. It is not a call to be raised to the life in Christ Jesus, but it is a call to be raised to the life in Christ Jesus, to be made partakers of the divine nature of Jesus Christ. It is not a call to be made partakers of the divine nature of Jesus Christ, but it is a call to be made partakers of the divine nature of Jesus Christ, to be seated in heavenly places in Christ Jesus. It is not a call to be seated in heavenly places in Christ Jesus, but it is a call to be seated in heavenly places in Christ Jesus, and to be joint-heirs with Jesus Christ, our Lord. And the same imputation made at that time has stood good for all the Lord's people of this class all the way down through this antitypic Day of Atonement, and still stands good and remains in the end. It stands good down until the last member of the elect shall have availed himself of this privilege and shall have presented his body a living sacrifice. And just as soon as the last member of the elect company shall have finished his course, all that part will be
at an end, for thus it is written of this time. Now is the acceptable time, now is the day of salvation. That is to say, now is the special time of this special salvation as members of the Body of Christ; now is the acceptable time in which God is willing to accept the sacrifice of those who choose to come in and walk in the path and in the way of the Salvation that He has provided for them, laying down their lives in the service of God and of righteousness and on behalf of the brethren.

Do we then, dear friends, have clearly in mind what constitutes this presentation, or imputation of merit on our behalf? And have we the greatest interest in what was imputed to the Person of our Lord Jesus Christ, or to Saint Paul and Saint Peter and others of the early church way back there when they died, they needed no further imputation; they were through with the imputation; they merely needed the imputation to be processed and the outcome of that process was that they were made righteous as an act of God; and so this imputation or leaning of the merit of Christ to the various members of his Body continues down through the age; and when the last of these notes which he endorses shall have been paid, when your life shall be won, when your contract shall be finished, then by the grace of God, the matter will be at an end and all the merit that was imputed to you and to me and to all those who believe, and who take upon their cross to follow him—all of that merit will be back again in the hands of justice, ready to be applied, not in the same manner, but in a different manner, to the world. Well, how will it be applied to the world? “How could it be differently applied to the world, says one? Why, very easily. It would not do the world much good to merely impute Christ’s merit to them. Why not? Because whenever the merit is imputed it is then there and all the right to life would be gone. What Christ wishes to do for the world is to give it to that which it lost and which he laid down, namely; the right to earthly life and the right to earthly dominion that Adam had at first, that Adam forfeited through the sin and consequent penalty for his own disobedience, and it is now his estate to give away to mankind.

So during the Millennium age, under the new Covenant which Christ will inaugurate at the beginning of that age, all the world of mankind will become his; they will no longer be children of wrath. Why not? Because of the merit of Christ applied to the world. This means, in other words, that everything will be done by them, “Your sins and your iniquities I will remember no more.” So then the whole world’s sins and iniquities will be blotted out as far as God is concerned, and the whole world will be turned over to Jesus. They will all be perfect; they will all be worthy of eternal life; and if they were to fall into the hands of God immediately their imperfection would lead them to commit sin again; but they are not allowed to fall into the hands of justice; the great Mediator keeps them in his own control. Having purchased through Christ the whole world which this could be transferred over to mankind and given them the full human perfection, giving them all the good blessings of restitution which they need. So as many as are willing will be brought in. And the firstfruits of mankind will be brought into existence to all that was lost in Adam, all that was redeemed on Calvary, and then all those unwilling to make progress, undesirous of coming back to God, will have died the second death, from which there will be no recovery. Then the Mediator will step from between and he will turn over the restored world of mankind to the restored Eden with it to God, and divine justice will then deal with the perfect race, because all will be able to stand the test of divine justice; all should be, because they will all be perfect and God does not propose that mercy shall intervene between died and the ultimate perfection of the individual. If the conception is perfect, God’s law is not too severe for the perfect individual to observe, and to have eternal life under it; and if he will not come into fine with the divine law, he shall not have everlasting life.

But now this class that has come to know the Lord, after they have become to know Him in Christ, it is for these to learn— and more to have confidence in God; and it is to this class that the word of God is applicable, all things shall work together for good. To whom? To you who have accepted the Lord Jesus, to you who have become new creatures in Christ, you who have been saved. This came to pass when you accepted His Son; all things shall work together for good to them that love him more than they love houses, more than they love land, more than they love parents or children, wife or husband, more than they love themselves. I believe that with the majority of people, self-gratification is the particular thing that is most to be watched and self-gratification. It is easier to deny everything else than to deny yourself—but that is just the exact condition Jesus laid down, “If any man will be my disciple, let him deny himself”—self-denial.

Well, dear friends, if we have come into this blessed re-
Testimony Meeting Led by Brother O. Magnuson of Chicago, Ill.

I AM sure in view of what you have all heard this afternoon, we have a great many things to be thankful for, especially to be here to hear the wonderful words of life from our dear Pastor. It gives us new courage to lay hold on the things set before us, forgetting all the things that are behind. I, for one, want to give my testimony and say I feel very grateful to the Lord for all his blessings toward me, and I thank Him not only for the Kansas City and St. Louis conventions. My desire is to fulfill my covenant with the Lord. As a basis for our testimonies, we will read Psalms 116:13,14: “I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now according to that which I have promised.”

A Brother.—My testimony is that since I have entered into the race it is my determination to finish, and that I am looking day by day to the Lord, and not depending on my own strength, but I am feeding at the table he has set before us and am not looking for food elsewhere, and desire nothing except what comes from him through his arrangement and plan. So when we get this thought in our minds and have that determination, I think we have nothing to fear. Our dear brothers this afternoon talked to us about not being afraid; and certainly we have nothing to be afraid of. There is not any creature in heaven or earth with that power to draw us away from the love of God. There is only one way that we can be drawn away and that is with our own deceitful heart. Therefore we should give diligence to keep our hearts. I hope we shall all continue in this narrow way.

A Brother.—I wish to thank the Lord for all his good to me. I am so glad to be with the friends here. It does me good to know my testimony, and my greatest desire is to form a character pleasing to our heavenly Father’s sight. I wish to be found doing his will daily, and seen unto the end.

A Sister.—I thank the Lord for the many blessings and privileges I am enjoying. I did not expect to be at this convention but the Lord has so arranged it that I am here. I realize that the Lord has led me from darkness into his marvellous light, and I am rejoicing in knowing that I am in the light, as he leads me each day.

A Brother.—The language of my heart is, “Bless the Lord, Oh my soul, and all that is within me bless his Holy name.” I rejoice to be one with you to day at this meeting. I believe that the Lord has a great blessing for each one who has been permitted to come to this meeting and I bless the name of the Lord for what he has been doing for me all the years that I past. I do rejoice in the Lord, and I can say, Truly goodness and mercy have followed me all the days of my life, and I will trust him in the rest of the way. And I am expecting that, although he has so many glorious things up to the present time, it is better further on. I am rejoicing in knowing that the Lord is beyond and not satisfied with things that are past—forgetting the things which are past, let us look forward to the things which are before us, that we may rejoice.

(A Sister who had formerly been a missionary in China gave her testimony, saying that she had had great sympathy for the poor heathen in their ignorance and suffering, and her greatest desire had been to carry the Gospel message to them. Her anguish of heart had been great as she believed those millions of poor heathen were going to eternal torment. She said that she could not even bear hearing at this time of such thought, even as she now could not tell how much she rejoiced in the knowledge that the Lord has a blessing in store for these poor hated heathen also in his own due time.)

A Brother.—It rejoices my heart greatly to be here to-day. We sang a while ago the song about the cleansing stream. I am truly so glad that I saw that cleansing stream, and that it cleansed and also the further precious thought in the song of the New Creation rising. I am so glad for that. When the brother read the text for our testimony meeting, “What shall I render to the Lord for all his benefits to me,” my heart answered in that good word our Pastor has given us, obedience. I am so glad and thankful we have received that good word from the Lord. I thought at St. Louis, now that will be the best word at St. Louis? What word will I remember from St. Louis? And the word that I will remember from St. Louis is, obedience. Then again at Kansas City I was looking for the best word, and again it came, obedience. And here to day we find the best word is obedience, and I am so glad. When we get around back to Chicago, we will not forget to tell the friends about the special thought of obedience, and it is my heart’s sincere desire to learn obedience in the Father’s way and according to his will, and I pray to be faithful to him.

A Sister.—I am truly thankful to our heavenly Father, and I want to take the cup of salvation and call upon the name of the Lord, and render obedience to him.

A Brother.—I always like to listen to others, yet I think there is the same selfishness of the flesh, and the Lord will be more blest to give than to receive. There has been a great deal said about obedience, and in order to have unity of spirit, we must obey our heavenly Father. It is my determination and my prayer to our Heavenly Father that I may be more and more obedient, and do whatever he wants me to do. I pray that I may continue in the narrow way, and that some time I may hear the “Well done.”

A Brother.—I wanted to say a word, and I thought, “What shall I say? The Lord is good and his mercy endures forever. I will say the Lord has been good to me. It has been about seven years since I read about these grand things of the Divine Plan of the Ages, and the Lord opened my eyes.”

A Brother.—I do not hear anybody speaking of troubles or trials. I don’t think it is necessary. It seems as though everybody appreciates the truth so much and the time we are living in, the harvest, at the very close of it, and it shows the New Creation must be up to that point where they can delight to do the Lord’s will. I find it difficult sometimes to know what to pray for, when it seems as though we have all we need, all that we desire. So we pray for more of that which we already have; that is, appreciation. It seems as though I cannot pray for anything except to appreciate this truth more and more. I am glad to be here and to be among the Royal Family who have been lifted out of darkness into his marvellous light.

Brother Magnuson.—The friends are not telling their troubles, dear brother, not because they have no troubles, but they are telling the good things to one another, and taking the troubles to the quarters—which is better.

A Sister.—I wish to express my appreciation for the truth, and the blessings that come therewith; and we know we can be faithful, the Lord knows we can be faithful, and that is the reason he tells us not to cast away our confidence which has great recompense of reward. He is faithful. It all depends on us. We know we can be faithful if we keep ourselves fully consecrated and our hearts in the proper condition. I ask your prayers that the Lord may keep my heart in the proper condition.

A Sister.—This poor, lisping, stammering tongue cannot express my appreciation of the truth—this is more I want the prayers of the Lord’s people that I may live my appreciation and be faithful; that I may be able to glorify his name throughout the ages of eternity.

A Brother.—I am glad for the text just read. It brought to my mind forcibly this thought, that since we know it means nothing but a cup of joy which has been suffering and trials, it came into my mind that there had been a disposition in the past to want to look into the cup and see what it contained. I want to try to set myself against that disposition in the future and not ask what the cup contains, but take it just as it is and gladly drink it all. Pray for me that I may succeed in my endeavors.
Convention at Pueblo, Colo.
June 16, 1911

3 p.m. Discourse by Brother Russell. Subject: “PRECIousNESS OF THE LORD”

This brings us, then, to the thought, What constitutes a believer? We must take the Scriptural proposition and say that a believer, from God’s standpoint, is not one who merely believes with the mind, but as the Scriptures say, “With the heart man believeth unto Salvation.” It is a heart matter, not merely a mental matter. The Scriptures also say to us, you remember, that devils believe and tremble. Believing merely that the Lord Jesus Christ came into the world, merely believing he is the Son of God, merely believing he died for human sins, merely believing he arose from the dead to be the justifier of those who believe would not constitute us believers in the Scriptural sense. To believe with the heart is what our Lord Jesus referred to when he said to the disciples, “If you believe, if you will be my disciples, if you will come in with me, deny yourselves, take up your cross and follow me.” Those who thus take up their cross and become followers of Christ are the believers, those are the ones to whom he is precious; those are the ones that are precious to him. We are to make this cut-come, and I think perhaps sometimes in talking to some of our neighbors and friends we have not gotten the matter as clear-cut as we might have done.

Not long ago I was speaking to a lady and she said, “I believe in Christ.”

I said, “You have never given your heart to him?”

“No.”

“Well,” I said, “why then do you call yourself a believer?”

“Oh,” she said, “I believe Jesus died, and I believe he gave the ransom price, too.”

“Well,” I said, “That amounts to nothing. You have not become a believer in the Scriptural sense of the word.”

“Why,” she said, “is that true?”

I said, “That is true.”

“Then have I not come into divine care and provision at all?”

“No at all, not any more than a heathen has. The fact that you have lived where you had an opportunity did not make you any better than the heathen, but it was rather worse on your part; you have had the opportunity, you have had the knowledge and the heathen man never had opportunity and knowledge, and his responsibility in God’s sight is less than yours.”

“Yes,” she said, “I do believe.”

“But you do not believe in the Scriptural way. Suppose I should tell you over in a certain place was a million dollars, and it would be yours if you would go there immediately, and before anyone else would get there: you would go there quietly, if you believed. If you did not go there it would be because you did not believe it, because you would have an interest in getting a million dollars, and what you could do with it. Now God has offered us something with which a million dollars is no comparison in value at all, not worthy even to be mentioned. This great gift of God, through Jesus Christ our Lord, that we might become heirs of God and joint-heirs with Jesus Christ our Lord, is beyond comparison with a million dollars. Whoever, therefore, says he believes and yet neglects to take the proper steps whereby he will...
I am going to be fifteen years of age, and I am thinking about other matters, is it not about time I was thinking some about my relationship to God as a personal matter? Wouldn't God be offended at me more or less, and would not his love and favor and care to some extent depart from me if now I begin to have a reasoning mind, and do not continue to have his favor and say, Oh, well, I care nothing for this related relationship with God, and now I will let it lapse? I have the opportunity of making it for myself, I have been under divine favor, I was a child, and have realized divine protecting care, and have gone to the very Father of all, and have been under his care and protection, but evidently that was under the law, and now I am not under the law; I am not limited, therefore, that I must wait until I am thirty. Now I have the mind, the faith, to know and appreciate, and am not to understand that God will be willing to accept my heart now? So I said to the Lord, I will go and I will be very glad indeed he has given me this precious privilege of giving my heart to him. And I knelt down and just as quietly as we are talking at this very moment I told the Lord that I wished to be his child, that I was glad of the opportunity that he had opened through the precious means through which I might come near unto him in a personal way, that I very much appreciated the privileges that I had enjoyed in childhood years and days, now I would accept for myself the gracious arrangement and consecrate my life wholly to him.

I never regret that I kept these friends. He was precious at that time, as I saw that without the merit of his sacrifice I would have no hope of a future life at all; he was precious when I understood that through his blood in his blood the Father counted all my imperfections covered with the robe of his righteousness; he was precious when I came to realize how precious it was to me to realize the philosophy of the atonement stone; and every day, every hour, I feel the cleansing power as we sometimes sing; every day and every hour he becomes more precious to me. And I think I am merely expressing the sentiments of all Christian brothers and sisters, I believe that this is the thought of the heart of each and every one.

I am merely telling this story that day by day as you seek to walk in the footsteps of the Master, and to lay aside every weight and every entangling sin and to run with patience the race, and realize more and more what the length and breadth and height and depth of God's love is, the more and more precious may the Redeemer become to you.

He was first of all our Savior, and we realized we might have a future life; and then after that the preciousness of our high calling, that he was our bridegroom and we were his bride class in process of perfection, then the more we love him the dear. Every day he becomes more precious to us who believe.

Now, my dear brothers and sisters, we have been seeing how the Lord becomes more precious to us. Shall I say on the other hand that we become more precious to him also? Well, I believe that is true. I believe that the Lord loves most those who have withstood the test and proven fully developed in his character-likeness. In other words, he loved us in one sense of the word while we were yet sinners, then he loved us with a special love when we turned from sin to serve the living God, and when we gave our hearts entirely to him, and he tells the story of his love, and the love of the Lord for the church I believe continues to increase in proportion as we grow in grace, grow in knowledge, and grow in his character-likeness.

Let me remind you of something we have in the Scriptures along this very line. We read that Jesus loved all of his disciples. You remember the words, "Having loved his own, he loved them into the world."—now our Father into the world—"No man hath seen God at any time;—no one has seen God;—"It would be an offering far too small to offer to the Lord." Very well do I remember how as a child this matter appealed to my own mind. When I was about fifteen years old, I said to myself, See here, you understand that God has permitted you to that thing, then, and because the believing parent had a sanctifying influence and effect over the child from the standpoint of divine providence, So I said to myself that evidently it was all right that as a child I should be a child of the Lord; coming through my parents I was acceptable to the Father; this is indicated in the Scripture. But now
a little farther by himself. But notice that these three were especially dear to the Master all the time. Is there not a lesson to us in this? Must there not have been a reason for it? Could you imagine that Jesus would especially love these three disciples without some special reason? There was surely a reason, and we have no doubt the reason was their zeal, their love for him. Note that these were the three disciples who were always near to the Lord. I remind you, for instance, that it was two of these, James and John, who went to a city of Samaria to buy some food for the Lord and the other disciples, and how indignant they were when the people of that city refused to sell them any food, and said, "If your Master will not come here and heal our Samaritan sick the way he heals the Jewish sick, then we will not sell you any food—go to the Jews and buy your food." James and John thought, "Now here is the Master, here is the anointed of God, and to think that we should be so treated, and that we who are to be with him in his throne, and to be his associates in his kingdom, shall be treated so also." They came to Jesus and said, "Lord, what shall we do? We have been insulted. Shall we command fire to come down from God out of heaven and consume these men and their city?" And Jesus loved the zeal they had, but he said, "My disciples, you do not understand the spirit you have; you want to be my disciples, you have a holiness of spirit, you have an earnestness of heart, but you have not gotten the right conception. The Son of Man did not come to destroy men's lives, but to save them. Let the poor Samaritans alone." And you remember on another occasion when Jesus said, "Whom do men say that I am?" Peter spoke up and said, "Some say this, and some say that." "But whom say ye that I am?" Simon Peter answered, "Thou art the Messiah, the Son of the living God." He was the one who had the courage of conviction to speak out his mind. And Jesus said to him, "Blessed art thou, Simon Bajona, flesh and blood has not revealed this to thee, but my Father.

And so, dear friends, on many occasions, these three showed their special zeal and earnestness in respect to the Master, and the Master showed special interest in them. What does that teach us? It teaches us this: That there will be differences in the Church of Christ, even amongst those who will be accounted worthy to sit with him in his throne; the Lord will love all of them, and the Lord will bless all of the faithful ones, who will be more than conquerors, and the Lord will have some who will be specially near to him. You remember how James and John suggested to the Master, "Lord, the others would not appreciate it if we were with you all the time." We would like to be just next to you, we love you so much; grant, or permit, when we come to your kingdom, that we may sit one on your right hand, and the other on your left hand.

"Oh," said Jesus, "do you know what it costs to get on the throne at all? Are you able, are you willing, to pay the cost of getting on to the throne? Are you willing to be baptized with me in my baptism into death? Are you willing to drink with me of my cup of suffering and ignominy?"

They said, "Yes, Lord, we are willing for anything"—the thought paraphrased would be, "With your assistance, and divine assistance we will go through anything to be with you; we love you and we want to be with you." "Very well," said Jesus, "That being your heart condition, I assure you that if you maintain that condition—I am paraphrasing our friends, not using the words of the text, merely—"if that be your heart condition, I will guarantee that you will be somewhere in my throne, for that is the very class the Father is calling, that is the very class to whom the throne will be given, but as to who shall sit next to me, on the right hand, and on the left, is not mine to give. That position will be given according to the principles of justice. My Father, who is the representative of Justice, will determine who shall be at the right hand and who at the left hand; that is not for me to decide; that is for divine justice to apportion out amongst the loyal and faithful ones."

So all the Scriptures you remember draw our attention to this great fact, that as star differeth from star in glory, so also is the resurrection—the chief resurrection, the resurrection in which you and I hope to have a part. So if we are of the Lord’s people, if we have entered into this blessed relationship with him as true believers, as believers who have given their little all and who have been accepted in the Beloved—if this be our condition still that is not enough; we must go on to perfection, we must go along to the end of the journey; we must not only make the consecration, but we must live the consecration; and not only so, but the zeal with which we show our love, our consecration, will determine whether or not we shall be of the little flock or of the great company. And, further, even if we have the zeal, that will bring us into the little flock, still there is a further zeal which will determine how near we may be to the Master in the throne. With that thought before our minds, and with the thought that he becomes more precious to us every day, and every hour, as we come to see more of the deep things of God, and the length and breadth and height and depth, we have that thought I suggest to you, that he becomes more and more precious to us, that we show to him more and more of our zeal, more and more of our love, that we count not our lives dear unto ourselves: do not think of your life as a very precious thing. If you do you will hold on to it so tightly that you will never make a sacrifice of it; we must be of those who love not their lives, but are willing to lay down their lives; that is our consecration, that is our engagement with the Lord, and he leaves us with a free hand as to that, with a loose rein as it were, and that is the reason that all through the New Testament there is nothing of law set forth or commanded. The Lord leaves us to ourselves largely to see with what degree of zeal we will carry out that proposition, and how much we will sacrifice and how free and with what loving zeal we will sacrifice.

So, then, dear friends, I will not detain you longer at this time but emphasize the text before us. "To us who believe he is precious." Let this preciousness continue, let it increase until by and by we may be awakened in his likeness, and share in his glory, and all the blessings which God has in reservation for the faithful ones who love him more than they love houses, or lands, or parents, or children, or husband, or wife, or self, or any other thing.

(Reprint from Pueblo Chieflain.)

7:30 p.m. Public Discourse by Pastor Russell

"Pastor Russell, the noted Brooklyn divine, who arrived here yesterday accompanied by 165 Bible students on route to the big Bible Students' convention in San Francisco, addressed a capacity audience at the Grand last night.

A large number of delegates to the Sunday School convention remained over to hear Pastor Russell and as there were also a great many other people from out of the city it was impossible to handle all who wished to attend. "Hereafter" was his subject. Pastor Russell's presentation of "Hereafter" is certainly much more convincing than that of the majority of preachers. He claims no wisdom of his own, but that it is the teaching of the Bible, which, he declares, has long been misunderstood on this point—neglected, he says, in favor of human creed-theories falsely supposed to have been drawn from its teachings.

(Following this was an outline of the discourse on "The Hereafter.")
Convention at Colorado Springs, Colo.

June 17, 1911

Address of Welcome by Brother A. T. Stanley

'T' GIVES me great pleasure to be able to look into your faces, and it is with a grateful heart that I stand before you and welcome you to our city—not to see our beautiful mountain scenery so much as to look forward to the mountain of God, the holy hill of Zion. We certainly appreciate your coming among us, Brother, and certainly welcome from the very depths of our hearts, inasmuch as your are of like precious faith, looking forward to the grand things of the future, not only for the church, but for the whole world. Therefore I welcome you.

Testimony Meeting Led by Brother C. Hatt of Chicago, Ill.

1 Samuel 15:22: Behold, to obey is better than sacrifice.

A Brother.—I cannot express my thoughts as I would like to but I will give Eph. 1:3 as my testimony: "Blessed be the God and the Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ." When I first came I could have the privilege of coming to these conventions and I thought that I should not only receive blessings but also that I should to some extent give blessings, because the Bible says it is more blessed to give than to receive, and I thought, "How cannot I give a blessing?" Then I thought I could give a blessing in this way that I would be able to serve the Lord to some extent and maybe give a testimony here and there. Yesterday on the train as I walked along, a gentleman asked me if I did not want to take a trip out in the mining district. I said, "My friend, I am a Bible student and my interest is in a greater thing than gold, and that is the sable. Wonderful plan of salvation." He went away smiling at me. So, dear friends, we are Bible students; we have a great mine we can go to constantly, God's Word.

A Brother.—I am glad that the subject is obedience. I think it is a pretty good one for the Lord's people to remember. The Lord is training us and teaching us day by day. What for? That we may understand all he has to give us, and keep it? No, not at all. He is training us so that he can use us. The Lord will have no one in the little flock who is not useful and anxious to do what the Lord indicates he wants done. The Lord will never threaten anyone to make him serve, but those who are anxious and desirous of serving him in any way they can are the ones he will give more opportunities of service to. I remember when I went to the Tabernacle I did not feel very qualified for many of the things I had to do there, but I made up my mind when I went there that no matter what it was that the Lord opened for me to do, I would try to do it any way. I have done that, and I have received a great deal of blessings in doing so, and I believe the only way we learn is by trying to do what the Lord opens the way for us to do and show him our gladness to obey. The time will come, if we make our calling and election sure, when we will be higher than the angels. We know from the Old Testament Scriptures the Lord sent angels all the way from heaven to earth on special missions alone. Now if we cannot do a little mission for the Lord here on earth when surrounded by the friends, how could he trust us alone with a mission a hundred million miles away? I think obedience is one of the steps we have to learn how to learn, and to trust in the Lord for his sustaining grace and help every day.

Another thing, when I got the truth first, I lived about fifteen years in a place where I never saw another one in the truth except my father, and I used to wonder what the truth people were like. We had something to talk about; the very things I liked were the things they liked. I was in the newspaper work for a little over a year, and when I would find there was some brother in that town where I was going, I would hurry up and get through with my duties and hunt up that brother. I knew I would like him before I saw him, and it always turned out that way. I did like him every time. He was always the finest person in that town. There was nobody else like him there, if there was only one brother in that city. The same way with God, when we have not seen, we love. We know we love him because we have received his Spirit. And that is true whether we are in Colorado Springs or some other place; others of the Lord's people have been getting the same things we have been getting, they have the same ideas and love the same things that we do, and when we meet persons like that I may do so.

A Sister.—Words fail to tell you what joy is in my heart this morning to have the privilege of being able to meet here with the friends. As I came along the street and saw the rift in the clouds, and the mountains above them, I thought, how I would like to obey all the commands and all the precepts of the Lord that I might live above the clouds of persecution and trouble and temptation, and so live closer and nearer to my heavenly Father and the blessed Savior every day. Help me to do so.

A Sister.—I want to thank the Lord for the fellowship and association of those of like precious faith. We are in the holy mountain. I like to see those mountains of earth as we pass along, but we cannot miss any of the things they represent for that. I want you to pray for me that I may continue so close to him as to hear his voice and enjoy his presence.

A Brother.—I am grateful that I am privileged to be with you. I am sure it is the Lord's providence through his people that I have this privilege. We were working in Mississippi and we had some prospects of being able to take this trip, but we felt like we all ought to sacrifice that in order to continue in the harvest work; but we thought of this text we have this morning, that obedience is better than sacrifice, and inasmuch as we had good evidence that the Lord was in it, we are indeed very glad for the privilege, and we thought it
Discourse by Pilgrim Brother B. H. Barton. Subject: “MOSES”


“I. And there went a man of the house of Levi, and took to wife a daughter of Levi.

“2. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

“3. And when she could not longer hide him, she took him for an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and laid it in the flags by the river side.

“4. And his sister stood afar off, to wit what would be done to him.

“5. And the daughter of Pharaoh came down to wash herself at the river: and her maids waited her; and she came down, and spied the ark among the flags: and she sent her maid to fetch it.

“6. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him.

“7. Then said his sister to Pharaoh’s daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

“8. And Pharaoh’s daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

“9. And Pharaoh’s daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

“10. And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.”
we might take it as a text for a sermon upon divine providence; or we might have viewed it from the standpoint of its typical significance; or we might notice how in this passage Moses was a type; or we might take it from still another view-point and learn from it how man’s extremity was God’s opportunity; or we might view it from still another standpoint and take it as a practical lesson, showing just as the mother of Moses did her part, just as she stationed her daughter there to look after the child; just as Pharaoh’s daughter, etc., and the Lord blessed the result, and and then the Lord will bless the result. Or, we might take it from a different standpoint and notice what a wonderful results God brings from such a small beginning. We might note how from this little beginning God had caused even a gilder, and leader, and deliverer of the people of Israel. We might take it as a text for many different standpoints, but we are not going to view it from any of these standpoints at all. We are going to take it as a lesson in Christian consecration. We are going to notice how in this little outside for which the text is illustrated, and our relationship to the Lord incidental to that entire surrender of ourselves to his will.

We notice first that when this child was born, a curse of death was over him. You remember how the edict of Pharaoh had directed that every male child should be put to death, and it was only a question of time when he was going to lose his life. He was destined to be the death of his mother’s life. And, dear friends, we realize that we were all in a similar position. We recognized that the curse of death hung over everything that we had, and it was only a question of time until we were going to lose our friends, our family, our position, our wealth, our health; it was only a question of time until we were going to lose our sight, our hearing, our reason, our loved ones, or our home, or our desirable possessions. We knew that when we died we would lose it all; we did not know how soon we would lose it, or if it would not be some of those things; but we remember that the mother of Moses knew all the time that she was giving her child into the hands of God, even though she was going to lose her child, she was going to hold on to it as long as she could; she was not going to surrender that life to any sooner than absolutely necessary. And we determined that we would do the same. We would not surrender the life and the love God has given us, even though we do have to lose our sight, our hearing, our health, our friends, our homes. And we determined that, like the mother of Moses, we would hold on to those things that we reckoned precious as long as we could. But this thought, that sooner or later we were going to lose our life, we did not do it any sooner than we had to. We were going to hold on to our life as long as we could. We would hold on to our health, and our sight, and our hearing, as long as we could, and we would not give up our loved ones any sooner than we had to. We were going to hold on to that money just as long as possible. And we determined, like the mother of Moses, that we would hold on to those things that we reckoned precious as long as we could. But this thought, that sooner or later we were going to lose those things, we valued, and what sorrow it produced in our hearts! What peace it robbed us of! How bad we felt as we thought, Perhaps this sickness of my child is going to lead to the loss of my health. Perhaps this would lead to this loss of money, or our home burned down! How we were depressed! What mental anguish this produced in our minds.

Dear friends, we remember that the mother of Moses, after determining what she would do, she then determined when she would do it. She determined to give it up. She made him an ark of bulrushes, and laid the child in the branches of the flag. She might have waited a little longer; she succeeded in hiding him three months, and she might have hidden him three more months. She might have kept him one month, or one week more, or at least a few days more, but she did not wait until the child was actually taken away from her; she willingly gave that child up, laid him in the ark of bulrushes among the flags.

And that is what we did before our life was actually taken from us, before we actually lost our lives, before we really were deprived of all our money, before we lost our sight, or our hearing, or our reasons; before those things were actually taken away from us, we gave them all up. We laid them in the ark in midst of the flags; we laid them upon the altar of sacrifice. Like the mother of Moses we did not wait until the time was longer, we might have held on to these things a while longer. We renounced our life on to our life awhile longer. We might have held on to our money, our strength, our sight, and our hearing, awhile longer. But just as that mother did not wait until the child was actually surrendered, so must we surrender the child, to be as it were, not ours any longer, it was royal property, it was a royal possession—not
the property of Pharaoh or his daughter, but the property of the great King of Kings and Lord of Lords. Just like the mother of Moses from that day onward she could look at that child and say, "This child was mine once, but he is not mine now; this child now belongs to Pharaoh's daughter; he belongs to the royal family, and I am merely a stewardess, I am merely intrusted with him for the day."

But he could not remain long there; there was a time when he was not a child anymore, he was a young boy, and my mind, my pruning, my tongue, were mine, but now all of these things belong to him. We have given them all to him, and we are merely a steward entrusted with these things.

When we recognize that not only did the mother of Moses have to keep the thought before her mind that she was merely a stewardess, that the child was not her property, but in addition, from that time onward, she could no longer have her own way with the child, but every day she had to get her orders from the palace. Once upon a time she used to say just how that child should be clothed, and she used to say how that child should be fed, and she was in the child's physical care. It was a time when what should be done in case the child were sick, but now it was different. Now she had no longer any right to say what should be done for that child, but she got her orders from the palace. The orders from the palace told her how to clothe the child, how that child should be cared for, and it was her duty to obey the royal orders.

So it is with us; having consecrated our all to the Lord's service, having laid all on the altar of sacrifice, we now get our orders from the palace. Day after day we get our orders from the great King. He gives us our orders and tell us what our hands should do and where our feet should go. He sends us orders telling us what these tongs and these lips shall say, and gives orders what this mind shall think. He gives orders what this money should be spent for, and gives us orders how to clothe the child, which makes us just like the mother of Moses day after day had to obey those orders that came from the palace, so likewise, day after day you and I have to obey the orders that come from our Lord, from the palace of the great King.

How do we get these orders? Through his Word. You remember how it says, "Thou shalt guide me with thy counsel." It is God's Word of truth that provides the orders from the palace, and you will find instructions from the palace of the great King even as to what you should think, as to what you should say. "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, if there be any praise, think on these things." We then, as royal orders, get royal orders as to how we shall think. We even get royal orders as to what we shall eat and drink—"Whether ye eat or drink, or whatsoever ye do, do it all to the glory of God."

But then there is another point. Not only did the mother of Moses now get her orders as to what should be done with that child, but additionally those orders came from the God of wisdom far beyond any wisdom she had herself. Under any ordinary circumstances if that child had taken sick the mother would just have had to guess at what would have been best for that child. In those days poor people like those slaves in Egypt could not afford physicians. And even for the rich, it was, that when sickness occurred, they had to decide in their own mind as to what should be done to relieve that sickness, what would be best, or at the very best exchange ideas with the neighbors. But it was different now. Now that child was not merely a child of the palace where the Order of the temple should be had and those orders were dictated at the suggestion of some of the ablest physicians in the land of Egypt. Oh, how much more wisdom there was in the orders coming from the palace than the mother had in her own mind.

We recognize that having consecrated our lives to the Lord's service, we get our orders from the great King; we get our orders from the palace; and how much more wisdom there is in the orders that come from the palace of the heavenly King than your understanding. And if you possess the degree of wisdom that there is in the orders we have been given us, how much more joyful would the child be! I remember thinking some time ago like this: Now here I have only lived just a few years—just only a few years—but on the other hand he has lived for all the ages of eternity; he has lived for countless, endless ages in the past, this great divine Father in heaven. And then in the few years I have lived I have never done anything big. The biggest thing I have ever done has been quite insignificant and small, but on the other hand, in all the countless ages he has done wonderful things; he has done marvelous things; he has built suns and moons and stars and created the earth and everything. If we think of the few years that I have lived I have never done anything great; all that I ever done has been quite small, and yet I have never done one thing right. I cannot recall one single thing I ever did that was satisfactory—not one. I realize this even in some of the smallest things. I was thinking on the other time and the thought came, "Why you cannot even sharpen a lead pencil right." I do my very best to sharpen a lead pencil, and look at it, and what a clumsy point it has! Then suppose I put it under a microscope, and it will look like the end of a broomstick. Then I thought some way to think of anything. Look at the thorns; they are pointed; and put them under the microscope and they are pointed still. No human being could ever sharpen a needle like the Lord sharpens the thorns.

Put one of the finest needles that man can make under the microscope and you will find that it is just a very blunt point, but on the other hand the various species of thorns which the Lord has created, and they are pointed, no matter how much you magnify them.

Now what does it mean? It means this: That I have no confidence in myself; I am afraid of myself; I am afraid to direct my own course; I am certain I would make mistakes. Therefore, I think if I could only find some being who was qualified to tell me what to do, even though he should tell me the thing that was exactly contrary to my best judgment, I would obey him in a moment, I would obey him, and that is what our heavenly Father is doing. There in his Word he has given us the instructions. Like the mother of Moses getting orders from the palace of Pharaoh, we are getting our orders from the palace of Jehovah. Therefore, if I find in God's Word advice that even bearing to hear any longer, but he was around that child.

But then we think of another lesson here; The mother of Moses not only got her orders from the palace, but with the orders always came the means to carry the orders out. I imagine sometimes she received orders to clothe that child in silk; she could never have afforded material like that, but she had the material to clothe the child with—or at least the money to purchase such material.

The same thing is true with us: The Lord never gives us any orders but he also makes it possible for us to carry those orders out; as the poet said:

"The Lord will give us naught to do, But he will give us the strength to do it, too."

If the Lord ever seems to suggest that you should do a certain thing, and you find that thing is an impossible means for the means of the child, it is entirely beyond your reach, you can be sure you have misunderstood the Lord's will. The Lord never gave unreasonable instructions to one of his children.

But then there is another lesson also. The mother of Moses not only got her child back, and not only did she find he did not belong to her any longer, but he belonged to the daughter of Pharaoh, and not only did she find that now day by day she got his orders from the palace as to what should be done for that child but she realized in addition now that child was under royal protection. We noted how the mother of Moses had all the materials of brushes, and that must have been sometimes almost frantic as she thought. Possibly this will be the last day I will have my child; the child may be taken from me today. Think what that must have suffered and gone through! But how different it was now, because the protection of Pharaoh was around that child. I imagine now she threw doors and windows open and did not care how much the child cried. I would not be at all surprised that now when the child began to cry, she would carry him out right by the door and put him there where everybody could come, and if a soldier stepped up and said, "Don't you put your hands on him, he is the adopted son of Pharaoh's daughter!"

What a change it made! The child was under royal protection! So with us; after having consecrated our life to royal service, the "Moses" we put in the hand of the child under the Lord's protection. What kind of royal protection? Divine protection. We get the thought that our health is under divine protection, and our life is under divine protection, and our sight and our hearing is under divine protection, and our reason is under divine protection, and our loved
ones are under divine protection, and our money and our home is under divine protection. There is divine protection now around all the consecrated children of God that was not there before. Why, you say, is that really so? It is really true. Do not the scriptures tell us that God is in control for he cares for us? I always liked the Greek a little better; it reads: “Having cast all your anxiety on him, because he cares for you.” The thought is, if you have consecrated all to the Lord, if you are a child of God, the Lord’s, and the Lord is not going to ignore one thing that you do, and he is not going to let you fail for he cares for you. This is why I always liked the Greek better; it reads: “Having cast all your anxiety on him, because he cares for you.”

There is a difference between the Lord and you, and there is a difference between the Lord and me. The Lord has given me a great many truths I have ignored, some of them, I am afraid. I have given to you some opportunities that were neglected by you, because you are not a consecrated child of God, because you are not consecrated, because you are not in the right frame of mind. If you have committed yourself to the Lord, he will not ignore or neglect it, as you and I sometimes ignore and neglect what he has committed to us. If you have committed all you have to him, he is going to take note of it and he is going to consider those things, and his royal protection will be over those things.

Now I do not think that we could get the idea from this that if we are consecrated children of God that we will never lose our money, or that we will never lose our health, or that our loved ones will never die. That is not the thought. Here is the idea: If you have consecrated all your loved ones will die, because they are not consecrated. If you are a consecrated child of God, you love your loved ones as truly as other people’s loved ones will die, and you will lose your money just as much as other people lose their money, but the difference is this: that with the people of the world, these matters are just matters of accident; it is just a matter of accident as to whether for the moment your loved ones are going to live or whether they are going to die. On the other hand, if you are a consecrated child of God, it will be no accident if your child dies—not that God has called your child to die, but the thought is: that the King would not allow you to lose your money unless he saw it was best. He might see that it would really be for the best, for you and your family, etc., to allow you to have some of these trying experiences, but they will not be accidents, they will be providential. The Lord might allow you to lose your money, but he would not allow it unless he saw it was for the best for you. The Lord may allow your house to burn down, but he would not do it unless he saw it was for the best. It is just as Solomon says: “The blessing of the Lord it maketh rich, and addeth no sorrow therewith.” That does not mean you will not have any sorrows, but just means that Lord would not add any sorrow that would not contribute to making you rich.

We see, therefore, from the outward standpoint that the child of God does not seem to have any advantage much over the man of the world. A child of God seems to be having just as much accident with him, it seems to run on accident lines just as much as that of a man of the world. Somebody above the eye of faith seems to be different. God is behind the life of that consecrated one. I think indeed, dear friends, that it is as natural lines; there might be a house over there where a babe is sick and the doctor is all the way over there, and there is a home over there where somebody is sick also, but the doctor is never going to see it. Why is it the doctor goes to this home and not to that one? The reason is simply this. These people have put themselves in the doctor’s care and that family has not. Now that is just the way with the people of the earth. There is one class that has put themselves in the Lord’s care, and there is another that has not. That the Lord does not guarantee that those who put themselves under his care will be free from trials, or that their life will be smooth, and he does not guarantee to them how long the time will be. But what kind of a position they may have—he simply guarantees to every one that all the affairs of their lives, so that all things will work together for good to them that love God, to them that are called according to his purpose.

But then there is another lesson we get from the mother of Moses. Think how happy she must have been, and how light hearted she was! Think how she must have gone around the house smiling and singing now! What a change had taken place! And so with us: Having said our “Moses in the ark of bulrushes” on the altar, having laid our all on the altar of sacrifice, what a change in our life! What joy it has brought into our hearts! We have learned something of the peace that passeth all understanding, peace in this the peace of the prophet saith, “Shall dwell in perfect peace whose minds are stayed on thee.”

Then Paul writes: “Brethren, receive the daughter of Pharaoh said to this mother, “Take this child away and raise her for me, and I will pay thee thy wages.” It seems to me that must have been the only mother that ever got wages for doing it; she was going to get wages for having her child under royal protection. Why if she had possessed of a million dollars and had gone to Pharaoh and said, “See here, I will pay you a million dollars if you will only put your protection around my little child and relieve him from that edict that rests upon the male children of Israel. I suppose Pharaoh would have sworn her offer. What kind of bucks do we have? We have no Pharaohs. And yet, dear friends, here we find instead of the mother of Moses having to pay to have royal protection around her child, she was paid wages in order to allow Pharaoh to protect her child; and she was paid wages in order to allow her child to be clothed with better material than she used to be doing it; and she was paid wages in order to allow the most expert physicians in the land to minister to him if he was sick; and she was paid wages in order to have that burden lifted off her heart in order that she might know that she was doing her best. I don’t think anybody ever was paid wages for such a thing, that must make it very special.

And that is just the way with us: having consecrated our all in the Lord’s service, having laid our all on the altar of sacrifice, the Lord pays us wages. For what? Why he pays us wages for having better hopes than anybody else. He pays us wages for something the joy of which the world can neither give nor take away. He pays us wages for listing to things that bring greater happiness to our hearts than anything else could bring. What marvelous wages these are! What are these wages? The wages do not refer to the blessings that are beyond the all; the wages have been paid for this life. They are wages that are to be paid to the servants of God today. You remember how the Scripture says, “He that reapeth receiveth wages and gathereth fruit unto life eternal.” The wages are something we receive here and now.

You remember when God gave his law to the people of Israel, certainly the law he set before the people of Israel, if they ever employed a man to work for them, he had to pay him his wages back until the next morning, but they must pay him every day before the sun went down; they could not pay their employees one week as we do today; they had to pay their employees every day before the sun went down. Was it the Lord so particular about that? Because he desired in these things as in other respects, that the people of Israel should occupy a typical position, and he wants us to know that he does not make us wait until the resurrection morning for our wages, but he pays us our wages here and now. What are the wages? The wages are the full equivalent for the services rendered. Does the Lord pay us the full equivalent for services we render him today? Indeed he does. How does he pay us those wages? Why the wonderful truths he is showing us part of the way, and he shows us the remainder yet. And then, at the third chapter of the Philippians, he counted all things but lost and dross for the excellency of the knowledge of Christ Jesus, his Lord. The thought was that just the excellent knowledge alone was full wages, a full equivalent, for all it cost the Apostle Paul to be converted to the mastery of the law.

And, dear friends, I am sure we will all have to say the same thing. I will tell you the Lord has been paying me wages now for about eighteen years. I have never wanted to work for anybody else after the experience I have had. Sometimes it seems to me that though the Lord has used me, and I barely start doing it and he comes around and pays me my wages. I have hardly started to work but the Lord shows the largeness of his heart by paying the wages then and there. And sometimes I have never told the Lord to do that. And sometimes in a few minutes he pays me over a third time. And I cannot tell you how many times the Lord pays those wages over and over again. It shows how the Lord keeps his word. We have said that the Lord keeps his promises to us marvelously. You know he never does anything he says he is going to do not only that but I have found he never does merely what he promises, but he always does more than he promises.

I was remarking that to a brother quite a while ago. We got to talking about the Lord’s promises when we were at a dinner table, and I said, “Now, brother, we have an illustration how the Lord keeps his promises; I will remind you of one promise he made. He said on one occasion, you remember, ‘Bread shall be given to you and your water shall be sure.’” Now is the Lord keeping that promise? Yes, he is. There is the plate of bread, there is the water in the glass, and when you bring you bread and water like he said. And now, look here, there is some butter to put on the bread; he did not say anything about bread and butter, did he? He threw the butter in extra. And here is some jelly, he can put on or off the jelly, he did not say bread and butter and jelly, he just said bread, but he threw the butter and the jelly in. There is some roast beef, he threw that in extra, and I see some potatoes, he threw them in extra, and some beans, he threw them in extra; and you have some peas, he threw them in extra. And I see a plate with some beets in,
so he threw that in extra. And there is some cake, that is extra. And you have coffee, and he did not promise that, but he threw it in extra. Look how he has kept that promise! He said 'bread and water,' but he meant bread and water, and butter, and jelly, and roast beef, and potatoes, and beans, and beets and cake, and coffee. That is the way God keeps his promises. Don't you think we ought to ask the Lord to do things that when we have a God like that to deal with? It seems to me our faith ought to be almost unshakable. We can have faith that nothing will move when we realize what a covenant-keeping God we have to depend upon.

I'm sure, dear friends, that we have illustrations of this every day. I had an illustration of this this morning. I went out to the special train and went through the cars and when I got through I was talking to one brother and told him of the things that impressed me more than anything else. I said, Brother, you and I are here and there are at least thirty persons on this train whom I supposed would have had a hard time to raise $25.00 and I do not see where they got the money to take this trip, and yet some how they got it. I suppose everyone has some wonderful story about how the Lord made it possible. But it just shows us what God's grace can do, and how we ought to be ashamed of ourselves that we do not have more faith after such experiences as this. It seems to me we ought to have that spirit that would falter at no obstacle, that would not hesitate or tremble at any difficulty or any trial that might arise, and yet we are still, when we think of the one that all they that can be against us.

Now, dear friends, I am glad that the Lord is paying our wages. I know that many of you have started on this convention tour and I am sure that it has been a real pleasure. But the Lord will pay you wages for coming. I know the Lord will pay you for going out in the pulpit service. Indeed if I had ten million dollars I can give you my word of honor that I would be glad to pay that ten million dollars for the privilege I have had the last ten years in the pulpit service. And instead of paying ten million dollars for the privilege, the Lord is paying me for engaging in the work.

Now I think we can rejoice in these wages the Lord is paying us day by day. But then that is not all. We are glad for the wages we have today, but think what remains for you! Think of the glory, and the honor, and the immortality which the Lord has for us beyond the veil! It seems that when we think of the present blessings, even though they are mixed with more or less of trial when we think of the future blessings which are not mixed with trial, then it seems that all the things of this world pale into insignificance. We ought to recognize, like the preacher, when he said, "Vanity, vanity, vanity is all vanity," in comparison with that for which we hope. May the reality of that be to energize and quicken things beyond our thought. And then I will surmount every obstacle in our pathway and enable us to at last come off conquerors, and more than conquerors through him who loved us.

But remember in the land of Egypt there were a great many Israelitic mothers who did not put their children an ark of bulrushes. There was only one mother that did that; the other mothers were still going around with heavy hearts. They were still trembling at the thought of losing their loved ones. There was only one mother that really made that surrender and got that blessing. And so in the world are many who are not going to still go around with sorrowful spirits because they know not what some of us know, but there is one class that is making use of the privilege of putting their "Moses" in the ark of bulrushes. How thankful we are for all the blessings that are brought to us! And they are to be cherished and set before us as we measure the balance of the distance in the narrow way. And then the best things of all in the time to come!

SYMPHONY

LOVE
By Brother E. J. Wood of Chicago, Ill.

I wonder what shall I say? I did not know I was to talk until about ten minutes ago, so I have not anything prepared, but what I shall say will come from my heart. God is love," and "God is love," and of that which meant. And it seems to me that means in God is centered in Jehovah, our heavenly Father. And then I thought of love as the emanation of Jehovah, and how that love is so wonderful, and how and how that God's love is made manifest in his great plan as we see it in these various features; the various ages as they are in the divine plan just reveals God's great love. "Love first contrived the way to save rebellious man." It was love that sent Christ into the world, and what a depth of love is signified on our heavenly Father's part in sending our Lord Jesus into the world! I thought of what Brother Barton said on this point. He said at one time that the depth of God's love was made manifest in the sending of Jesus; that the love of God is the divine love in the human plane. Then he spoke of the length of God's love as being shown in connection with the permission of evil for the 6,000 years of earth's history, how that during all of this long period of time God had manifested the length. Then the depth of love is made manifest during this long period of time over six thousand years. Then the height of God's love is made manifest in taking out of the world this Church class, the bride of Christ, during this gospel age; throughout this gospel age Jehovah has been manifesting the height of the love; and the human plane these creatures like you and I, and lifting us up from sin and degradation to the glorious height of the divine nature. Is not that wonderful to think that Jehovah would take you and I, worms of the dust, and lift us up by powers of the divine and tract to where we can be associated with him in his glory on the divine plane? It is the most wonderful thing in the world just to think that in the ages of eternity we are to sit with him in his throne and make manifest the exceeding riches of his grace and wonderful love. The love of God is made manifest in the length of the love; the love of all the ages. I think of how my mother used to make quilts. She would take little pieces of cloth of different colors and put them together and form a quilt. Now I thought how that repre-

PEACE
By Brother A. C. Krueger of Chicago, Ill.

I desire to draw your attention just for a few moments to the Scriptures found in Isaiah 48:18: "That thou hast hearkened unto my commandments, then thy peace be as a river, and thy righteousness as the waves of the sea." We see from this Scripture that the thing upon which our peace with the Lord, our peace with the brethren, and our peace with the whole world of mankind, is established and made sure is—what? What? Our faith to do us for nothing that the important proposition before us at the present time is obedience. Here the Lord says, If thou hadst hearkened unto my commandments and done them, then thy peace would have been as a river, and thy righteousness as the waves of the sea. How can our peace be as a river, or as the waves of the sea, if we are not clear? That seems to be a very big proposition, doesn't it? The Lord is selecting out from amongst all the people of this world a little flock. That is our name. Some people call us this, and some call us something else, but the Lord gives us a name, "His flock," "His flock," it is the Father's pleasure to give you the kingdom. Now let us remember if we hearken to the commandments of the Lord, if we do the Lord's will—in other words, if we are obedient, then the Lord says you are going to have that peace of mind and peace of soul. Your entire being will be so full of peace that come what may, may the winds of adversity howl, may the winds of persecution surround you, may your little ship of faith be dashed against the rocks of unbelief and superstition, may your little ship of faith be assailed from within and from without by those who assail the truth and endeavor to make you
that we should assemble ourselves together so much as we see the day approaching. Therefore it is one of the commands of our Lord, and it is obedience which we especially want to learn, because we want to be in the same attitude of mind as our dear Master was, who for the joy which was set before him endured the cross, despising the shame, in order to do the Father's will, he was there to do the Father's will, and to do the Father's will is to obey his commands, and since that is one of his commands, how we rejoice to see that we are beginning more and more to be in that attitude of mind to rejoice to meet the breach that is in the world, and that we are beginning to do in order to do so, in order to obey the Lord's command, because when we get of the Master's spirit, the more we become established in his likeness, the more we see of his character; and to see that we love the brethren more, to see that we rejoice to be with them, to see that we are beginning to do the work of the Lord in such a manner that much increases our joy! I can think of nothing else which is more joy to those who love the Lord than to go out and proclaim the glad tidings of great joy, whether it be by word, or giving out a few of God's truths, or telling someone of the great plan of salvation. How it rejoices our hearts, because the love of God is in our hearts, therefore joy follows the love which we have for the dear Master and for God. So we see that step by step we come in harmony with him, the more joy we will have, and I am satisfied that all the friends here have experienced that which I have just said, and more and more of it every day. The more they serve the Lord, the more thoroughly they are acquainted with him and his ways, I can say for myself that it is my desire to more earnestly and thoroughly please him, and that joy may be full.

We have a great many Scriptures which give us the assurance that we do not see at present, but which we can lay hold of by faith, because according to his divine power he has given to us all things that pertain to life and godliness through the knowledge of him that called us unto his glory and excellence. We have gone on from grace to grace, from knowledge to knowledge, and do not yet see all things that are there in store for us, but can see the coming of these glorious promises of God's word which will be before we see everything. We are going to have to read our Bible and see what God has in store for us, and we are going to have to read the Bible and see what God has in store for us.

By Brother G. De Freese of Dallas, Texas

My Subject is joy, and I am satisfied we are all acquainted with joy—especially so at present in the time we have had on the trip and at conventions together. Certainly I hope and trust we are all full of hope and confidence in the Lord. We can remember back to a time when we believed the doctrines people generally in Christendom believe, that God was a God who had destined himself to do the great work of saving mankind should be tortured forever, and how glad we were to hear how much joy we received when we saw that God really so loved the world that he gave his only begotten Son to die for the whole world of mankind—how much joy we received! How much more we would have if our hearts could extend to the extent that we came more and more in harmony with God's great plan, as we received more of his great character.

We want to go to a meeting and we think, "Well, we are very tired. We have had a long day. We can't go back to the Lord's house at this time." I was thinking a few evenings ago about a thousand dollars; that if we should have a thousand dollars some place to get, or some opportunity to make a thousand dollars, we would not stop to think. But I was thinking how much less would we stop meeting with the brethren or meet with the Lord! Of course the Lord is there where our brethren are, especially since that is the command of our dear Lord and Master
moment that this is borne, but continually you see—enduringly, because it is this element of the Spirit of God that never fails. In dealing with the lessons of life, we have the example of our Lord Jesus. You recall how it is written concerning Him, that we should consider Him who endured such a contradiction of sinners against himself, lest we be weary and faint in our minds. And truly when we consider the Lord Jesus we see the most beautiful example of patiently enduring opposition and the contradiction against Him.

He was continually doing good and continually doing kindness to his fellow men; they opposed him, but he bore that opposition in love, and patience, and gentleness, and meekness, and so he was the great example of long-suffering and of obedience our brethren have mentioned; and what comes to us as such a precious and encouraging thought, is, obedience that is learned through suffering. We are not certain concerning our Lord Jesus it is written that although he was a Son, yet he learned obedience by the things which he suffered, and that it is the Father's good pleasure in bringing many sons to glory to make the Captain of their salvation perfect through suffering. And this suffering whereby we are made perfect, and whereby we learn obedience, is this beautiful manner of bearing such suffering, this fruit of the spirit of God. And we realize how we have this opportunity of exercising this quality of the Lord's spirit in connection with our minds to bear with our own weaknesses and shortcomings, and to bear with the shortcomings of our brethren, and with the opposition, and the difficulties that the world places before us.

And you recall the sentiment so well expressed, that the test of the heart is trouble, and it always comes with the years; and the heart that is worthy is the heart that endures this trouble, and so what avail would it be to us if we had great joy and peace and gentleness, if we did not have this quality of enduring patiently under trial? I know we all appreciate this and by the Lord's grace we will endeavor daily to develop it. And how precious is the thought that the dear Father every day gives us a clean page, that every day is a new beginning, and that 'every hour we can look up to the Father to learn the lessons he has for us, and make the progress that he wishes us to make, so that if we do not do as he wishes us to do, he will teach us hour by hour and daily looking to the Father, and learning the lessons, and gaining the victory, we have the assurance that we will be finally victorious because of having been hourly and daily victorious. How precious is the thought that our times are in God's hands, and truly, as someone has said, it makes the heart very free when we give up wishing and daily looking to God for our hearts.

And one of the sentiments of your hearts is to have more of that spirit of endurance, and I am glad to tell you that is the sentiment of my heart, as it is beautifully expressed in one of our songs,

"Love of Jesus all divine, Fill this longing heart of mine!"

GENTLENESS

By Brother G. Benjamin of Chicago, Ill.

O NHIS happy occasion when every heart is beating, when every heart is throbbing, when we are prompted by reason of the mighty power of love, we remember the great love of our Redeemer, our Savior; we remember the love of those associated with him, and it is the desire of our hearts to follow in his footsteps and express in some way the greater love we express in our hearts. Who can tell a mother's love? Who can tell a father's love? Who can tell the love of the child? Words fail to express the meaning of the word, love, some years ago it was my pleasure to listen to the voice of a little child, a very little girl less than three years of age. The scene was one where a祖er was persuading her to do something and the child said she loved her more than anyone else in the world, but the child was not inclined to answer, and so the grandmother said, "Darling love me more than anyone else in the world." Still no answer came. Then the grandmother spoke again and said, "Darling, love me more than anyone else in the world." Still not answering. Then the child a little gentle shaking as if to aroused her from her thoughts, and then the child answered, and what do you think the answer was? The answer was, "Grandma, I love everyone." And so that answer came home to my heart, and I express that answer to everyone I am facing today—I love you all, each and every one.

At our Capitol city, Washington, D. C., our country has raised up a figure of the female form and placed it on top of the capitol dome; we call it the "Goddess of Liberty." There she stands, through sunshine and through storm, as a beacon light to all the world, with outstretched hands and arms, inviting them to come and share with us the great joys. And so Brother Russel who is spreading this truth so gently, and the country is associated with this great place where our government has provided, and our hearts are filled with thankfulness and gratitude to all the dear friends everywhere, wherever we go. I am sure my heart is overflowing with gratitude, and with sympathy for all. Before starting on this trip I did not see how it was possible for me to go, but the Lord and the way for us to go, and so I have been able to say that kind words have been expressed, and so many hands offered, that I hardly know how to speak in praise of the great kindness shown me. Dear friends, I thank you all for your attention.

GOODNESS

By Brother Calvin Dodge of Chicago, Ill.

I HAVE a good subject this afternoon, whether I shall be able to say anything good or not. This morning we listened to Brother Barn, and he said that he was opposed to the idea that we rejoiced to hear the goodness of our heavenly Father as he presented it to us, and I am sure that we all shall hear—all who have not already heard—of the goodness of our heavenly Father in his plan for the "hereafter," by Brother Russell tonight. And as we are thus enabled to understand the goodness of our heavenly Father, it fills our hearts with love for him and love for another. You will notice in this chapter in which these various graces are presented that goodness is a fruit of the spirit and not one of the works of the flesh. The fruit is born by the sap of the vine; it is the Holy Spirit of Christ who is telling the story of our lives. There is nothing good, no one. I think we all realize this as we look at ourselves, as we see how far short we come from what we desire, and how barren our lives are from what we wish them to be. All our righteousness is as filthy rags. We find true goodness and true love exemplified in our Lord and Savior Jesus Christ. As we read the history of his life here on earth, he went about in the flesh doing good, we see this wonderful life was the result of his delighting to do the will of his Father who sent him. As we look about us we find that the people of the world are divided into two classes; those who are satisfied with the things of this life, and the world as it is at the present time, and are very much dissatisfied with the present evil rule of Satan, and whose hearts long and truly hunger and thirst after righteousness.

You remember how in 1 Samuel, we are told of a particular class of people who were in debt; they are described as everyone that was in distress, and every one that was in debt, and everyone that was discontented. This reminds me of the condition when we want a Christ and say, "They are that are whole need not a physician, but they that are sick." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This is the experience of every one of us. Had we been full, had we been rich in all this world offered us, the true riches would not have appealed to us. And he says, "And blessed are they who hunger and thirst after righteousness, for they shall be filled." This is the chief characteristic of God's people, that they are hungering for the good things which God has for them, hungering for the truth of his Word, and that alone satisfies. We inquire, "How can we do anything that would be acceptable, that would be received by our heavenly Father?" "How could we possess in any degree the goodness of God?" As we look at ourselves we can only say, "Oh, wretched man that I am, who shall deliver me from the body of this death?"—this old evil nature? Then we can say, "I thank God through Jesus Christ, my Lord." He is our hope and our all. He is made unto us wisdom, righteousness, sanctification, and redemption. In the universe, in the whole universe, in the whole universe, the glory of the Lord, his goodness, are changed into the same image. Now we cannot be otherwise than dissatisfied with ourselves while in the flesh. We shall be satisfied when we shall awake in his likeness. My God help us all to draw nearer to him, and I ask an interest in your prayers that I may bear more fruit in my life, and that I may have near to the love of God shed abroad in my heart, that I may be more helpful to others.
SYMPOSIUM—FRUITS OF THE SPIRIT

FAITH
By Brother G. C. Driscoll of Dayton, Ohio

AM greatly pleased to be before you and testify of the Lord's goodness to me and to speak to you a word of testimony. I propose to speak to you just how many parts of this, and how many parts of that, and how many parts of something else, it takes to make up faith; that is not my purpose now. But I would like to tell you a few things about faith, and to tell you that I have a little faith myself, that I pray continually that I may have more faith in order that I may be able to stand against all the obstacles, and against all the arguments, and against all the wiles of Satan.

I believe, dear friends, that faith is based upon knowledge or upon our experience, the things we learn, the things the Lord has revealed unto us; and that if we have knowledge of the Lord, and knowledge of his plan, and knowledge of his dealings in the past with the human race, and if we have an understanding of his race, then we will have faith. And I have a very great standing. I realize that people who have had many years of opportunity in Bible study, many years as teachers in the various denominations, have little faith. I meet them almost every day.

There is hardly a day goes by what some man tells me of the things he has been taught by the men he has heard when he was a boy. Possibly at one time he was a Sunday School teacher, or an ex-minister, or what not—any way, he thought at some time that he had faith, and now he finds that he has no faith. Why? Because he did not have the true knowledge of God. I am very great in this. I believe that a church in this time of our day, this age, and that we can see especially his purpose of raising up a church at this time, taking out a people in order that they may carry on a work for Him in the future. I am thankful that it is a knowledge of these things that establishes my faith. I do not think there is anyone who is so pure as to say, "I am so pure that I am better off," and that we can see especially his purpose of raising up a church at this time, taking out a people in order that they may carry on a work for Him in the future. I am thankful that it is a knowledge of these things that establishes my faith. I do not think there is anyone who is so pure as to say, "I am so pure that I am better off," and that there was no need of this being in the condition he is now if he had established himself thoroughly.

Where do we get our meat? Where do we get the knowledge? Well, we have to get it out of the Bible of course, but it is pointed out to us, dear friends. I should not neglect the sign-boards or the finger-pointing rods. I do not know of a better name than sign-boards to use for the Dawns and for the Watch Tower. They point us to the fundamentals. They lead us into the new light that comes out on the various doctrines of the Bible. We have to have that for us to have; and if we believe the Dawns bring us meat in due season, if we believe the Lord has a servant who is bringing us meat in due season, we should also believe that he is not bringing us meat until it is due. We sometimes meet up with those who say that certain knowledge or certain information is due now and that it should be brought out, and because some others are not bringing it out they are going to bring it out themselves. I had the opportunity of meeting a few individuals of that kind, and times I could not help but laugh because they say it is in a few days or a few months they can only think of one thing, they lose their balance, and lose their faith eventually. We should more and more sit at the table that the Lord has spread for us and feed upon the food that it brought out at this time that we may have our faith established and that we may grow stronger day by day.

I have had the opportunity of witnessing a great many individuals of harvest work. I have had the pleasure of participating in some of the hard campaigns, as you might say, or important battles as it were, and all of these things I am glad to say have established my faith. I am sorry that you have not all had the opportunity of witnessing all the things that have come under my personal observation, because I am sure your faith would be strengthened, and that you would have more confidence in the realtà the Lord has made manifest unto us. We should not in any instance make the harvest messages miss the point, so to speak, and lose the sense that it is only for us, or that the harvest work is any more important because we have an individual opportunity in it. We should rather rejoice in the fact that we are given an individual opportunity, and that we will have to be in the harvest work, and it is not our work; it is the Lord's work, and let the Lord's work go on, and the mere fact the Lord has manifested unto us his plan to the extent we know it is an evidence that we are in the end of this dispensation. There was a sowing, and there is now a reap. In fact we can see that wheat is being reaped and gathered, and not yet. We know that that we are in the harvest time. I venture to say that all who have met with classes in different places can testify to the fact that it is not tares they meet up with; we are encountering the wheat, and that is one of the greatest evidences that we are in the harvest. It is in the harvest when wheat is gathered, and the harvest is the end of the age; and if we go from city to city and meet with the classes there, not only in this country, but other countries, and we find they are all filled with the one spirit, we will find evidence of it to strengthen our faith; if we embrace all the opportunities of our day, if we are to have, if we learn the lessons pointed out to us, if we take and study these things, and make the truth our own, we will have something that will establish our faith. Now we must not forget that we take some of the words of a truth, and not make it our truth, it will still be the truth, and one of the evidences of the Lord's statement is that we mean by that is: for instance, if we see an article in the Tower, this issue, we read it over and we say, Yes, that harmonizes with my understanding of the Scriptures; I believe that is all right; the article has the facts in it, and if we pass it over and do not look it up, and do not get after it and prove it up and make it a truth to us, it will slip away from us. On the other hand, if we prove it up, if we go to where we have been pointed in order that we may get the meat that is in due season, and we make an effort to get it and will get strength from it because we have partaken of that food.

We find them more and more go to the storehouse and eat everything that is pointed out for us now, because just as surely as meat is being brought out in due season, it is not being brought out too soon, and if we take it from. Let us eat continually and regularly from that table in order that we may be strengthened in our faith.

MEEKNESS
By Brother R. Harrison of Chicago, III.

WAS thinking about Bro. Barton's talk this morning, and about the grand blessings the Father has in store for us, even on this side of the vail. As we also realized our Lord's Word assuring us of the Father's pleasure to give us the kingdom, and the blessings beyond the veil, it made us consider how we should qualify ourselves, and to be more determined to win in the race. As our subject is meekness, I was thinking of the text in the twenty-fifth Psalm, ninth verse, "The meek will be like a guide in judgment: and the meek will he teach his way."

We realize that this is the judgment-day of the church; and we realize that this statement of the Psalmist is something that is very full of meaning to us. We realize that it is a very important part of the fruit of the Spirit which is going to help us come off more than conquerors. The apostle Paul compares the different characters in the race course with the different vessels of the potter, and how that the clay does not determine the potter what shall be made out of it; it is submissive in the hands of the potter; that potter may work out of it any kind of a vessel that is pleasing to him, and how that this quality of meekness, which is submissiveness, will just enable us to develop more fully this one fruit of the Spirit, which would enable God to work out that which is pleasing to him. We realize that it is our Lord who is the chief reaper, or High Priest, offering up his "Body" at the present time of suffering, and we realize that the point we ought to lay so much stress on is to know how to use the grace of the Spirit, how to be submissive in the hands of this High Priest, that he may offer us up, and our sacrifice might be consumed in a way pleasing to the heavenly Father. We realize that what brought blessings to all the humble family, far more who have come back into harmony with the heavenly Father, is this character of meekness, which has made them susceptible to the heavenly Father's favors. As the race we have entered is going to determine our eternal destiny, how ought it to inspire
us to strive daily to develop this one characteristic! While other fruits are essential this one fruit of meekness is something that is going to be very essential to us. In the twenty-ninth chapter of Isaiah the prophet speaks of personal meekness. He says, "The meek shall increase their joy." And we understand this is what assisted our Lord in undergoing his trials and persecutions; that it was for the joy set before him. And we understand we are having at the present time are only light afflictions, as the apostle Paul says, "these things are not grievous to us." The apostle Paul says they are light afflictions, and if we could develop more of this character of meekness it would strengthen our interest along these lines and encourage us to be more determined in making our calling and we be sure, as we have the promise that the heavenly Father is going to grant us all he promised he would; not only what he promised he would, but our dear brother Barton illustrated—how much more he is giving us. Having the privilege of seeing something of his character, and enjoying his blessings, will make us desire this fruit of the Spirit, and I feel that it is something we all want more of. And for myself, I feel that it is something I ought to pay very close attention to in developing this character of meekness more fully.

TEMPERANCE

By Brother O. Magnuson of Chicago, III.

Our subject is temperance, or self-control. And how necessary that is in our Christian experience to be able to control self! Sometimes, you know, we would like to control other—rather than our own selves. But we want to control our wives, and control our brethren, and everybody else but ourselves. It is the hardest thing in the world to control self. Sometimes for instance, we can find even on our convention tour when we think somebody has been using the wash out too long, and the "old man" says, "You want to tell him or her something about that." You see it is hard to hold self down. We realize that it is the hardest battle we have to fight, to fight self. We find that in our colporteur work. I remember one time when I was in New York. Well lady evangelist of the house is not in, and if you will kindly come again I am sure she will buy some of your books." While I was talking with her she had two dogs inside the screen door, and as I turned my back she opened the screen door and let both dogs out on me, and I had a hard time holding my dog in so he would not get loose, too. If we cannot control and rule self, how could we expect to be able to rule the world? If we cannot rule ourselves, we would not be fit to rule others. How necessary it is in our Christian experience to be able to control self, and not only in our actions, because of the spiritual significance, but our words, and that is our thoughts, and even back of that of our motives—why we are saying this, and why we are doing this; so there must be a reason for it. Is the reason to glorify the Lord? If it is, let us say it, and if it is not, let us be silent on that point.

In the Tabernacle services the goat was bound to the horns of the altar, if he had not been bound I am sure when he saw the bullock sacrificed he would have ran out into the court and got out in the camp. So we need to hold our "old man" down continually, that is the old will, kill him, and also keep our thoughts, our words and our actions, everything in control to the Spirit of the Lord; and if we are not doing that we are not becoming overcomers. If we are endeavoring day by day to control our thoughts and words and actions we will be daily overcomers and find it more and more easy to live the spirit of Christ, which is the spirit of meekness, and if we will obey the will of God we will have no rule over his own spirit, it is like a city that is broken down and without walls. When we are letting envy, malice, hatred, strife, etc., loose, you see how we are likened unto a city broken down, there is no rule there, and what a terrible condition that is! But, "he that is slow to anger is better than the mighty, and he that ruleth his own spirit than he that taketh a city." How are we going to be able to control our disposition in the home, in the shop, or wherever it may be we are working, in all the affairs of life, and in all our transactions, if we are going to try to control the disposition of our children. By changing our allegiance of the will from self to God, and overcoming the faults that are entrenched in our minds as a result of the fall. So if we transfer our allegiance from serving self to serving the Lord, and let the peace of God rule in our hearts, and if our minds are fixed on things above, self will be always kept in the background. And then we want to see what our tendencies are. Are they to shine? Then let us watch out. Is it to make money or to be noticed? Whatever it may be let us curb that, because it is necessary. The old man and keep him under, and continually subject to the new man, and that is what we surely need to do continually. He is even very deceitful. One brother asked me one day, "How goes it, brother Magnuson?" I said, "Well, it is pretty hard to keep self under." "Yes, he plays possum sometimes, and when he seems to be dead he is more alive than ever." So we have to watch all the way lest we enter into temptation. That is always willing but the flesh proveth us nothing. Our determination should be to get better control of ourselves, that in our thoughts, and words, and actions, we may please him, so that we may finially hear from our Master the words, "Well done, good and faithful servant; enter into the joys of our Lord."

KINDNESS

By Brother Walter J. Lindsey of Chicago, III.

When they came to me and asked me to speak on kindness for ten minutes, the thought occurred to me that if I had ten hours to speak to you and speak to you for ten hours, I could not tell you all I know about kindness, especially since I have learned to know the Lord and his dear people. I thought perhaps kindness was one of the fruits of the spirit that was easiest to cultivate. Thinking over as I have bearing about the different fruits of the spirit, I have been thinking of what would be the fruits of the spirit of kindness cultivated. But I consider that it is quite hard in many ways. You know it says we are to be longsuffering and kind. To be kind when you are suffering long is another matter. I remember sometime ago when I was at my own home I came out of the door, and it was a cloudy morning and things were not as pleasant as they might have been around the home, and I saw in a moment that something had happened, and instead of remembering to be kind I immediately entered in some way into the spirit of the moment, as it were, and I allowed myself for a moment to be unkind. I told him, I believe he said, I did not answer them perhaps just as pleasant as I might, and I remember my brother turned to me. Now I had talked to him a great deal along these lines, especially along the lines of the fruits, and he said, "It will take you a long time, you have got to be a long way to go before you get to the millennium." I thought a minute, and I told the Father I knew that. I turned to my brother and said, "Yes, Fred, I believe I have a long ways to go." And so there was an instance when I did not remember to be kind. There is a song, I believe the third one on the slab we are using at the present time, "His kindness, His loving kindness." I call your attention to the second verse of it, where it says:

"He saw us ruined by the fall
Yet loved us, notwithstanding all.
He saved us from our lost estate,
His loving kindness, O how great!"

And so when we begin to think of the Father's loving kindness in connection with our present position in the truth, it is a wonderful thing. The Lord says in the thirty-first chapter of Isaiah that he loved us with an everlasting love, therefore by his loving kindness he has drawn us. So rejoice with each of you this afternoon who have tasted that the Lord is gracious, and kind, and loving. I rejoice with you that he has called us at the present time into this wonderful truth; then as we look on down, we see he is just preparing the world in a way for the loving kindness he is going to show to the people of the world in the end. You know we are living at the end of the present dispensation. There are only a few of us who can realize that, and it is only through the Father's loving kindness that we see these things. So after we have tasted that the Lord is gracious, and kind, we sometimes we forget how to go, and I believe, dear friends, that he is just revealing a little to us at the present time, just as we can get ourselves into the condition so that we can receive the knowledge, and also the blessings, from the heavenly Father. I know when I did not get myself in a position of walking more closely in the footsteps of our blessed Redeemer, the Father seems to draw nearer to me, and it seems to me at that time I am in a better condition to receive spiritual things. So, as I say, it is only through his loving kindness that he has called us, and that at the present time is the end of the present dispensation. So we can say that in the coming age, the Millennial age, he is going to bestow his loving kindness on the entire world. We know that we are getting ready, we are learning this great lesson of kindness, and we are kind to each other. I know down on the special train on which we were traveling through the country
that I can see so many evidences of kindness of the friends, they are all anxious to serve one another, I believe if there was a position to fill there that would call for say half a dozen or a dozen to fill that position to be filled, I believe that you would do the same as I would, and that you would do and that is a response immediately. It seems to be the desire there to serve one another. And it is all through kindness, and the thought is this, you know it comes from the heart to be kind. Sometimes to be kind is quite a hard thing to do. It is an easy matter for us to be kind, but it is a hard thing to go and cultivate. Father, and we all have the present truth, and we are all learning this great lesson of love which includes all lessons—I say it is an easy matter for us to be kind to one another. We know we are in the school of Christ and all striving to gain a position in the kingdom and so discern the worthless things that we have to be kind to the unthankful, and sometimes it seems to be a hard thing to do. As I was sitting here thinking over the fruits of the spirit, especially long suffering and meekness, I thought kindness to be one of the easiest things to cultivate. Still, it seems to me it is one of the hardest. That is along the line that I have spoken of—not only kind to the thankful but also kind to the unthankful.

And how closely we have to watch ourselves at times in order not to overstep the line. I gave a little illustration a few moments ago how I had been enticed into saying something in just a moment I did not intend to say, and the adversary is continually on the lookout to entrap us into these difficulties. So as we see the Father's great loving kindness to us, and are learning these different lessons that the brethren mentioned this afternoon, let us learn also to be kind, not only to the thankful but also to the unthankful.

HUMBleness OF MIND

By Brother A. I. Ritchie of Brooklyn, N. Y.

HUMBleness of mind is mentioned as a desirable thing in the Lord's children. The opposite of humility is pride, and we sometimes wonder how the children of the Lord could become proud. To my mind there is one way in which we might be proud; that is, if they realize that it is because God drew them that they learned of Jesus Christ. that they were in a measure selected out from the world in the beginning, then they were given further knowledge of the Lord's will, and the story of the working of the Lord Jesus Christ, about his ransom price, and the way by which they might be justified in a measure and come back into harmony with God, then they had the high calling revealed to them, when they accepted the high calling they received the story of the things that had been and were to come. Sometimes we do not understand unless thus begotten, and God's favors were heaped on them day by day; they were promised that all things would work together for their good, and they realized the Lord's provisions around them, as they began to watch his leading. All of these things, if cultivated with humble mind, will tend to keep that mind humble; but if there is any measure of pride, of headiness, or self-will there, or self-satisfaction, there is a possibility that there may be a spirit of pride engendered.

The Lord places a great premium on humility. He says in 1 Peter 5:6: "Ye, all of you be subject one to another, and be moved with humility: for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." The Lord himself said in Matt. 23:12: "And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted." Then to keep ourselves in the love of God, let us watch ourselves lest we become exalted, or in a measure proud. If we become in a measure proud, or lose our humility, then we get into a place where we will not readily yield to the Lord's will, where we will not readily learn, and when the Lord will appear more attractive to us than the Lord's will, and we will seek first of all how we may have the Lord's will agree with our will, and then eventually come to the place where we will have our own will any way. And since we consecrated to the Lord, we are not to be seeking for a place like that where we have reached a place where the "old man" has gained the ascendancy again, and the new will is dead.

In the beginning Adam chose his own will instead of God's will, and Adam was perfect, without sin, understood righteousness, understood God, and was in harmony with God, but instead of choosing God's will he chose his own will. This is why God's purpose regarding him was, he decided for himself, and decided he would have his own way, knowing he was doing wrong. It seems to me the same danger that confronts each one of us who belong to the Lord. If we become self-satisfied and exalted because we know things that others don't know, and fail to remember that we know these things because they were given to us by the Lord, and if we differ from others, that we have not any of these things we did not receive of God—if we forget that, we are not being faithful, and all our experience, knowledge and our position, our favor, that God has given us, as if God had to have us in his work, then we are on the straight road out of the truth and out of harmony with God.

The Lord has always put a premium on humility. Take the Lord Jesus Christ. When he became manifest he entered to those who were humble and resisted those who were proud, and made the way back to him, and into a measure of harmony with him, always to be hedged about with those things that brought a measure of disgrace to those who served him. When God called Abraham he called him to move out into a place he did not know where he was going. Abraham's neighbors said, "Weil, I hear you are going away? Where are you going?"

"I do not know where I am going; I am going to a place where the Lord will show me; he will tell me when I get there." Now what do you an exalt the thought of him? They would laugh at him; he would be the laughing stock of his neighbors and friends.

Then coming down to the children of Israel in Egypt They were slaves for perhaps one hundred years or more. The Egyptians had a measure of pride, and they were not the Lord's people until those Israelites were brought into the Land of Promise, and when the time came he took them out from under the Egyptians, and the Egyptians felt their superiority over them so much that they went to work to kill them off or force them to go back with their army, and the Lord showed them they were his people, and when the prophets spoke of the Lord Jesus, he is the Israelite, and Isaiah, and Jeremiah, were humble men, and when Israel were in favor with the Lord was the time when they were humble and serving him. When they sought self and became proud, they turned their backs on the Lord. Then they were carried into captivity for seventy years, and had a humbling, and the Lord permitted them to go back again to their own land. It was arranged in such a way that those who were humble-minded went back, and those who were satisfied and loved the good things of Babylon, and who were too proud to go back to their homes in Israel, when again, would not be attracted to that opportunity of going back.

And then when the Lord came he was humble. He said, "Take my yoke upon you, and learn of me, for I am meek and lowly, and you will find rest to your souls." And this was directly opposite to Satan. Satan was proud and ambitious, desirous to exalt himself above the position in which God had placed him. The Lord Jesus on the other hand was willing to do the Father's will, no matter how much it humbled him. He humbled himself, and was willing to do the Lord's will as far as he could ascertain what it was. Then when he humbled himself and was found in fashion as a man, and the one man in all time, he was raised from the dead, and he came as the life rights on the earth, he did not demand those at all; he did not lord it over anybody, and say, I have a right to dictate to you, and to you. He still further humbled himself, and became obedient unto death, even the death of the cross; and in this be become fit for people for glory.

Now the world honors those who are proud and haughty, and the ones who can make a great display; when they want to attract a great deal of attention, they set up pride as their pattern. We see this in very many places. In the small towns and villages, and among the noble and royalty everywhere, and even in country districts, where the public meetings are there, and the true church, the Lord's church, the Gospel age the nominal church has had pride and pomposity as a name and nominal glory, while the history of the true church cannot be found on the pages of history at all, except by inference. You can tell when certain things happened that the true church was there. The ones whom you come to, the true church mentioned because they were humble people.

Then again during the Gospel age the Lord has allowed the Jews to be humbled because they were not humble enough when the Lord came to receive them. They have been having their humbling during the Gospel age, and the Lc.d will allow them to come into a position later on where the world will have to
accept their blessings through these people who have been humbled. And the very people who lorded it over the Jews, who robbed and plundered them during the last 1800 years, and who used the money they got from them to carry on the Crusades, and to build themselves up in various ways, and persecuted the Jews, and so on—when the Lord’s time comes, when he brings in the new covenant by which not only the Jews but all the world are to receive the blessings the Lord has for them, he has arranged it so they will have to receive them through the Jews. So he will not only at the beginning of the Millennial age teach humility to those who would have his favor and blessing, but all who would not have it before that time because of pride and self exaltation will have to be humbled right down into the dust and receive their favors through the despised people whom they reviled and persecuted. The Lord will teach humility to the world in such a way that everybody will realize that pride is not such a thing that God will reward at all but he resists the proud and gives grace to those who are humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time. “Take my yoke upon you and learn of me, for I am meek and lowly of heart, and you shall find rest to your souls.”

7:45 p. m.—Pastor Russell gave the public discourse on the subject “Hereafter.” We give a few comments from the local paper. They also published quite a full account of the sermon.

(Give STRONG TALK ON “THE HEREAFTER”)

PASTOR RUSSELL, BIBLE AUTHORITY, ADDRESSES BIG CROWD IN TEMPLE THEATER.

Before a crowded house at Temple Theater last night Pastor Russell, president, both of the International Bible Students Association and the Watch Tower Bible and Tract Society, delivered one of his famous talks on “The Hereafter.” Pastor Russell, who is here with a special train of Bible students on the way to the International Sunday school convention in San Francisco, is head of the Brooklyn and London tabernacles of “interdenominationalism without sectarianism,” and is one of the leading authorities on the study of the Bible. His sermons on subjects akin to that on which he spoke last night, are read in all parts of the world. He will leave here this morning over the Denver and Rio Grande for San Francisco.

Pastor Russell’s address last night in part was as follows:

PASTOR RUSSELL’S ADDRESS

It was refreshing to hear something new about the hereafter—something the audience never heard before—whether they accepted all that they heard or not. Pastor Russell’s presentation is off the beaten tracks of catholicism and protestantism. Not an unkind word was said respecting Catholics or Protestants. The speaker seemed to have a benevolent and sympathetic sentiment in respect to all Christians and a broad sympathy for the entire race. Nevertheless, meretriciously, though kindly, he held up the creeds of the past which some have almost worshiped. He declared that these should be discarded and that the Bible should be taken as its own interpreter. He held that our forefathers were as honest as we, but got into the fog and handed down to us creeds and dogmas as much at variance as they are wholly contrary to common sense respecting his topic, “The Great Hereafter.”

(Most Ubiquitous Preacher in World” to Speak In Denver.

Pastor Russell, pastor of the Brooklyn and London tabernacles, who has been termed “the most ubiquitous preacher in the world” and “the Spurgeon of America,” who will speak under sectarian auspices, is again coming to Denver.

He is traveling in a special train with a party of members of the International Bible Students’ association, and will arrive here at ten o’clock Sunday morning. That afternoon, at three o’clock, he will preach at the Auditorium on “Hereafter,” and he will speak in the evening, probably to Jews alone, in which event his subject will be, “Judaism, the Hope of the World.”

His meetings will be under the auspices of the International Bible Students of Denver and vicinity. There will be no charge for admission, there will be no charge for seats, there will be no collection taken; and there will be no organization or movement to forward any propaganda.

Holds Broad Views

Pastor Russell insists that there shall be no cost, direct or indirect, attached to any of the scenes of his utterances, and he refuses to speak, while on tour, at any place except a public hall. Jew and Gentile, Catholic, Protestant and infidel must feel free to hear him at any time, else he will not speak.

The special train on which Pastor Russell and his party are traveling consists of five Pullmans. It left Chicago last Saturday. Stops have been made for services at St. Louis and Kansas City, and before reaching Denver Pastor Russell will talk at Pueblo and Colorado Springs. From this city the train will be run west to Los Angeles, north along the Pacific coast, through Canada and back to Chicago, with stops at the principal cities en route.

Pastor Russell’s career, in brief, has been as follows:

HIS LIFE IN BRIEF

At fifteen, an enthusiastic Sunday school worker.

At seventeen, a skeptic, made so by the argument of an infidel acquaintance.

At twenty, an earnest Bible student, which led to a restoration of full confidence in the Scriptures as the inspired word of God.

At twenty-five, a public speaker on Bible doctrines.

At thirty, the editor of a religious journal and pastor of a congregation in Pennsylvania.

At thirty-five, author of a book which now has passed the 3,000,000 mark.

At forty, well known throughout the United States and Canada as a public speaker.

At forty-five, prominent as a writer on Jewish topics, having thoroughly studied the special divine promises to Israel regarding their restoration as a people in Palestine.

At fifty, president of the Tower Bible and Tract Society.

At fifty-five, writer of five additional works on Biblical research; pastor of the Brooklyn tabernacle and president of the New York People’s Pulpit association.

At sixty, pastor of London and Brooklyn tabernacles and a world-renowned figure.

Pastor Russell’s congregation in Brooklyn is said to be the most unique in the world, more than twenty nationalities being represented in its board of elders and deacons. In that congregation he enforces the rule, “Seats free and no collections.” He preaches there the first Sunday of each month, if in Brooklyn. Since accepting the London pastorate he has agreed to return to Brooklyn twice a year. His weekly sermons are published in more than 1,000 newspapers.
Convention at Denver, Colo.
June 18, 1911

Address of Welcome by Brother Baker

OVER thirty-five centuries ago, Moses the then future prophet and leader of Israel, turned aside from tending Jethro's flocks to view a strange, a new, a wonderful sight. He beheld a burning bush and the bush was not consumed. The Lord called Moses from out of the bush, but Moses saw him not. A greater prophet is present and burning in our hearts though we are not consumed. A few of the prospectives members of that prophet, priest and king, linger here and there. Some of whom have laid aside, for the time, their secular duties and have wended their ways far. And we come up here to this meeting to see more clearly this strange new wonderful sight and to feast on the fact things the Lord has so bountifully spread before us.

Dear Brethren, as you come, may be with weary and faltering steps, we welcome you to our city, and hope the bracing air and changed scenery, but more especially the food from this table, will make you forget the discomforts by the way. Thus refreshed, may you enter from the outset fully into the enjoyment of all that is in store for you as well as for ourselves. May the Lord's spirit burn in all our hearts as it burned in the bush at the time of the call of Moses. The Lord grant that many others may be attracted to this supernatural feast.

We deem it a great privilege to live and act in an epoch when so much vital history is crowded into so short a space of time. May we each act well our part.

It is for us to improve the passing moments, hours and days, to develop those qualities of heart that will build us up in the most holy faith. Thus fortified we will have strength for greater tests.

"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."—Phil. 4:8.

Here are essential instructions. When we let our minds dwell on and brood over other things we tread on dangerous grounds. And the roots of bitterness! How we need the Lord to stand guard as a sentinel here.

Oh that the Holy Spirit might burn these things into our hearts and ever keep them there prominent as apples of gold in pictures of silver.

And now in behalf of the Denver Class of the International Bible Students Association, in the name of our Elder Brother, in the name of the King of kings and Lord of lords, yes even in the name of the God of Israel with hearts throbbing and we trust welling out in love, we welcome you to this city and this convention. We all have your comfort and well being at heart. We present ourselves your humble, your humble, your humble. Again we greet you.

Throw aside all care and enter fully into the joys of the Lord and the God of battles will give you a feast, the remembrance of which will ever do your hearts good to contemplate.

"The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace."—Num. 6:24-26.

Response by Brother C. H. Swingle of Chicago, Ill.

I AM sure, dear friends, after listening to these hearty words of welcome, and the grand reception that we received this morning—a reception so large that we had to go someplace else to continue it—that you will all indeed voice the sentiments that I have to bring, and say that we heartily thank the dear brethren for so cordial a welcome to this place. We have heard a great deal about Denver; we have been longing to get here; and while of course when we speak of Denver we think of the air, yet does not everything of nature talk to us of our Lord? Where would we be if we were to concentrate onto the Lord, should we depart this life and pass beyond the vail? We would meet him in the air. So then as we think of the air of Denver, we may think of that special meeting place where our Lord will receive us; and we feel sure, just as the dear brethren here have planned a welcome, that we are waiting there the very first one to greet us, the very first one to say "Welcome"—who do you think it will be? Oh, Jesus, Brother Jesus, our King! We know he will be the first one. We are sure he could not let anyone else do that; it will be his part.

I was thinking why is it we have come here? You remember in the apostles' time, as recorded in the sixteenth chapter of Acts, that they came to a certain place, and there was some of the friends whose hearts the Lord opened, and among them was a woman, named Lydia, a seller of purple. She was rather a wealthy woman, and you remember as she talked to the apostles she said, "Now brethren, if ye have judged me faithful, come and abide at my house." And she constrained us, says Luke, as he wrote the record. And so we have come here today because the dear brethren at Denver and surrounding country have been found faithful. Is not that a grand testimony? We would not be here, dear brethren, if it were not that you were found faithful. We would have had to pass by this place and go on to some other place where there were some faithful ones. I think that as we stand at this time at the threshold of the grand Millennium, as we stand at the dawn of that day, that morning when joy cometh, surely we can respond to the Master's question, "When the Lord comes will he find faith on the earth?" And while he found only a few, there, we are glad that he found some who were ready to have faith and whose hearts were opened; and they have the faith once delivered to the saints.

"The faith that shines more bright and clear, When tempests rage without, When in danger knows no fear, In darkness feels no doubt!"
You remember as we were over in the other hall there was hanging on the wall near the platform a cross. It looked like a heavy cross, and I suspect it was. It was heavy enough to hold up an ink well, I believe. But I was thinking, are there any heavy crosses as we are going around from place to place? Does it look like it? I think your faces do not show much about carrying a heavy cross, but has not the cross been made lighter to every one of us since we have read the Scripture Studies—so light we do not feel it? We do not feel it only to receive a blessing but to be a blessing to others? Are you coming here simply to be ministered unto? If you are you will go away with only half a blessing. If you came as the Master did, not to be ministered unto but to minister, I am sure your cup will be full of joy and running over that you will go back and say, I have wondered that the world can contain such blessings as these. So then, dear brethren, I am sure you all join me heartily in thanking the Denver class and the surrounding classes, and the friends, many of whom have come from long distances—one brother said 300 miles. Thank of! He could not have come that far in a circus a long while ago: And now here we are coming to meet with the brethren, to lay down our lives for them, a wonderful thing, surely the brother struck a key-note when he said, the burning bush was wonderful, but is not this a wonderful thing.

Now, dear brethren, may I tell you something—it is a kind of a secret—and that is all through our train is running the one word that has been with us since we left Chicago, and it will be with us when we reach Chicago, that word is obedience. Brother Russell will tell you something about it, I am sure, before we are through. But let it be engraven on your hearts so that it cannot be erased, and let us have that thought uppermost in our minds,—obedience.

Now then in closing let us turn our thoughts for a few moments away from this welcome to that grand welcome when we shall be all there, when we shall hear the words “Well done”, when we shall be introduced to a grand company there—those who have been faithful. And like a city set up where people can see it, and a city set on a hill, which cannot be hid. So we must let our light shine. As the Master said, “So let your light shine that they, seeing your good works, may glorify your Father which is in heaven.”

As we have also the picture of the bridegroom and the bride, and we trust we are selected as members of that body, and we hope to make our calling and election sure to be the bride of Christ, when the bride has made herself ready and shall go in with the bridegroom to the marriage.

Of all the beautiful pictures in the Scriptures, I think there is none more impressive nor more constructive than the one in 1 Cor. 12, of the human body as an illustration of the complete Christ, of which Jesus says, “I am the head and ye are the body”—members in particular of the body of Christ. Then it goes on to say that the head cannot say to the feet, “I have no need of thee”, neither the eye to the hand, “I have no need of thee”, but every member is important and necessary. And so every member is important and necessary in the body of Christ. And we are glad also to know that God has placed the members in the body as it has pleased him. And so then we have the picture of the human body, made up of Christ’s members; and how well that illustrates the beautiful thought we have in mind of Jesus being the head. And now when we come in to him, our natural heads must be cut right off, we are beheaded for Christ’s sake, and we must do what he says to say do our thinking after that. We let his mind direct us. We let his mind control us. And so this beautiful and wonderful head directs every member of the body to do his will. And we are glad it is so. Then we might say that the arms illustrate the apostles as they went out through the world—the arms reaching out, you know; and the arms and hands, symbols of power, the spread of the gospel during the
early apostolic age—carrying the gospel to every civilized land at that time. And then later on the body would illustrate the meaning of Church. And perhaps we might also say that we think this picture perhaps includes the whole church—the nominal church as well, in a sense; and then here is the church gathered down into a little more regular order, illustrated by the body. And then the division of the limbs might illustrate the division of the church in the time of the reformation, the Catholic or Roman Catholic churches dividing off. Or, you might make it a division of the Catholics and Protestants a little later on. Perhaps coming further on down, you might think of the calves of the legs would illustrate the reformation which the protestants may think of as a kind of strengthening and outstretching for more of the wonderful truths of God's Word. Then we come down to the ankles, and they come down almost to nothing—very little faith in the world; the apostacy had swept over the world and evil and error had been wrought into it. And then what is called the world's Word, which is error largely predominated, and there was very little truth left. So when you come to find the real, true church, it is well illustrated by the ankle—very small.

But then here comes the feet—the outspreading and expanding. And the thought that we are the feet members of Christ coming in this last vest of the Gospel age, to let the light shine out, to be the salt of the earth, and to see all of these wonderful things that these various pictures would help us to see and understand. And now as we recognize restituation is for the next age, yet we think a similar work to restituation has been taking place in the church the Church is diseased, but we have to that extent raised the “feet.” How have our eyes been opened to see wonderful things! How have our feet been healed! How have our mental, bodily and spiritual diseases been healed, so that we have gotten much of the benefits of restituation, and we come and offer all of this to the Lord in coming out of the world. And now we know that making up this “feet of him” were bound with fetters of iron, and how glad we were to hear that voice of Revelation 18:4: “Come out of her my people that ye be not partakers of her sins, and share in her plagues!” And so there are many of those who have been laborers in Christ’s vineyard, who have turned new, turned others into the former things into the better things, and a better understanding of God’s Word, and harmony with him. Then you know there is a danger right here that sometimes when people start in a new enterprise they seem to be very hopeful and enthusiasm, but a little while later, they come along and they get “cold feet.” Now that will not do for us at all. Cold feet are the most uncomfortable things you can imagine. We do not want to get “cold feet” in this matter. Don’t you remember what the apostle said, “He that putteth his hand to the plow, and looketh back, is not fit for the Kingdom of God.” So we must not get cold feet. We want to stay in this wonderful class, we want to keep our feet warm with the gospel of Jesus Christ.

Now we wish to consider just a few characteristics of this “feet.” First, I want to speak just a little of their position secondly, of their service; thirdly, of their message; fourthly, of their protection and blessing, and fifthly, of their promised reward.

Now what is our position? Well, here we are on the top of the mountain. How beautiful are the feet of him that comes and stands on the mountain! What does mountain mean? It is God’s kingdom, and here are we on the top of the mountain. Then how about the people of the world, even the kings of the earth? Here “the feet of him” are far above the kings of the earth. And here, we’re not seen, illusive, you see. Do we not know domestics, blacksmiths, carpenters and shoemakers, and all kinds of ordinary people, artisans, who know more about God’s plan than the leading doctors of divinity in your city? Certainly you do. And these common people, as we ordinarily speak of them, answer questions the doctors of divinity, and may know it. And we ask them questions the doctors of divinity might ask about this plan of God. So it comes to the position where we know the wonderful truths of God; and when we are talking with these people they very soon find out if we know; and so we have got to the place where we can say, “We’ve got the truth, we’ve got the right thing here.”

Well, what about service? What are feet for, anyway? First of all the feet are to carry the body. Now here is a beautiful thought for us: God says that if it were not for the feet this body could not be completed. The feet are the completion of the body. So we must make up that which is behind of the affilations of Christ; and we must fill up this body and make it complete in him. So then we must not only fill it up but must carry it over into the kingdom. But in a more ordinary sense, the feet are used for several purposes, like standing, and walking, and running, and you know the Scriptures bring out admonitions all to these lines; that we are to stand fast in the liberty wherewith Christ hath made us free. And you remember the talk that Moses gave to the children of Israel in Exodus 14:13, “Stand still and see the salvation of God”—and we have done the same thing. We have opened our eyes, and ears, and mouths to take in the wonderful pictures of this great salvation which God is wrought out by the blood of the Lamb, and we have to do with the salvation of God which is being wrought out right around us, and we trust in our own hearts also.

Then feet are to walk. There are so many admonitions in the Scripture that we are to walk in the narrow way. And how narrow it is! How we all find it to be true that it is a narrow way and we must walk a walking, doing all of our activities and aspirations, and we must be willing to sacrifice all of those, and to walk with Jesus in the narrow way. But let me tell you this one thing: that while the way is so narrow and difficult, it is always wide enough for two—“My Lord and I.” We rejoice in that, and we know that while the way is narrow, we will make it wide enough for two—“My Lord and I.”

Then we are to walk in love, and walk in light, and walk in harmony with all of the things that are. If ever you and I talk to you a long time about the way we must walk. You all know the various illustrations, and I hope you will think them all over and see how you can walk in harmony with God’s will and for his honor and glory, and for your own upbuilding in the true kingdom of God.

Then we are also to run. We are to run the race that is set before us in the Gospel, with patience. We are to run as though we had that great goal, the prize of the high calling of God in Christ Jesus; and we are not to get weary or to faint by the way; but we are to run through evil and through good report, no matter what comes. Just run this race with patience and endurance even unto the end.

Then we have just another thought—something that all are not usually supposed to be able to do. Isa. 40:31, “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; they shall walk, and not faint.” So here we have it, “They shall run, and not be weary.” Well, here it is. Feet, then, are made to fly, and we must fly because we are in the age of flying. The flying machines are all around us and we have to be able to fly better than all the rest of them. We do not use a machine for it; we have a better means for flying than they have, because we have the wings of God’s love and God’s favor, and we can mount up on wings as eagles. And so no matter what trials come to us, we can get above them, and with the eagle eye we can look across the plain where the cares are gathered together. Here we are away out in Denver. We have the eagle eye and the wings of the love of God which the Master has provided for us. So then the feet must not only stand and walk, and run, but they must fly as well. Let us see how expert we can become in that also.

Now what is the message of these feet? Well this is a marvelous thing too. You know for hundreds of years the message has been the same. You know, of great, eternal torment, fear, damnation, hell, remorse of conscience, and every other bad thing you can think of, all together. Our dear Pastor will tell us some of the things we have been teaching during the dark ages, this afternoon.

How these false teachings twisted and perverted the thought of mankind until they do not know anything about the real truth! And the existing falsehoods, worldliness, and paganism, and devilry pure and simple, mixed all together—and see what a jumble it has been! Most all so-called Christian people have been following that message and swallowing it down, as though it was going to do some good, and believe we should do. Today we have a better message than that; we have the glad tidings of great joy which shall be to all people, as the angel told the shepherds in Luke 2:10.

Then this terrible mixture of error which was abroad in the land brought forth such terrible results—holy wars. Now just stop and think about a holy war! Is that harmonious in itself? Is it civil? Is it right? Is it God’s way? No! Even the two sides are all tangled up here. There is nothing holy about war. You know one great soldier has said that “War is hell.” He had the idea of torment, and he had it about right, as far as war is concerned. How could you make a holy war? You could not do it spiritually, because it is not God’s way. Even the inquisition, and the martyrs, something like fifty million of people were killed for the truth, as they believed it! Our message is entirely different from this.
But now you see we are able to publish the truth, the glad tidings of good that bring a message of peace and salvation.

What about peace? Well we hear so much about world peace, but do we know the message of peace? The Czar of Russia, for instance, is very anxious about world peace, and he started a movement of some organization to bring that about, but he still goes on to arm himself as fully as he is able to do, spending millions of money every year to increase the army, etc. So you see what the biggest threat to peace, the more deadly explosives and larger guns—on purpose to have peace. That is a remarkable way to get peace, is it not? Just like the old saying, "You are bound to have peace if you have to fight for it." So they are crying Peace, peace, when there is no peace. But we can see clearly—no message of peace, no peace that shall sweep over the whole earth; peace that shall be marvellous in the blessings it shall give to the world. And so Isaiah tells us a little about this, in the second chapter and fourth verse. "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they learn war any more." Then there shall be peace, universal peace. What a great message this is of the truth of God's Word, and of peace to the earth, and what a wonderful message of peace, do you not know that we have got the truth uncovered as it never was uncovered before? There used to be constant contradictions. A so-called truth would run crosswise of another truth—for instance election and free will, and the Lord Jesus was at one time in the holy of holies, and at another time we could mention if we had time. But we see the harmony now of all these things; we have had them all straightened out, and opened up to us, so we can see just what the message of salvation is, and we understand the philosophy of the things. We can now see the wonderful salvation that we are called to understand the covenants, and the true salvation. And we understand in a way that the world never understood before the wonderful attributes of our Creator, of love unchangeable, of justice infinite, of power almighty, and of wisdom that is boundless, and marvellous. We know, as the world now knows certain truths before the boundless attributes of God.

In John 20:13 we have a little picture of the early comers to the tomb after the resurrection of Jesus; and those that came saw two angels sitting one at the head and the other at the feet where the body was laid. Could not this be a very beautiful blessings and message that has come to us as the feet class? Could not we illustrate this well by saying that the one who stands at the head where Jesus was lying was the apostle Paul, who spread the knowledge to all the civilized world of his time, and who was also an example of light and joy, and blessing, and instruction, and comfort. We are very grateful for the angel, or messenger, who came to the head of the body of Christ in the apostolic times, and taught the wonderful truth of his Word. But have we not another angel down here at the time of the first resurrection, who has been pointed out to us as the truths of God's Word in a more marvelous way than they were ever opened before? Is he not the one who has been made the servant over all the household to give the meat in due season? And are we not grateful and thankful to the Lord for his angel whom he has sent, and the truths that we may turn away from, at the head of him? Let us rejoice in the message of truth, of instruction, and of blessing that comes to us from the beloved Paul and from our dear Pastor. May the Lord help us to appreciate the wonderful truths that both of these angels are bringing to us day by day.

Do not we also remember that Paul was called especially for this work; that he was called not of men, nor by men, but by God himself. And this is told us in Gal. 1, 1; and in Eph. 1, 1; and we also believe that in the record we have the same facts in the record that we read to you. And we rejoiced that we are in this time and that we are served with these rich blessings: Now does not this also illustrate the saying of the prophet in the ninety-first Psalm, eleventh and twelfth verses, where it says, "He has given his angels charge over thee, to keep thee in all thy ways." Is it not very likely these are the two angels the prophet had in mind? And so during this whole Gospel age we have been guided, and helped, and blessed, and we should not stumble if our hearts our right because God has provided for us a providence of protection and instruction and blessing. Then you know there is a danger right here, that when so many of the rich blessings of the Lord are given to us we may get surfeited sometimes, and almost certainly think we are wiser than the ones who are feeding us these wonderful messengers of peace. So be warned! I want you to read you a little warning, because I believe it properly comes in right here. 2 Peter 2:21 and 22; "For it had been better for them not to have known the way of righteousness, than, after they have known it to turn from the holy commandments delivered unto them." "But it happened unto them according to the true proverb, the dog returned to his own vomit again; and the sow that was washed to her wallowing in the mud again.

God forbid that that should be the experience of any of us that are here this morning. God grant that we may listen to the warnings, and instructions, and blessed promises of God's Word, and treasure them up in good and honest hearts, and grow thereby to an immense degree. They will be the biggest, the biggest, the biggest blessings that have ever been a blessing. As also Jesus said, as recorded in Matt. 13:12, "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken even away that he hath." So let us fear, lest a promise being left to us of entering into his rest, any of us should come short of the rest; as also in the New Testament, Hebrews 4:1, 4. Then there is another picture in John 13. Here we have a picture in a few verses, which I will not take time to read, of the Master giving himself and taking a towel and washing his disciples' feet. What does that mean? What is the lesson in that? "For this reason I came into the world, that I might bear witness unto the truth. Everyone that heareth my words, let him practice them in his life. Then shall he be a true disciple of mine." So we see that it is a lesson that our Lord actually came in 1874, and girded himself and called those servants who were faithful, as shown in Luke 12:37, "Blessed are those servants whom the Lord, when he cometh, shall find so watching. Verily I say unto you that he will gird himself and cause them to sit down to meat, and will come in a time that they least expect him. And he shall be in a quarter of an hour, and all that he expects him, and seeing him in a quarter of an hour, will say, Lord, we have done thy will, and they shall enter into the joy of the Lord." And so we should do the same thing he did. There is a little deeper lesson in this than we have been in the habit of getting out of it. I think we have not come to the understanding of the principle that the Master had in his mind that in every case for our growth and for our building and for our growth in grace and knowledge of these wonderful truths. The Master is here and will serve us, if we will sit down to meat and let him. And then he teaches us the lesson that we must be ready to serve one another in these wonderful truths, and in the larger service than that in which he served his disciples. He served them by actual, literal water, he washed their feet with water. What do we wash them with? What has he been washing us with? Why with the water of this wonderful truth, this present truth which we all rejoice to much and to see, seeing one another robed in and bathed in the precious water of truth that has come to us in these last days. What a wonderful privilege and blessing it is that we can do this! "By this shall all men know that ye are my disciples, if ye love one another." And this is a lesson that our Lord actually came in 1874, to wash one another's feet and being helpful to them, even laying down our life for them.

Now then what are some of the rewards? In Psalms 101:13, "Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet." So this gives us the points that when we have got the truth, when we have got the knowledge, when we have got the instruction, filled with this wonderful knowledge and instruction, we are able to overcome the wiles of the adversary, that his delusions have no power to switch us away from the truth, and deceive us, although we know are in the time now when the Lord will send strong delusions, that they shall believe a lie who receive not the truth in the love of it. Let us fear, then, if we have any inclination to turn away from this truth and are not able to tread upon this lion and dragon, and trample them under our feet, that we are not greatly submissive to the Lord and his will.

Then in Rom. 16:20, it says that the God of Peace shall bruise Satan under your feet shortly. And we know that just a few years Satan is to be bound, if he is not actually so at present; but whether he is bound or not, his angels are abroad in the land and are stirring up evil in a marvelous way. And so we are glad to know that all this evil shall very soon be restrained and shall be bound and shall be cast into a bottomless pit, and the Lord shall reign. 2 Peter 3:3, "Thou madest him to have dominion over the earth," and this dominion is to come to his people, because we are to sit on his throne and to be kings and priests with him, and to reign on the earth for a thousand years. And how the rewards come, all of them, we have time to call your attention! But now we know it tells us in Heb. 2:8, "Thou hast put all things under his feet, and made him to be the head over all things to the Church, which is his body." And this thought is brought out in many places. 2 Cor. 4:7, "We are burdened, but we are not smitten. We are perplexed, but not in despair." 2 Cor. 6:9. And we understand that the Lord must reign until he has put all things under him and he who put all things under him is excepted; and when he has put all things under him, then Christ shall turn over the kingdom to the Father, that God may be all in all. Now we understand that one of the rewards of this "feet" class is, that we shall not all sleep, but we shall all be changed in a mo-
OTHER VIEWS
PARK OF THE
RED ROCKS
PARK OF THE RED ROCKS NEAR DENVER
motion, in the twinkling of an eye. So since the Spring of 1878
we understand that those who die of this "feet" class have been
changed in a moment, permitted to share in the first resurrection
and in the glory, and honor, and immortality, of our dear Lord.
What a wonderful reward is this, something that the world does
not comprehend and cannot understand, when we attempt to
explain it to them.
I just want to give you a little thought from 1 Tim. 6:14,
what it says, at the appearing of Jesus Christ who in his times
he shall show who is the blessed and only potentate, King of
Kings and Lord of Lords, who only hath immortality, dwelling
in light which no man can approach unto, whom no man hath
seen nor can see, to whom no eye has seen or ever seen. My dear
brethren, we may have perhaps in previous thoughts that this
referred to Jehovah, then later on we may have supposed it
referred to Jesus alone, but my thought is, and I think Brother
Russell has the same thought, as he has stated in his writings,
that the blessed and only potentate is the complete Christ made
up of the glorious head and the glorious body which shall be
seen an impossibility distance looking from below, but as a mat-
ter of fact, the hard climbing is now over. You follow a nearly
level roadway and from this point you suddenly come upon the
outer face of "Creation Rock" and standentranced with the magnificence
of the views which stretch north, south and east. No one who
has ever failed to be repaid for the exertion made, by the beauties
which are here spread out before the eye.
As you look over the precipice, the eye is fascinated by the space
between the projecting platform and the ground. Way in the
steepness can be seen the pavilion above mentioned, which now
looks like a mere hut (see cut). While on the platform a number
of the friends who had made the ascent posed while Bro. Soper
the official photographer made a snapshot of them with his
camera (see cut).
Afterward the "old man" for his climb, by feeding him
a few sandwiches, ice cream, etc., we assembled in the pavilion for
a praise and testimony meeting, conducted by Brother Russell.
Following are a number of inspiring testimonies there given
which speak for themselves:

Testimony Meeting Led by Brother Russell
to another; and there is nobody like them. And I ask you to remember me in your prayers, that I may be faithful, even unto the end. And I love to pray for you also.

A Brother.—I have noticed that the seals, and energy and faith to get up to this place on the part of some that I was especially acquainted with—some that can hardly at their homes get on to the second floor of the house. One sister said to another, "Why you cannot get up there!" She replied, "I started and I have just turned the corner and I will get up the hill, but she is up there. I hope that will be our motto, to climb up the hill, whether we ever get down or not. Not looking down, I am looking up toward the prize where it is laid up at the right hand of God in the presence of my dear Savior. A Brother.—I have noticed that we generally follow the leader; we tend to go up the hill as our leader goes; and in this case or leader, Brother Russell, stopped before he got to the summit—and I was very thankful. I thought, "Well now that shows good judgment, because there is more of this than I contracted for." When we think of our leader who leads us to the goal of our hope, and that think of his judgment, in giving the right underprised, faithful and true, we raise our minds to the spiritual phase of the matter. We look forward with deep anticipation when we can go over mountains like this and will not have to drag two hundred and fifty pounds along with us.

I have been studying the law of the new creation some latey. I confess that the sublimity of it far exceeds my ability to grasp. I can hardly comprehend what the Lord means when he speaks of the body with many members, and all of those to be intelligent, members and members in particular. Sometimes it seems to me that the law is like a fever that is raging in the mind; the Father sets the members in the body as he pleases, and I wonder many times what use he has for me. I can see what others can do, but what can I do. Nothing. Yet I can desire. What is there to do anyway? I notice a tenacity in people to know, and if we go to fighting the air, we are not doing so well.

And so I am trying to wait on the Lord and to watch his leadings more closely. This experience we are having now on this journey has been very helpful to me. I have been refreshed more and more every day, and I think that the whole matter is providential, and is led by the Lord, from start to finish. And even in giving us the underprised, faithful and true, we raise our minds to the spiritual phase of the matter. We look forward with deep anticipation when we can go over mountains like this and will not have to drag two hundred and fifty pounds along with us.

A Brother.—Several years ago we thought we had started on a narrow way, but it was only in reality a few years ago when we started in the narrow way. About ten o'clock in the morning we thought we were starting here, but really it was about eleven o'clock when we actually started from the station. So our train brought us half the journey to the foot of the hill down here well represents how we have faith in God and trust him for what he shall do for us with but little effort on our own part. When we landed down here and climbed over these cliffs it represented how we put forth our own efforts as much as we could upon the mountains. So we think we should so live that in our race course we trust God as though we depended on him for everything, and act as though we expected to have to do everything for ourselves. I do not like to think of this as being only part of the way we want to go on, and stop at the half-way point; but let us think upon this as being as the place where we come and receive refreshment and rest, and things of that kind, anyway. So it has been very helpful to us.

Brother Russell.—That is right, Brother Thornton. This is the place we came for, but we did not just know it.

A Brother.—While going along this crooked, narrow path one sister began to turn back, and it happened to be in the hot sun; and going along another bumped on this side, and one on the other side—the natural consequences of the way provided up for us. But then we had this thought, that we had made provision for the church, this friction, this rubbing up against one another, polishing and getting us in the right condition of heart; so we really welcome these opportunities.

I am thankful for this opportunity of coming up this rough way of having this experience with you; it has brought many blessed thoughts to me.

A Brother.—It surely is an inspiration to my soul to be here and as we look around us and see so many of the wonderful works of God in the natural world; and it would be, as we might say, the rest and enjoyment of the wonderful works to the children of men! There is inspiration in the scenery around us that arouses every heart and every mind to say, "Wonderful are the works of God in nature, but greater in the works of grace."

He has taken as much as he has, and has honored us that we should be counted as stones in his living temple, polished and prepared for the place that he has appointed us to fill in that wonderful temple made of living stones. Here these stones are not living stones, but they teach a wonderful lesson to us. I bless the name of the Lord for the many references in the Bible to the mountain. And now that we are here, Brother Russell, I bless the name of the Lord for this scenery, and for the suggestions that it brings to my mind of his wonderful works to the children of men.

A Brother.—In coming up here part of the way we went backwards. I realize in my life that part of my way I went backwards. I am glad to be here, and I think that by the Lord we will continue to be grafted into his, and that the Lord is helping me to go on. In Brother Barton’s talk to us, you remember, he spoke of Pharaoh’s daughter when the maid came, and said, "Shall I furnish a nurse for the young child?" She said, "Go!" What a short command. And then how much time to Moses! He spent two days seeking me out. And what a command to us—"Go!" The greatest command ever given, it seems to me, in the Word of God was this: "Speak unto the children of Israel that they go forward!" Just think of that! What did that mean to them? Their feet, as it were, were on the edge of the water, and they might have been dry. But if they went forward it meant freedom. What does it mean to us, dear friends? Freedom, the love of God in our hearts. I am glad to-day to testify to that fact.

A Brother.—I was inspired by the words of the brother that just testified. He says that we shall go on with it. But it is not the Lord helping us; he is helping the children of Israel. And then what he meant to Moses! It was a much more important matter. Brother Russell gave us up here signified what God does for us; the rest we have to do is our own work. I found out after I got up here I had the hardest part left.

You see that it is a narrow way. When Jesus said the way is strait surely that is as if it is as the one I have just climbed. I am glad to be one of these. I started in the race, and I think by the Lord’s grace I shall finish my course with joy. As we went along the way I was inspired by several things. I soon stopped and sat down to rest in the narrow way, and we found it a very pleasant place to sit down and rest and review the matter how the Lord has led us all the way, and we hold on to the promises. Going on a little farther I found a spot and found I could climb much faster by using that. So by laying hold of these promises, and searching the Word and leaning on the promises we are overcomers so much faster than if we were standing at the top of the mountain I plucked a couple of flowers, one was blue and one was yellow—blue represents faithfulness; and being faithful to the last you see I received the crown of life—the yellow one.

Brother Russell.—Now the fifteen minutes for the brethren has expired. We will have a song and then we will hear from the sisters.

"Come all ye saints to Pisgah’s mountain, Millennial Canaan is before us, Soon we’ll sing on the other side."

A Sister.—I received quite a blessing by getting up on the large rock; it represents Christ. And in going along we see that the masons have cut out steps; and how patient they have been in hewing out steps that travelers might go up. It taught me how patient we need to be when we are doing work. When we started we had no idea what was before us; we thought we were coming to some little glen and it would be beautiful, and all of that; when we got started we found it was not so beautiful on the way. But one thing I think of, we all felt like turning around we could turn back, but we were on the right way; and that we did not want to stop before he stopped; we wanted to go where he went.
Now none of us want to stop until we get to the kingdom. So many times I think, "What can the Lord see in me?" What can I do? I cannot see how he ever can chisel me. And then I think, that’s the something to me. So I try to do the best I can and look to the Lord.

A Sister.—I am glad to be with you and look at the wonderful things of nature in great variety. I think we can now appreciate more of God’s wonderful power than before.

A Sister.—I am thankful to know that in this mountain climate and with the grown trees, we have grace sufficient for every trial, and I ask you all to pray for me that I may continue in that walk up the mountain.

A Sister.—I was reminded this morning of the narrow way of life that we had been walking up, that and the many footprints in the snow showing that others had gone before. Then I could hear the Master’s words, "Be of good cheer; I have overcome." A Sister.—I was such a weakly sister, I thought I never could get to the top of the mountain, or this far on the way, but by the help of the different ones along the way I got here. So it is along the narrow way, walking in the footsteps of Jesus; so often I have been faint and worn and faltered, but the Lord’s children have been so helpful that with their assistance I am thus far, and by the Lord’s grace I trust I may be faithful to the end.

A Sister.—I think the reason I took this trip this morning is because I wanted to be with the Lord’s people, and I was afraid I would be alone with the Lord’s people if I really were with the Lord’s people, I surely would miss something. I am thankful to be here.

A Sister.—I could not help comparing the narrow way up here to the narrow way of life. Once I slipped and a brother’s hand reached out to steady me. And so it is that on our narrow way we have been sustained by someone’s hand. I did not stop to look back to see who it was, but kept my eyes on the path ahead of me. I stopped on the way to get a drink of water in the spring. And so often we need to stop by the way to get a little refreshment from the water of God’s Word. I hope I may be on the upward way, although it is hard to take. I hope the brethren and sisters will pray for me that I may have strength to reach the end.

A Sister.—I am glad to know God has called me to be with the saints. I am sure if it were not for the brethren—Brother Russell, all the rest—I would not have come up this mountain, for I could never do it alone. I was stuck on the mountain and tried to get up and I could not get up and I could not get up and I could not get up. But I am not only glad to see the natural mountains, but I am very glad to be with you and view our home beyond the tide. That there have been others in the narrow way ahead of us has always been so encouraging, and the hymn, "Come All Ye Saints," has always been such an encouraging one. Our little trip to-day has suggested so many thoughts along the narrow way that we are traveling. Sometimes there would be a narrow ledge we could just walk on, and I would think, "How narrow this way is for a little ways; and I must look so close lest my feet slip to one side or the other." And the provision that might come when it looked so steep, "But he will make our feet like hind’s feet." You know hinds can travel anywhere. And this promise would encourage me. And then there would be a little way we could travel along so easy and enjoy what was around us, and the things of the world made so comfortable and come a time to watch closely where we were going. And there is one thing I would like to speak of that would be a great encouragement to the isolated ones—and that is one feature of the vow—to pray for one another. We are glad to do so. It is a privilege. And I want to thank you all for the sustaining grace and strength of your prayers. The isolated ones can appreciate that and the printed page and all, and the faces of the dear ones in the convention report. I am glad to be with so many to-day. I thank you for your prayers and help. Let us never fail to pray for one another.

A Sister.—I am one that on account of physical inability was compelled to stop by the road and rest and have a lunch before I could get up here; and then it was doubtful whether I could get up at all. I was so weak and had to rest so much. And as we are commanded not to mind the things of the flesh but to walk after the spirit I made up my mind that I would try to come a little farther anyway. And I came a little farther, and then I thought, Well, I could go a little farther—"until finally I got here; and I am glad I made the effort.

A Sister.—I thought as I came up the hill, of Jesus who spent his life going up and down the mountains. And now when I look into your faces I think how the blessing has all come to you. I think about the mountain, the path that has been trodden so well that we are all made to feel that it is comfortable and easy, and when we come higher up where the "body" is greater, where the view is wider and our lives are so blessed by what is here, that though the physical begins to fail, yet we are so glad to come up here that we do not look at that but reach onward.

A Sister.—I am sure I learned a great lesson coming up this mountain. If I had known what I had to go through with, I certainly would have thought I could not do it. But I started and thought I would do it, for strength to go, then I would stop and sit down. And some dear one would come along and help me on. It was so grand to have the fellowship of the dear brethren, and to have their help. At last I came to a cool place and sat down and gave up, and said I could not go any farther. But a dear voice said, Come back and sit down and get a lunch and get some cool, refreshing water and you will be ready to go." And I was so refreshed I felt as if I had not climbed any mountain at all. I was so glad I could come on, and I was glad I could be here to-day and see you all. I ask an interest in your prayers, and I am thankful to the Lord.

A Sister.—Coming up the mountain I thought, like David said, "My feet were well nigh gone." But I had started and I determined that as I had started to the top of the mountain nothing else would do for me. So I am here with you and pray you will help me to be faithful and make the end of the journey. When we heard of the proposed trip out here to-day we told it to others, and I thought how when we got the truth, we had to tell the blessed tidings to others. When we returned to our car someone commenced saying we would have to go to the Union depot to get out here, and I said, "What did Brother Russell say?" He said, "Stay here." Then another one to whom we love dearly said, "We are all going to the Union station." I said, "What did Brother Russell say?" He said, "Stay here."

A Sister.—I will stay here if I stay all alone the whole day.

That is the way the Lord works. No difference what comes I am going to be true to the Servant the Lord is using for this blessed work. I started up the hillside, and I thought I was rather strong; several of the friends helped me along and I helped also other weary ones, and I sat down with those who were not so strong. The more I think of this truth, the more I feel that the Lord’s work is done in this way. So that is the way I feel in this journey, that if they all forsake me, yet my Lord and Savior will help me finish this great course. When I got here I had no desire to go any higher, because the Lord’s "body" was here.

A Sister.—In climbing the mountain I came to a place where it was difficult for me to go ahead, and the hand of a brother lifted me. And I think the helping hand of the truth and the fellowship of the brother helping us along in the narrow way, I want your prayers that I may be faithful to the end.

"Thence springs of life will e’er be flowing, "Robbing the earth in living green," Visions of beauty rise before us When the King and the saints shall reign. Soon over his earth the conflict will be done, Soon his kingdom will dawn, We’ll be tried and tempted no more, And mankind of all ages and nations Shall be blessed in that triumphant hour."

Bother Russell.—Now the brethren may have fifteen minutes. A Brother.—I thank the Lord for the opportunity of being with his dear children today. Coming up the mountain I had the privilege of assisting some of the sisters. I thought of the narrow way and how we can assist one another to get up the hill, and just as we were down a little ways a brother came and said there was rest and refreshment up here. And it just reminded me of this hymn, and I will read one verse:

"I saw a wayspne traveler Jesus clad in Erad’s garments clad; His back was laden heavy, His strength was almost gone, Yet struggling up the mountain, His face would make you glad. He said to his weary soul, Delievers will come."
And I heard something said along the line of the text that the brother quoted, and it made me think of the narrow way, and how difficult it is, and how we saw some struggling by the wayside. And I noticed how some willing hands were extended, helping those who were struggling on the way. And I noticed how we came to a spring, and all partook and were refreshed, and now we have all got here at last. And, dear friends, just stop and think for one moment how different it feels up here than it did the way down. And it changes the eastern sky, with the shining zephyr blowing under this roof, and after we have had our manna and all, and all the world, and all the world we have been filled, how much different we feel! Since we have been talking here it made me think of other features along this line representing the picture of the narrow way and the goal. After we went and saw one go on up by an assured path and another who we did not expect. While we were sitting here who should come but our dear Brother Barton. Dear friends, we believe it will be just the same way up yonder. They will go up there, and they will feel different than they did on the way.

A Brother—There is a very wonderful and marvelous thing. Many very many have given their testimonies, and we have got up here, and we know it is only one way, but I suppose by the time we shall all deliver our testimony, if we have come the same way, there would probably be 144,000 testimonies, and each one would be different. My experience along this way fits in course in the Christian life exactly. The first question was, "Where will we go, where will we take the train?" And one said this, and one said that, representing the different ways of the creeds. Finally we got to the station, then it was a little different. And we got on the right—seeming to represent the justified condition. So it was with me in my Christian course before I got the real truth. I thought when I got there I would be all right, and I expected quite a different place. When we got to the foot of the hill, I thought it was just the place they meant now. But I did not expect such a place as that. They said, "Now get out and just go this way." And they were climbing the hill. Thinks I, "This is easy for me; I can go up there." But when I got up there, I found it was just one step toward it; and so we came along. And I saw one go on up by an assured path, and I thought I would like to get on that highest mountain on earth; I would like to see that by all means if I could. So we came along and very soon I found myself disappointed again. We kept going and going; I did not know the leader was with us; so finally I asked, "Who are you?" And the Brother Russell answered, "Why, he is over there, ahead." And finally I recognized him. After a while the leader sat down, but I just thought I would go on, showing sometimes we get ahead of our Master; and I certainly did in my race course. I did not do it intentionally, except where I was more conscious when I got feeling very faint, and I thought if this keeps up I am going to faint; I did not know that I could stand it, but very soon my strength came back to me and I thought, "Well, it is going along very good." Then it got hot, I have had many experiences where I was going up through the crowd, and walked up to the top of the mountain. When I came I thought that they were not going up there, so in one way it was a kind of a disappointment to me. And I assure you that though we have come here now and stayed, and did not go where we expected to go, on the way to the mountain, I am determined to keep on and follow the Master and still get on top of the mountain of the Lord.

A Brother.—I am glad to be with you and see so many faces showing the love of our Master. I am sure we can see that spirit in you, which has led me to come. This narrow way would be a little different than our experiences in this narrow way again as given in the text. For instance it is right for us to rest by the way and stop, and then it is right for us to pause, perhaps, and rest a step by the way. But it seems to me in this narrow way it is different. There is a saying, I remember, of the apostle Paul in Phil. 3:13, "This one thing I do: Forgetting the things that are behind, I press down upon the mark of the prize of the high calling." It seems to me if we stop and notice the things that are behind, we would have to go on very fast. I should not go any farther. I think that we should not rest too long by the side of this narrow way. It seems to me the longer we rest the more disoriented we would be to go on. Let us remember and fix our eyes firmly on the prize ahead, the goal, the top of the mountain, and forget the things that are behind. And let us not be attracted by anything along the way, but let us push forward—"This one thing I do." A Brother.—I am glad and rejoice this afternoon that I am here. There is just one thing I want to say. I know I am in the narrow way. Some one might ask me how I am so sure that I know I am in the narrow way, and I would say that the silver trumpet has gone on before, and I want to say positively that it gives forth no uncertain sound. I believe that as long as we are in the narrow way this silver trumpet to us will give forth beautiful harmony, and so I want to say this afternoon from a positive standpoint that I am in the narrow way. I want an interest in my work to my mind because I read something about "The Highest Motive." A year ago I was among the mountains, but climbing with a different motive than I have to-day. That was more of a foolish motive, but to-day I feel that the motive for climbing this difficult way was a good motive. It brought to my mind the high idea of this narrow way? And why do we aspire to the trials of the high calling? To glorify our heavenly Father, and to be associated with our dear Redeemer in blessing and uplifting the world, and to do much for our own comfort and luxury, but to be used by God to bring about his plan of salvation.

A Brother.—We used to think the path was difficult and dangerous, but Jesus was able to carry us through. I trust I will continue in the upward course in the narrow way and gain the summit by and by.

A Colored Brother.—I am indeed glad to testify one time in your presence. Of course as far as the mountains are concerned, as our dear Pastor just said to testify along our experience, I did not get much experience climbing the mountain, because I am very well acquainted with that, but since reaching here and hearing the different testimonies I have some experiences that are strengthening to me, and I hope will be to others. When coming up the mountain, I said to my wife, "We are just going up a mountain, and I see a plenty of them at home." It did not tire me very much. There was nothing here to worry me very much, I never got very tired. I do not remember it; I was so rejoiced to be with the Lord's people. I desired to be with the Lord's people, and as some of the brethren and sisters just said, wherever the leader goes and stops, I want to be there. From the day I first came into the light of this truth and I believed to the end, I did not think there was any one man that has all of my heart; I love him with all my heart; and I want all the friends to know that I love him. And I love the whole world. If there is anyone in the world I hate now, I do not know who it is. And I pray the Lord to keep my heart good. One lesson I received was, I heard some of the friends testify how they were helped along the way; I would have been glad if I had had the opportunity of reaching my hand and helping everyone of you. I hope I will be able, when I find one in a weak place, in trial, to be able to do something to help them. I am sure there are times when I will have to have their help. I ask your prayers that I may remain faithful.

A Brother.—I am very thankful this afternoon to have the privilege that I now have of putting in my testimony with the people. I am glad to say, as the brother said over here, that I am in the narrow way, and I am determined to keep on and follow the Master and still get on top of the mountain of the Lord.
of that rope. As we were climbing up there I thought of the Alpine climbs; they always select a rope that has a scarlet thread running all through.

I was as glad today that I was hanging on that rope that has hard, bloody tassels to it, just as I was glad that I got through it that there is no ransom of our Lord and Saviour Jesus Christ. And I am so glad to be here today.

A Brother.—I am glad to be here today and give my testimony. I have taken a lesson from the things I have seen here. A brother asked the question, what is the formation of these mountains and rocks? It must have been a mighty power very evidently raising these rocks to such a height. It gave me the thought of the wonderful power that raised our Lord Jesus Christ from the dead. It was not possible for the grave to hold him; because he had fulfilled his mission thoroughly, and it was not just to leave him there. And he raised him up will also raise us up with him. And it gives us the wonderful thought of us raising up together with him from underneath. And I wish to be with my brother here was physically stirred up this morning by a test of my ability, and ask an interest in your prayers that I may be found faithful even to the end.

A Brother.—When I am out among the works of God in nature, my thoughts always turn back to David. He seemed to be such a wonderful prophet of the Lord and mentioned so many times regarding these things. You will remember one of the statements is, "Thy righteousness is like the great mountains; thy judgments a great deep."

A Brother.—I think we can learn a lesson from this experience we have today, and I think I will remember this day. How wonderful it is when we are climbing the mountains here. While I was climbing the mountain I told a sister that this reminded me of the narrow way. The Bible says that strait is the gate and narrow is the way and few there be that find it. And also said that we do not fully realize what a privilege it is to walk in the narrow way. The narrow way will materialize. And the narrow way will stretch out in the future. I am so glad that this lesson will be a help to me, and that I may continue faithful to the end. I was inclined to step down half way, but then we got the refreshing water there, and after that I determined to continue to find a good resting place as I thought there must be, because we started out by faith more than anything else.

So we walk in the narrow way to get to the heavenly resting place. It is all by faith, not by sight. And I want to continue faithful to the end. The Bible says that they that continue to the end shall be saved.

Brother Russell.—Now the sisters may have a little time.

A Sister.—My thought coming up the mountain was something like the brother who just spoke. I was so tired and hot I thought I could not go any farther, but we came to that sheltering rock and there was sort of a rest at the foot of the great alpine rock. Jesus is the rock." And the thought came to me that when we are almost faltering by the way we come to the rock Christ Jesus and get the strength to go on in the way.

A Sister.—When I first started out I started with quite a little thought I thought this was fine; I never had been up a mountain before, and I thought I soon got to it. My little girl turned around and said: "Do you think it is as fine as you thought it was at first?" And the illustration that came to me was this; that when I first got the truth I took it in so gladly, and while may be some of the trials were hard, I rejoiced so greatly, and the way was so beautiful, I did not think of the hard road to climb then like I do now. As I go on in the way, it seems so narrow, and the character that we must develop is so grand, and it seems I come so far short. But when I got here I thought, now that I am here I will go on beyond; we can really and truly say, "Safe at last."

A Sister.—In climbing up the mountain I remember the Scripture that says, "He that looketh back is not fit for the kingdom." So I determined to keep on.

A Sister.—Hearing the testimonies of the dear friends, I realize this trip has brought many things to my mind. One thing I heard that started up to the mountain. I thought I was strong, but a brother said, "You had better let me take that baby." I gave it up a little grudgingly.

This reminded me that when I started on the narrow way I had just as dear as that bundle, but I had to drop it in the beginning. It was a part of the Bible doctrine, but there was something about that load, but when I came into the truth and to the Lord's providence I had to drop that load; I had to travel the narrow road without that bundle. In going up that road that brother was physically stirred and I did not need to help him; all I could do was just to say something kind once in a while that was encouraging. So it is in my walk in the narrow way. The main privilege the Lord seems to have given me is to bring a word of cheer to someone here and there—not that I can help them much, but with just a word of kindness.

Brother Russell.—I think, dear friends, in view of the skies there is danger of a storm, and that quite probably it would be wise for us to be on the homeward trip before the rain gets to us. Some of the journeys would not be pleasant through the wet as it was coming up in the sunshine. Perhaps we will get both.

(Reprint from the Denver Daily News, Sunday, June 18, 1911.)

500 DENVERITES TURNED AWAY FROM AUDITORIUM UNABLE TO HEAR NOTED DIVINE

GIVES HIS IDEA OF HELL

DOESN'T BELIEVE IN HADES AS TERM IS GENERALLY UNDERSTOOD; ADDRESSES WOMAN'S CLUB TONIGHT

More than 6,000 persons heard Pastor Russell, one of New York's most celebrated divines, lecture at the Auditorium yesterday afternoon and last night on the "Hereafter" and "Zionism, the Hope of the World." At the afternoon meeting the theater portion of the Auditorium was packed to its capacity and 500 persons were turned away.

MAKING TOUR OF COUNTRY

Pastor Russell is making his present tour of the country at the request of people in numerous western cities to lecture on Bible topics. He has been in the cities of the leading cities of the country for over twenty-two of the leading cities of the country. L. W. Jones, M. D., of Chicago, hearing of his plan, organized an excursion of about 150 Bible students, who make up the special train on which Pastor Russell travels as a guest. The train is composed of eight coaches. It arrived in Denver yesterday morning and will remain here until 3:30 o'clock tomorrow morning, when it will depart for Salt Lake City. Conventions will be held to-day and a lecture will be delivered by Pastor Russell at the Woman's club this evening.

Pastor Russell is pastor of the London and Brooklyn tabernacles and is one of the best known divines in the country. His sermons are printed in various weekly publications and are said to have a weekly circulation of about 11,000,000. He insists that all seats in his tabernacles shall be free and refuses to lecture where seats are not free. (A combined report of the two sermons condensed, as appeared in the Denver News.)

"The Hereafter"

"Pastor Russell's idea of the "hereafter" is very different from that which has generally been held by the Protestant churches for many years. He is not a believer in hell, according to the general idea of what the term implies. He holds that the Greek word "hades" should be translated death and grave rather than hell, as they are sometimes rendered. He holds that there is nothing vital left when death comes, and that there can be no quickening of the spirit until the resurrection.

RESURRECTION DUE IN 1915

He holds that this resurrection will come with the coming of the Messiah's kingdom. This kingdom was not inaugurated with the coming of Christ, he believes, but will come about the beginning of the year 1915.

His two sermons delivered here yesterday are closely related. In the first he shows what is his understanding of the millennium. In the latter he explains why he believes the millennium is near at hand.

He bases his argument of the time on the prophecy that the time when the chastisement of Israel would be "seven times." This "seven times," he says, is prophetic time, "each time" representing 390 years. The period began, he says, when Jechoniah, the last Jewish king of the line of David, was dethroned in 606 B. C.

"Seven times," by his calculation, is 2,590 years. Counting from 606 B. C., this would end in 1915. At that time he believes the millennium will begin and Israel will again inherit the earth. This millennium will not be confined to Israel, but will be to the Jew first, and also to the Gentile.

SALVATION OF THE ELECT

Pastor Russell agreed with both Catholic and Protestant creeds that only the saints few are promised the heavenly inheritance and the glorious "change" of the "first resurrection" to "glory, honor and immortality."—Romans 2:7. He agreed with the creeds that heaven would be no place for the wicked,
or for the heathen, or for the spiritual immature. He agreed that heaven is not a schooling place or place for development, but a place and state of perfection intended only for those who “make their calling and election sure” by running so as to obtain the great “prize of this high calling in Christ Jesus.” (Phil. 3:14.) He went further and agreed that the Bible teaches a certain kind of election in connection with the calling and drawing of this saintly class.

The speaker’s point at variance with “orthodoxy” was in respect to those who have died without becoming saints, and a majority of them without ever having come to a real knowledge of God or of Christ. He declared that these non-elect are not suffering tortures, either in a Catholic purgatory for centuries or in a Protestant hell of everlasting torture. He declared that there is no Bible authority for such teachings, although he once, like others, so believed. He declared that all scholars would admit that the Hebrew word sheol of the Old Testament (and the corresponding Greek word hades of the New Testament), from which the English word hell is translated, signifies the grave, the tomb, the state of death—a condition in which there is no sensibility, no joy, no pain. Jesus went to sheol, to hades and arose from death on the third day. All mankind, good and bad, similarly go to sheol, to hades, into death—the penalty for sin. All mankind are subjects of the redemptive work of Jesus and all are to be raised from the dead. Thus, naturally, sheol, hades, the death state will be destroyed, as the Scriptures declare. (Hosea 13:14; Isa. 25:8; 1 Cor. 15:14.) The redemption from sheol is because the Redeemer “died, the just for the unjust.” Restitution and resurrection mean salvation from sin and death penalty. (Acts 3:19-21.)

TWO DISTINCT SALVATIONS

Our false theories have blinded us to the fact that the Bible teaches two distinctly different salvations, said Pastor Russell. The first is for the church—the saints—i.e., the fully consecrated—“the church of the Lord Jesus.” (1 Cor. 1:2.) Otherwise styled as the bride class. These are being called and chosen, and if found faithful, will be given the great prize of joint-heirship with Jesus in the Messianic Kingdom. All who participate in this first (chief) salvation will experience a change of nature—from human to spiritual—from earthly to heavenly. “As they have borne the image of the earthly one, Adam, so they shall bear the image of the Heavenly.” (1 Cor. 15:49; Rom. 2:7.)

These are said to be already risen with Christ in the spirit of their minds. Their resurrection will be completed at the second coming of the redeemer. They will then enter fully their estate as new creatures, being granted bodies like those of the angels, but higher, more glorious—like that of the redeemer, “far above angels, principalities and powers.” (Eph. 1:21.) Their resurrection change will be “in a moment, in the twinkling of an eye.” because they are already spiritually and morally the likeness of Christ will have taken place in advance of literal death. But even though accounted worthy, they must wait for God’s due time in the close of this age, or rather for the dawning of the messianic reign upon the earth.

Pastor Russell declared that then, so far as the non-elect being in a hopeless condition, either in purgatory or in eternal torture, they will be gradually brought forth from the tomb and blessed with all the glorious favors of God, foretold in the scriptures as appertaining to Messiah’s kingdom. The reign of righteousness will last a thousand years. The darkness of ignorance and superstition will flee away before the rising of the sun of righteousness. Instead of going down into sin and degradation, the race will be instructed and helped upward to the perfection of mind and body. While mankind will thus be making progress back to the perfection of man as foretold by Father Adam, disobedience, their everlasting home, the earth, will be undergoing marvelous transformation, the result of which will be the world-wide Paradise promised in the Holy Scriptures. Sex distinctions will gradually disappear and all will become one, in this particular, “like unto the angels.”

GIVEN BACK TO MANKIND

Thus, everything lost by Adam’s sin and redeemed by Jesus’ faithfulness unto death, will be given back to Adam’s race in general—except to the wilfull rejectors and resisters of the divine mercy and justice; these will be destroyed utterly in the second death.

The great Messiah will be the spiritual seed of Abraham, consisting of Jesus and one hundred and forty thousand, selected from every nation, Jew and Gentile. These will constitute the long-promised messiah, the elect, to whose hands divine authority will be entrusted for the blessing of the world. (Gal. 3:29.) This messiah class is the spiritual seed that was mentioned to Abraham “as the stars of heaven.” And through this spiritual, messianic seed, Abraham’s natural posterity will receive the blessing, and they in turn will become blessers of all peoples.

Zionists. Pastor Russell believes to be merely the awakening of natural Israel, preparatory to their receiving the earthly promises so long theirs. They, pre-eminently, are to have the blessing of God at the hands of Messiah and to become his special nation and representatives on earth. Through them the divine arrangement of the new testament will be established in the earth and spread to every nation, people, kindred and tongue. All peoples will be privileged to share in Israel’s new covenant (Jer. 31:31) by coming under the conditions of the new covenant, by becoming Israelites. Thus gradually the seed of Abraham will become, as promised, “as the sand of the sea shore,” by the close of Messiah’s reign. As it is written, “Abraham is to be the father of many nations.” God’s promise is to be sure “to both the seeds”—the spiritual and the natural. (Rom. 4:16.)

Pastor Russell declared that the hereafter is full of mercy and blessing for the world of mankind; and that the knowledge of this, the divine purpose, is what is needed by both saints and sinners. The saints need to understand why they are called upon to pass through so severe trials and discipline in order to “make their calling and election sure.” The world needs to know and to be moved by divine goodness, that the love of God may exercise a constraining influence. It needs to know that every evil, willful deed of the present time will prove a drag and hindrance in the future attainment of blessing. If the future were rightly appreciated, neither the joys nor the sorrow of the present time would be so impressive, and the glamor of gold would be less attractive. Above all, faith in the great Creator would bring sobriety and happiness into many lives.

If We Only Knew Each Other

If we only knew each other, if we only understood;
We would cherish one another, as a band of brothers should,
We would bravely stand together, or together bravely fall,
If we only knew each other as the Father know us all.

If we only knew each other, we would know enough to know
That each brother and each sister has a mission here below,
Some bright message to deliver—something given us to do
Which none other might deliver, if we only, only knew.

If we only knew each other, could we rend the veil apart
That conceals from one another all the anguish of the heart
We would hearken to the Father, heed his tender, loving plea
Bear ye still with one another, e’en as I have done with thee.

Though the armor chaps our Spirit, tho the spear cleave thro our side
We must die for one another even as the Master died.
Though the world may not approve us, still our conscience must approve
For the sake of those who love us, for the sake of those we love.
Wisdom errrs and pity falters and the sword is double edged
And the victims on our altars—*Judge them not, lest ye be judged.*
Let us share with one another heaven’s blessings here below,
And we yet may know each other as our God would have us know.

We are children of one Father, doomed to suffer and abide,
Has not wrong forever governed? Right is always crucified:
Just beyond stands God our Father, in the shadow of his throne,
In his loving, tender mercy keeping watch upon his own.

Amen.
Convention at Salt Lake City, Utah

June 21, 1911

(The Salt Lake News, Tuesday, June 20, 1911, published the following advance news concerning Pastor Russell and the Special Train.)

PASTOR RUSSELL COMES TOMORROW.

FAMOUS MINISTER, WHOSE SERMONS APPEAR IN THE TRIBUNE, WILL GIVE LECTURE HERE.

RIDES ON SPECIAL TRAIN.

TRAVELS UNDER AUSPICES OF INTERNATIONAL BIBLE STUDENTS, WHO ARE WITH HIM.

Pastor Russell, president of the International Bible Students Association and of the Watch Tower Bible and Tract Society, and pastor of the London and Brooklyn tabernacles, who is known as the "world's ubiquitous preacher," is to lecture in the Salt Lake Theater Wednesday evening at 7:30 on the "Hereafter." Pastor Russell's sermon appears in The Tribune every Monday morning.

The famous preacher comes here under the auspices of the international Bible students. Seats will be free and no financial assistance will be asked in any manner. The work of the association is entirely nonsectarian, and no effort to build up one denomination at the expense of another is desired. The hope is to interest individuals in independent Bible study, and it is claimed that the public work of Pastor Russell has been the means of restoring hundreds of skeptics to a full belief in the Scriptures as the inspired word of God.

A special train of eight cars, bearing a large party of international Bible students, bound for their Pacific coast 1911 convention, June 22-26, will spend next Wednesday here.

The party is composed of delegates from twenty eastern states and from Scotland. Pastor Russell joined the party at St. Louis and will accompany them to San Francisco via Los Angeles. The special train comes here over the D. & R. G. R. R. and leaves over the San Pedro.

THE LONDON TABERNACLE.

Pastor Russell has for a number of years been a visitor to England and is about to become more permanently located in Great Britain, for he has accepted the pastorate of the London tabernacle.

The following comment is quoted from the London Graphic:

"It is a noteworthy coincidence that just at this time, when England is bidding goodbye to one of its most prominent religious leaders, who is taking up a fresh field of activity in the New World, that Pastor Russell, who is reputed to be the most popular preacher in America, should become, almost simultaneously, prominently identified with religious effort in England.

An intimate friend of Pastor Russell states that he and many Christians had for some time importuned Pastor Russell to accept a London pastorate. This he declined to do until the series of Royal Albert Hall meetings of last year, during which he received over 6,000 written requests for printed copies of his discourses. This evidence of appreciation of his religious efforts brought a decision favorable to his London adherents.

The title of "the World's Ubiquitous Preacher" has repeatedly been justly bestowed. He has thoroughly earned the nod de plume, as his sermons at present are published each week in over 1,000 newspapers, reaching 10,000,000 homes weekly. Thus is seen the wonderful opportunity for doing good enjoyed by Pastor Russell, and there is every prospect that Londoners will be greatly benefited by his going."

Pastor Russell has not given up the Brooklyn tabernacle pastorate as a result of the London call, it being understood that he is to serve abroad two months in the spring and two months in the fall. The Graphic recently contained the following:

BRIEF BIOGRAPHY OF PASTOR RUSSELL.

The biography of this most interesting character follows, in brief: At the age of 15, an enthusiastic Sunday school worker; at 17, a skeptic, made so by the arguments of an infidel acquaintance; at 20, an earnest Bible student, which led to restoration to full confidence in the Scriptures as the inspired word of God; at 25, a public speaker on Bible doctrines; at 30, the editor of a religious journal and pastor of a congregation in Pennsylvania; at 35, the author of a book which has reached the 3,000,000 mark; at 45, prominent, as a writer on Jewish topics, after having...
thoroughly studied the special divine promises to Israel as respects their restoration as a people in Palestine; at 50, president of the Tower Bible and Tract society; at 55, the writer of five additional works on Biblical research, pastor of the Brooklyn tabernacle and president of the New York People's Pulpit Association.

In this, his sixtieth year, he finds himself charged with the duties incumbent upon the holder of the foregoing position, and also the pastor of the London tabernacle, which henceforth is to have a liberal share of his time. During the past year Pastor Russell has delivered addresses to many Jewish audiences on the prospects of their race in Palestine.

THE BROOKLYN TABERNACLE.

Perhaps the most remarkable congregation on earth is that of Brooklyn tabernacle, over twenty nationalities being represented on its board of elders and deacons, and the same rule of "seats free, no collections," is enforced there as elsewhere. Pastor Russell, when in America, usually speaks to this congregation on the first Sunday of each month, it being understood that he is to serve in outside meetings on other Sundays.

Pastor Russell has long since outgrown the Brooklyn tabernacle, and the Academy of Music, Brooklyn's largest auditorium, is now used for his home-day meetings.

Pastor Russell, by his carefulness and persistence in disseminating his views, both orally and by the printed page, and in his many years of work as God's inspired revelation to man, has won the admiration of unprejudiced truth-seeking Bible students.

He is a power in the world, that he is a most influential moulder of public opinion, is conceded by thousands. He came into prominence in New England in 1877, on account of his distinct views expressed on the punishment for sin. Since then his field of activity has continually broadened.

Pastor Russell is the author of what is said to be the most widely circulated English book with the exception of the Bible. It is "The Plan of the Ages," which he wrote in 1886, and which is now in its fourth million. It still has an average sale of 500,000 copies a year.

10.30 a.m. Praise and Testimony Meeting Led by Brother G. DeFreese of Dallas, Texas

A BROTHER.—I am unable to receive all the blessings that are coming to me on this trip. After I get home and get rested I will appreciate the blessings more than now, although I cannot express my appreciation now. I wonder what I shall render unto the Lord for all this—just as the old psalmist rendered unto the Lord for all the blessings he had. My only thing I can think of is obedience. I think that is the best thing I can render.

(Sister Edgar, of Scotland, in connection with her own testimony gave the message from "Aunt Sarah" of Glasgow, Scotland, which appears in this report under the head of the St. Louis Convention; whereupon a brother told the congregation that the old sister was going to send Aunt Sarah in return a "Pacific Ocean of love"; the motion was duly seconded, and carried unanimously.)

A Brother.—I want to tell you a little story. Brother Russell was in Omaha on December 11th, and gave a discourse in our auditorium there, and a few days afterwards a spiritualist medium told one of the brethren that the auditorium at that time was covered with spirit beings. Now what kind of spirit beings they were we do not know; they may have been evil ones. Another thing, the spiritist told the brother that a blue flame was coming from Pastor Russell's mouth all the time he was talking. You can take that for what it is worth; I have never told it before, and maybe I had better never tell it again.

A Brother.—You are all from the north, and the south, and the east, and the west, but you all look alike to me; I love you all; I make no exceptions. I am here as a member of the Salt Lake class to welcome you to Zion; and I wish that it might be the heavenly Zion; but it is good to be here today. I feel that it is a benefit for us to be here together, associated for the purpose of helping each other along the narrow way; and we who have been on it long know how narrow is—not much more room than for us and the Lord Jesus alongside of us. I trust your coming here may be of profit to us; we have in common the desire to know the Word of the Lord and his will concerning us—and not only us, but the "wheat" that is still in this city. We realize we are here not with the authority of the "Prophecy". You will have to go up to the Temple to get that; but we are here with the authority that comes from our Lord, who says "I have ordained you to preach the acceptable year of the Lord, and to heal the broken-hearted, and to do great and wonderful things; and greater works than these shall you do. We are looking forward with hope of doing these greater works. But we have to thank the Lord for the privilege of meeting with you here today, and gaining your approbation of us and hearing your testimonies. We have always in mind daily that he will be with you along that narrow way, and that each experience may lead you nearer and closer to him; and as you go from us we shall also continue our prayers in your behalf; we are constantly praying for all who are on this tour. We trust you will find a warm welcome here—not only from the "saints" here but from our class. We are but few in number. We realize that the Lord does not seem to have much people in this city, so far as we can see, but we know not, and he in his own good time and wisdom will show forth what the results will be. We hope for results perhaps from your coming to us at this time.

Brother Russell.—I am very pleased to be with you all, and pleased with the many testimonies I have heard, and rejoice with you all in the love of our great heavenly Father, and the great assurance he gives that all things are working together for good to those who love him, the called ones according to his purpose. Then in this city of the "saints" from the standpoint of our Mormon friends, we find a great many things in their proposition, as we find in other propositions, which we think are unreasonable and contrary to the Lord's Word; but notwithstanding, we see that various companies of God's people from time to time have been striving after the truth, and we may assume that the Mormons as well as other people, are sincere; and the only explanation we have of all these various churches and systems, all which are to our understanding contrary to God's Word, God's plan, is, that they have crystallized around some ridiculous thoughts, some human idea, and that the adversary has been the great helper of mankind in this way; but he could not entirely blind us to everything; he had to admit some little truth here and there, but he covered it all up with errors, falsehoods and misrepresentations. It is our friends of Salt Lake, for instance, have, I think, the Bible teaches to the gathering of saints, all of which we agree to—just the same as many Presbyterians, and Methodists, and Baptists, and so on—and yet there is a lack of that beauty, and fullness, and harmony that comes from a knowledge of the truth. I am glad to have the privilege of being here this morning and adding my testimony.

A AT THE close of the morning meeting Brother Clark, of the local class, conducted the members of the convention party to view the Mormon Temple and Tabernacle, and to hear the organ recital, etc., which is free to the public.

I do like to think that the dear old Bible teaches the gathering of saints, and that from a small grand music, with notes so like the human voice, can come from an instrument.

Our visit to this historic Tabernacle and the site of the Temple was very interesting. Following is a brief description:

MORMON TABERNACLES.

The Tabernacle is an immense auditorium, elliptic in shape, and seats 8,000 people. It is 250 feet long by 100 feet wide, and contains 50,000 square feet of floor space. The building is a remarkable work of engineering. It rests upon pillars or buttresses of red sandstone which stand 10 or 12 feet apart in the whole circumference of the building. The pillars support wooden arches, 10 feet in thickness and spanning 160 feet. These arches of a lattice-truss construction, are put together with wooden pins, there being no nails or iron of any kind used in the frame work. The building was erected from 1865 to 1867. This being before the railroad reached Utah, all the imported material used in the construction had to be hauled with ox-teams from the Missouri river. It was for this reason that wooden pins were used in
place of heavy nails. The roof now has a metallic covering, which a few years ago replaced the old wooden shingles.

The original cost of this building was about $300,000, exclusive of the cost of the organ.

Regular public services are held in the Tabernacle Sunday afternoons at 2 o’clock, and during the summer season free organ recitals are given daily for the visiting public.

Illustrating the acoustic properties of the building, guides led the way through the long gallery to the end of the building farthest from the organ. Arriving at this new position, the attention is invited by the custodian who occupied the place we had left a few moments before. At this distance of 200 feet, he dropped a pin on the wooden railing, and also whispered, both of which are heard with incredible distinctness.

THE GREAT ORGAN.

In the west end of the Tabernacle is the great organ. It has been conceded by visiting musicians that this is the finest instrument in America. It was built about thirty years ago, entirely by Utah artisans and mostly from native materials. It was built under the direction of Joseph Ridges, and later re-constructed by Niels Johnson, assisted by Shurle Olsen, Henry Taylor, and others. In later years many rapid strides were made in organ construction and effects. The church authorities decided to have this instrument at least abreast of the times, and called in the services of the W. W. Kimball Co., of Chicago, who placed entire new mechanism in the instrument, using such of the old material as was good for years to come. This was in the way of pipes, and re-voiced the instrument according to modern schools. The work was completed about ten years ago, and since that time the organ has been regarded as the ne plus ultra in organ building. Such is the verdict of so eminent a critic as the late Dr. Geo. W. Walter, organist of the Temple, Washington, D. C. He wrote to Salt Lake City in 1901, April 1, for the purpose of studying the organ. His statements have been echoed by numerous prominent organists who have since visited the great organ.

The front towers have an altitude of 48 feet, and the dimensions of the organ are 38 x 38 feet; it has 110 stops and accessories, and contains a total of over 5,000 pipes, ranging in length from one-fourth inch to thirty-two feet. It comprises five complete organs—solo, swell, great, choir and pedal; in other words, four keyboards in addition to the pedals. It is capable of thousands upon thousands of tonal varieties. The different varieties of tone embodied in this noble instrument represent the instruments of an orchestra, military band, and choir, as well as the deep and sonorous stops for which the organ is famed. There is no color, shade or tint of tone that cannot be produced upon it. The organist is seated twenty feet from the instrument, which places him well above the choir. Undoubtedly the church authorities have been much to the satisfaction of the acoustics of the tabernacle, but even with this allowance made, it is still the most perfect instrument of its kind in existence. The total cost of the organ to date is about $250,000. Free public recitals are given under direction of the First Presiding Bishop by President John J. McConkie, the Tabernacle organist, and Edward P. Kimball and Tracey Y. Cannon, assistant organists.

TEMPLE.

The Temple is a massive granite structure with six majestic spires. It is 180½ feet long by 99 feet wide; its greatest height being 222 feet to the top of the figure which surmounts the central eastern tower. Less than six years after the first pioneers found here a desolate sage-brush wilderness, they commenced this building. They laid the foundation walls, sixteen feet wide and eight feet deep; while above ground the walls vary in thickness from nine to six feet. In 1873 the railroad was built to the granite quarries, about twenty miles southeast of the city. Up to that time huge blocks of stone were hauled by ox teams, requiring at times, four yokes of oxen four days to transport a single stone. The building was not completed until 1883, just forty years after it was commenced. Of course, there were intervals when work had to be suspended, owing to the poverty of the people. They overcame these difficulties that confronted them in early days. The building cost in all about $4,000,000.00.

Visitors are never admitted to the Temple. Just after it was completed, large numbers of the visiting public together with a great many residents of Salt Lake, not members of the Church, were shown through the building, but since its dedication, April 6, 1893, no visitors have been admitted.

We were told that Gentiles are not admitted, whereupon Brother Russell remarked to us, “Neither are they in our Temple.”

2:30 p.m. Symposium on “FRUITS OF THE SPIRIT” Conducted by Brother C. H. Swingle of Chicago, Ill.

HUMILITY

By Brother Dr. L. W. Jones

Dear Friends: There is no more important grace of the Spirit than that of humility. The brethren who follow me will endeavor to make you think their particular topic is the most important, but humility is one of the most important at least. It reminds me of when I was studying medicine in college; each professor thought his department was the most important. If he was lecturing on Materia Medica, that was the most important thing; then came along the other professor and made a lecture on Surgery, and that was the most important; and the chemist would lecture on Chemistry, and that was the most important. And so on with all the different departments. You must know all about these things; so we, must have all the graces if we would have our characters as the Lord wants them to be.

The topic given to me is “Humility.” Humility is often confused with meekness, and the two words used synonymously, but I think there is quite a difference. Humility, it seems to me, is having a proper estimate of one’s self, while meekness would be that quality of being not only good, but quiet, and cool, and calm, and collected, under trial, and at the same time have a kindly disposition toward the one who might be the cause of that trial. So humility would be having a proper estimate of one’s self. For a text we might take 1 Pet. 5:6, “Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.” The question is, then, how are we going to get this humility? We must compare ourselves with the great pattern, with Jehovah himself. When we look at Jehovah and see how great he is, how loving, how kind, how powerful, and how wise, it makes us feel rather small, doesn’t it? I am sure if we look around at these great mountains and rushing torrents, and the sun, moon and stars, and the thunder and the lightning, and then look at our own physical bodies and see how wonderfully they are constructed, and all of these wonderful things of nature, it makes us feel pretty small in comparison with Jehovah. If we have a proper estimate of ourselves, and see how small we are, we will have no occasion for exalting ourselves. So that is one way in which we may get humility.

We must develop humility, and so we are told in this text, “Humble yourselves, therefore, under the mighty hand of God.” How do we do this? That? It means a good deal to us if we do, as the following clause of the text says, “that he may exalt you in due time.” It is the exaltation we want. Now how can we humble ourselves under the mighty hand of God? Well, humility, having the proper estimate of ourselves, will lead us to serve one another. Let him who will be great serve others. The tendency of the world is to have others serving them. You know how it is with most wealthy people, and people who are “up in the world” and society—the more servants they can have, the better; and the more exalted they are, the more they are exalted. But this is not the way to exalt yourselves. You, people, you know, will have servants serving them, others who bathe them, others who feed them, and do all kinds of things for them, and they think the more servants they have the greater they are; whereas the Scripture says, “Humble yourselves by one another.” Under the mighty hand of God, whether you are a mighty man or a humble person, one in the eye of God is as the other, and if you are humble, in one sense of the word, you are humilitating yourself—not lowering yourself in character, but you are serving that one. So, our Lord gave the illustration when he girded himself and washed the disciples’ feet. Here we see that beautiful illustration of humility, how that he was willing to serve others. Then the thought comes in, if we develop this humility, will it mean for us? “That he may exalt you in due time.” You see how important it is. If we do not develop this fruit of the Spirit, we will never be exalted. We do want exaltation, but we do not want to exalt ourselves. Let us keep ourselves in the background and serve others, and the Lord will attend to the
exaltation in due time. Now we have all consecrated to follow this part of the bride class and sit on the throne with him and assist in the blessing of the world. That is the exaltation we want, but we will never get it unless we exercise humility.

One thing Jews have with you is, that humiliation always precedes exaltation. Take the case of the world in general; how the poor Gentiles were humiliated, for a long time and the Jews were exalted temporarily; then they were abused and the Gentiles are having a certain lease of time; but soon the Jews are to get in line, also. Before the Jews gain the upper power they must have severe humiliation; they must be severely humiliated before they can be exalted. Then think how the Gentiles must be humiliated before they can be exalted. To get any of God’s favors they must come to the Jews; if they do not come that way God will not have any favors for them. So we see, humiliation always precedes exaltation; and we do want to be exalted; to be with the Lord. If we overcome, we shall sit with him on his throne, even as her overcame and is set down with the Father in his throne; and if he had not exercised humility and developed that fruit of the Spirit he would not have been taken there. For if we want to sit with him in his throne, let us serve one another. Now is the time, in the close of the Gospel age, when we can serve the “feet” members.

One illustration that has been very precious to me in regard to humiliation and serving the brethren is in connection with the Tabernacle. When the Tabernacle was in the wilderness and it was nearer to the second vail than any other article of furniture in the Tabernacle. I understand that the sacrificing of the priest at that altar—that is, sprinkling of the incense on the coals of fire—represents the laying down of our lives for the brethren. It was brought through the intervention of God with him in the coals—illustrating the fact that when we stand up for the truth and the Lord we are bringing the persecution and trial upon ourselves. If we get into the heat by it, will we stand loyal, and sprinkle the incense, and be obedient at the same time, and serve the brethren? When the reproaches that fell upon Christ fall on us will we continue to serve the brethren? If we do, then we are at that golden altar. At that time we are nearer to the second vail than at any other time. And just beyond the vail is the Most Holy.

So, dear friends, let us lay down our lives for the brethren. Now is the time if we are ever going to do it. And thus, by so doing, we will be humbling ourselves under the mighty hand of God, and we can rest assured he will do his part, and we will be exalted.

Brother Swingle—I am sure we will only get the benefit of this as we apply each thought to our own lives and to our experiences. These are some of the most important things. Such a lesson as this is what we need most of all—how to obtain these graces of the Spirit. I will ask Brother Clark to speak to us on the subject of “Peace.”

PEACE

By Brother Clark of Salt Lake City, Utah

ALL SCRIPTURE is given by inspiration of God, and is profitable for reproof, for correction, and for instruction in righteousness. And when the Lord says unto us, seek, peace and pursue it, there must be some object in it. And while I have no time to make any study of this subject, the card just being handed to me, still I have some ideas on this matter of peace, and we have considered it among the brethren. As we have heard, “I came not to bring peace, but a sword; and a man’s foes shall be they of his own household.” So the thought to us is, that we being very closely associated together, and we suffered rather badly in the fall, that most of us have a will of our own, and in order to get the will of God we have to put down that will of our own—we have to put it to one side and take up the will of God for our own. Now his will concerning us is, that we should live peaceably with all men. When we get this thoroughly grounded in our minds, we know that we are not to contend for anything except for the truth—not for any personal thing, not for worldly gain, not for any benefits for the present life, but we are to contend for one thing, and that is the purity of the truth. And we are not to enter into argument for that, because we know what the argument is; we have heard, “a man convinced against his will is of the same opinion still,” and this old and trite saying is still true. So at the present time, we who are walking along this narrow way are told to seek peace and pursue it. At the present time our interests are very closely allied in walking along the narrow way, and in the class in which we are associated you know we are more closely brought together than we are in any other walk of life. You have your praise and testimony meetings in which you reveal to each other the thoughts and feelings of your heart, and even your own little weaknesses are going to crop out, and a little envy and jealousy and little things that are overthrown with the feet of the horse. Now all of these bring strife. Then, how are we to get this peace that will enable us to pursue this straightforward path along the narrow way, and not interfere in other people’s business, nor meddle, nor talk, about our neighbors, or say anything that is going to make trouble, strife, and contention. And others are not going to do it? By taking heed unto the Word of God. The instructions are very explicit as to how we are to do this. We are to go along this narrow way seeking peace, avoiding contention, and suffering wrong if need be, letting the brethren trample us under foot if need be, only having any favor for them. So we see, the character-like ness of our Lord and Saviour Jesus Christ—if these, and some others are added to you, there shall be administered unto you an abundant entrance into the kingdom. Let us bear in mind the kingdom, and remember always the goal, the mark, or prize, at which we are aiming. Suppose they do walk on you, and tread on you, and rub it in—and stand it, for the peace of God, which passeth all understanding shall keep your hearts in peace of God.

Brother Swingle.—We would hardly expect that one who occupied the position of a physician would be able to tell us much about joy, because he sees so much misery, and has to get up at all times of the night, and so on, but we have an exception in this case—our dear Brother Dr. Thornton, who will tell us what he knows about joy.

JOY

By Brother Dr. D. H. Thornton

DEAR FRIENDS, there was one doctor who preceded me, who told you that he was the most important topic. I find that the Apostle was in speaking of the joy of the Lord, he spoke of it. And making mention of love, the next thing mentioned is “Joy.” I must think, therefore, that next to love is joy, which is my theme to discuss. And to define joy one has said that it is “love exalted.”

And possibly the first example we had of it was way back at creation’s morning, when the morning stars sang together, and the sons of God shouted for joy. And well might they shout for joy when they beheld something of the handiwork of God, some of his diversified wisdom and the display of his power. We are told in Heb. 1:6, that we are to look to Jesus, who is the author, and who will ultimately be the finisher of our faith, who for the joy set before him endured the cross and despised the shame and is set down at the right hand of the throne of God.

What was the joy that Jesus had there that enabled him to endure the cross and despise the shame? It was the joy of being obedient to the heavenly Father’s will. It is written of him, “Lo, I come, as in the volume of the book it is written of me, to do thy will, O God.” Again, it is written of him, “I came not to my own will, but the will of him that sent me.” Now there is only a joy that he should do the heavenly Father’s will in these respects, but it was also a joy that he should redeem and restore mankind. We think it was a joy to him that he should lay down his life for the world; that he should give himself as a ransom for the world, not only to save us, but to save us, and to be the Saviour of the church, which is to be the body, his bride; not only to be the Saviour of those who believe, but to be the Saviour of the whole world by resurrectionary processes. There was also joy to him in the thought of being in the presence of Jehovah God, the highest nature, which nature we think he did not have before he offered himself as the ransom price, because we are told after this had been done that as the Father hath life in himself—that is life inherent—so hath he in his Son, to the intent that he might give life also; and that now he quickens whom he will. So we say that this was joy—joy of looking forward to be made partakers of the highest nature even the divine nature.

And what was true of Jesus in this respect in a measure applied to the Bride, the body of Christ. We count it a joy to be obedient to the heavenly Father’s wish. In fact, along the way, our dear
PATEIENCE BY JOHN T. READ

Pastor has been admonishing us from time to time of obedience; and of all classes of people on the earth, the body of Christ should be obedient to its exalted head. This hand of my physical body never thinks of disobeying my head, but always moves in obedience to my will. So, likewise, dear friends, we should move, and do, and act, and obey, the will of our head, which is the Lord Jesus.

Again, it would be a joy to us to know that it is our privilege—yes, our delight—to share in certain of the possibilities of assisting in the restitutory processes in coming years—this promise made to Abraham’s seed, “In thy seed shall all nations of the earth, all the peoples of the earth, all of the families of the earth, be blessed.” In this, then, you and I should have our joy. And, therefore, it should be a joy worth looking for that we are Sons of God, heirs of God, and joint-heirs with Jesus Christ—which means to be equal heirs with him. That we, also, like our blessed head, are to be sharers in the divine nature—
in the nature of God, himself. We call your attention to the statement made by Peter, when he said, “Therefore are given unto us exceeding great and precious promises, that by these we might be made partakers of the divine nature.” Well, what a joy that should be to us, that we have the promise, and we are shown the possibility of being made partakers of the nature of God, himself!

And, again, we count it all joy when we enter into divers trials, knowing that the trial of our faith, which is much more precious than gold that perisheth, may be found unto the honor, glory and praise of God at the appearing of our Lord Jesus Christ.

Brother Swingle.—You see there was no mistake made in choosing the one to speak about joy, so we think there was no mistake made in the one to tell us about patience, for we have one who stands up here, as he has stood many times before, so patiently teaching us how to sing, and patiently singing to us when there are no pacifiers. The program was well selected. Our dear Brother Read will speak to us on the subject of Patience.

PATEIENCE

By Brother John T. Read of Chicago, Ill.

I FEEL that I can do the singing a great deal better than I can do the speaking, dear friends. Brother Read, I am not very far out of this, one of the conventions when he was called upon to do something of a similar nature, saying he did not like to do it very well, but he did not like a coward. That hits me pretty hard, also. And when we think about the patience of the most important men, also, because I think it has perhaps the most to do with the development of all the Christian graces—with the development of that which is ultimate—love, which includes them all. And Brother Thornton quoted the text I have in mind, which says, “Whoever would be first among you, let him be servant of all.” And then I read into divers temptations” Notice the apostle says, count it all joy. That is, he does not mean that we are to think that the experiences of life, that the experiences with evil, and with suffering, and with sin, and with sorrow, and with all of these things, are joyful. By no means. But we are to count them joy.

Then, as an illustration we might say, suppose some day you are away from home, and your house burns down, and your family should all be burned up: you would not go around rubbing your hands and saying how glad you were that your family were all burned up in the flames. Certainly not. If you did they would put you in the insane asylum—and that would be the right place for you. But we are to count these things joyful, though they are certainly not joyful experiences.

I know there are certain ones, one certain sect I think of in particular, who try to bring themselves to the point where all of these things would have no effect upon them whatever. I know one instance not far back where there was a mother whose only son had suffered a very sad death, but he went around the house apparently as though nothing had happened at all, taking things just as usual. Now we know that in her heart there was no such a feeling there. She was simply deluded into thinking this way. But what we must do, we have the example of our Lord, that he was a man of sorrows and acquainted with grief. He did not think these things were joyful, but he learned obedience through the things he suffered. Then we have the record that Jesus wept. If he wept, and sorrowed, and suffered, it is not wrong for us to do so.

The apostle says, “Count it all joy when you fall into divers temptations.” Why? Because, as he says in the next verse, “Knowing this, that the trial of your faith worketh patience.” That is why we are to count it joy, because the trial of our faith works patience; as we read in Romans 5:3, “We glory in tribulation. knowing that tribulation worketh patience.”

Then also in Hebrews, twelfth chapter, it says, “If ye endure chastening”—the word endure here is the thought of cheerful endurance, submissive to the divine will—“If ye endure chastening, God dealeth with you as sons.” We notice here there is a logical Apostle says if ye endure chastening, then the trial of your faith works patience. If so, it follows that the trial of our faith would work impatience. And we notice also farther down in the chapter it says, “No chastening for the present seems joyful, rather grievous; nevertheless afterwards it yields the peaceable fruits of righteousness.” If we are not rightly exercised by our trials they do not yield the peaceable fruits of righteousness. We do not learn patience if we are not properly exercised by our trials; it may be that we become more and more irritable, impatient, and cross, so we want to do nothing to make them do it. Then, it means that we take them as realizing that they come from our Father; that our Father permits the trials to come on us; and if we realize what our trials are for, that they are for the developing of our character through patience, through enduring them cheerfully, then we will get the benefit from them; otherwise we will perhaps get irritable over them.

And then the thought might come, “What kind of trials will we have patience in coming years?” We might think that we would have big trials that would come to us, but I am rather inclined to think it is more the little trials that come to us, day by day in our daily walks in life—in our homes and business, whatever we may be doing, and we might almost say that the little trials are the big things because if anything they try our faith more than the thing that would seem big. When the big trials come along, those that seem big, we have more opportunity to steady ourselves, so to speak, and be prepared to meet them.

But in our daily life the little things that are coming up right along, we get out of patience before we think about it. Perhaps it may be in connection with children. They may try you in very severe ways; or it might be in connection with any of the little things of business that would come up. You would tend to grow impatient. You might get almost every day of my life out of patience with little things. We read in Proverbs, that it is the little foxes that spoil the vines. So we want to take care of all the little things. If we take care of the little things, if we are continually on guard to watch our thoughts, and our actions, and our actions in connection with the little things that come up in our daily life, then I think the big things will take care of themselves.

Another thought we might bring out is, “What kind of patience is it that we read of in the fourth verse here.” It says, let patience have her perfect, or perfecting work, that ye may be perfect, entire, wanting nothing. What kind of patience is it? According to the worldly standpoint we might say that patience is the power to suffer with fortitude, uncomplaining, and endurance of evil or wrong; as soil, pain, joy, injury, insult, oppression, forbearance, or the power to contentedly wait for something due or hoped for; constancy in labor or application; perseverance. Dear friends, Christian patience goes far further than that. We might say that this was a great deal, but Christian patience goes even further; we must cheerfully endure this, then these trials work out patience, that we may be entirely, wanting in nothing. What a glorious thought it is that we might become entire. We realize our characters develop this side of the vail. There is no development on the other side. We must be made perfect in character here, to our Lord on this side.

Brother Swingle.—I am sure I can voice our sentiments as we think over these wonderful things; and now, to those who are in the far West and have never heard of our dear Brother Ritchie, from the Bible House, I am sure it will be a special treat to you; I have no doubt you have seen his name many times; he will tell us some good things about long-suffering.
LONGSUFFERING
By Brother A. I. Ritchie, Brooklyn, N. Y.

Ours friends out West have heard Brother Ritchie before. The subject assigned to me is longsuffering. You will have a chance to exercise your minds if you will not mind to do so.

It is a good quality to exercise. It is one of the fruits of the Lord’s spirit dwelling in us, and should be growing and developing. When we think of the way God has dealt with his people in the past, we find a history of longsuffering. At the beginning, we may see the quality of longsuffering exemplified. If we expect to be with Christ, and to see him as he is, if we expect to be with partners with him in his kingdom, then we have to cultivate this grace along with the other graces. It is very much like the quality of meekness and gentleness, and it has some of the qualities of patience in it, and a good deal of the quality of love in it, and a good deal of the quality of the other fruits and graces of the Spirit in it. It seems to me it is a symposium of all the others. If you lack any of the others you will not try longsuffering. If you have any, you will forget to be longsuffering sometimes. If you lack love, you cannot be longsuffering at all. If you lack any of the other qualities, you will find you are lapsed in longsuffering. Those who are going to run for the prize of the high calling, and develop the fruits of the Spirit, must have the longsuffering; they will have to learn how to bear with others who oppose them, or how to bear with others who try to be with them and help them in such a way as to upset their plans and interfere with their arrangements; and we will have to learn how to bear with the results of our plan sometimes.

If we consider the way the Lord has exercised longsuffering toward us, it will help us to understand what longsuffering is. In the first place, you can imagine how longsuffering the Lord was, and how much love and patience he exemplified when he allowed man to have a choice of his own, when he allowed man to act in such a way as to go to hell, if he so wished; then he allowed Adam and Eve to disobey him. He knew beforehand they were going to do it, and knew just how they took step after step toward that disobedience, and he did not interfere at all, but allowed them to proceed and have a wrong idea of himself.

He exercised his longsuffering in permitting them to live and then, after that sometime, he allowed the angels to fall when temptations came to them. He did not destroy them. And think, how often have we done this? He allowed Adam and Eve to have their way, and I suppose they began to wonder whether God really could exercise enough power to destroy them and stop these things or not. And I suppose sometimes think that way toward those who have this quality of longsuffering, and think, “Well, I guess they are allowed to do it, and we should see what we can do.” Now, the exercise of the quality of longsuffering does not indicate the lack of power, or energy, or determination, at all. It may very often be exercised by a person of very strong will and a good deal of ability. God has all power; God has all energy. He allows what he tells us it will be so. And we have had one or two examples of it. And so, those who have this quality of longsuffering are not necessarily weak, or without backbone, so to speak. They sometimes exercise the quality of longsuffering as far as they think they could, if they had the power.

Then after the flood came and the Lord started mankind on the earth again, he exercised his longsuffering toward them. He told them to do certain things, and told them to refrain from doing certain other things, and they went ahead and did the things God told them not to do, although he told them over and over again. He did not want them to do it, but he allowed them to stop this. He warned them, and admonished them, and told them what they ought to do, and if they would do those things he would bless and help them, and they would grow and develop in the earth. They did not choose to do the things he told them to do, but notwithstanding, he sent rain on the just and on the unjust alike; he treated them very much the same way. Those particular ones who set themselves up and those who deny God, and those who seem to deny him in a way, are prosperous. All who set themselves up against God, he continues to do it.

Now, how far can we exercise this longsuffering? Of course, we cannot exercise it with the same amount of wisdom that God does; our brains are very small, and what we have are very dull, and do not always work very accurately; and some people who exercise the quality of longsuffering forget to put justice alongside of it. That is, they exercise the quality of longsuffering sometimes in a way that they are unfair and unjust towards themselves and others. But when we are exercising the quality of longsuffering, we want to try to get the Lord’s view-point, and look at it the way he looks at it. God exercises the quality of longsuffering, we might say, partly, so that mankind may have a chance to see the true relationship between us and God and what sin means. He does not allow satan to take the extreme very often. There always seems to be a limit to the harm satan can do to people. God seems to allow him to go so far, and then he loses his power, and allows us to come up against the power of the Assyrians, or any of the other early nations—the Romans or Medo-Persians, or Babylonians. But as each grew and developed and became strong, there came a time when it seemed the longsuffering of God ended to a certain extent, and he toppled them over, and they received a certain amount of punishment, and others came up to take their places.

So, although we see longsuffering exemplified, we also see times when the longsuffering of God ends. It is not always best to allow people to go their own course as far as they want to go; we have to exercise a good deal of wisdom that the Lord gives us to determine when the time comes to exercise our own rights or to look out for the rights of someone else.

If we intend to grow in the graces of the Spirit, and expect to be joint-heirs with the Lord Jesus Christ, we will have to take charge of our own actions, and the actions of those around us. The chapter of Galatians—love, joy, peace, gentleness, etc., and wield these all together. We must not be just longsuffering altogether. We must not allow people to walk over us altogether. And we must not always be exercising justice and making everybody go our way. We want the quality of longsuffering. Through God’s grace we can develop these fruits its proper proportion. For instance, in exercising the quality of longsuffering, if we are easy-going enough, to use a common term, to allow people to walk over us, and at the same time ignore other people’s rights, and if we give them any more power than we have, that is going to affect us. We have longsuffering, which is like a fruit, and with God we have to learn the effect of the longsuffering, of this and that. We have to learn to do what the Lord would do if he was here. There were times when Jesus was on the earth, that he spoke very sharply to those who opposed him, and the truth, because he saw that the truth was valuable. The same is true of the longsuffering. We have to learn to do what the Lord would do if he was here.

Brother Swinglet.—Our next subject is that of goodness—one which perhaps is not so fully discussed at times as these others. We think of it as Brother Ritchie suggests, as a blended quality. Brother Nance is to speak to us upon this subject.

GOODNESS
By Brother Nance

Our Master said, “There is none good but one, God the Father.” So this goodness as possessed in the absolute quality and in perfection only by our dear heavenly Father. But in order that we may not think that as an abstract quality of our heavenly Father, let us try to contemplate some of the things that would lead us to see this in the active sense as viewed in some of his dealings. He said of Abraham, “Seeing that he is my friend, why should I hide from him that which I am about to do?” He is my friend; he has demonstrated it to a very high extent, and down to this day. He was told before he went to see his family after being told what he was going to do, Abraham was emboldened, and took it on himself to intercede on behalf of the people of Sodom, which God told him he was going to destroy, on account of an extreme wickedness.

We read how he said to the Lord, “If I could find one-hundred righteous people there, will you leave it for their sakes?” “Yes, I will leave it for their sakes.”

So, he came down until he promised Abraham if he could find fifty, he would not destroy the city. Now, there is
FAITH BY BROTHER EDGAR—MEEKNESS BY BROTHER JOLLY

goodness displayed in a practical manner. We can lay hold of that, we can see that, and we can see there that there is goodness that reaches down to us, that is not just in the abstract. There are some of the qualities of our heavenly Father, in some of the ways we could not possibly see which we are so high and so grand, it seems like an abstract quality that we cannot lay hold of; but his goodness demonstrated like that we can take hold of; we can see that and feel it in our heart, and we can get encouragement from that.

Now our Lord gave us an example of a similar nature. Moses had been up in the mountain, and had received the table of the Law on the stone; he had been somewhat delayed in the important work; and when he came back and found that the children of Israel had let a considerable extent fallen into idolatry, he went back to intercede with the heavenly Father, because the Father told him he had decided to blot out the Jewish nation; and there we have Moses interceding for the children of Israel. God listened to Moses’ intercession. There his goodness is displayed in a manner we can realise and lay hold of, and get comfort from, that God possesses this goodness in a manner that reaches out to us.

Then, we see it demonstrated in our heavenly Father giving his only begotten and well-beloved son who came to the earth to suffer and die, and be crucified, and be treated in the most shameful manner, and could not get up alive, and as I am onlyighting Father to see his son so treated at the hands of wicked men, when he had it in his power to blot them out. Now he endured this on our behalf that we might be rescued from our fallen, sinful condition. He not only provided the ransom, but provided it in the best possible manner. There we see his goodness.

Then, we see it further demonstrated in enlightening us on this great plan of salvation. Think of the goodness of God not only in forming this great plan of salvation, but he has privileged you and I to in a measure see, and understand, and appreciate, this great plan of salvation. Think of his goodness that we are permitted to be here this day on this blessed occasion, to hear these things talked about and explained. And then, when we contemplate all of these things exemplified in our heavenly Father, we can listen to the injunction to do good unto all men as we have opportunity, especially to the household of faith, taking this example of the heavenly Father who has exemplified his goodness to us in so many and diversified ways that we would fail in one hundred times ten minutes if we should undertake to tell you about it, and had the ability to do, which we have not.

Brother Swinglet on, when the God called Abraham, as Brother Russell has pointed it out, his father, Terah, shared faith, and so today we have with us our dear Brother Morton Edgar, who shared his brother’s faith in going to look into the matter of the Pyramid, and he endured considerable hardship in presenting up those passages, and after his dear brother, and our dear friend, Brother Anderson, to come up higher, he continued that good work, that their efforts might not be in vain. I am sure no one to-day, perhaps, may speak to us better upon the subject of Faith than our dear Brother Edgar.

FAITH
By Brother Morton Edgar

As Brother Jones said, each one claims his subject is the most important. I cannot claim anything less for my subject. None of us could get life without faith. You remember God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish, but have everlasting life.

Now, people interpret that to mean that God is in duty bound to give to the world life, because Christ came and died for us. But we know that God here placed a condition of faith—that whosoever believeth in him might not perish, but have everlasting life. So, we find the Scriptures are consistent throughout, and that faith is the most important thing of all; that those other graces of the Spirit must be built upon the foundation of faith. Now, what is more important than the foundation? It is what we get hereafter. Why is faith so important, and why is it that we cannot get life without faith? Does God give us the reason for this thing?

I believe he does. He gave us reasoning minds, so we could think out the matter, so we might know it would be impossible for any of us to get life without faith. We might illustrate it in this way: Supposing our dear Brother Clark here were to look out the window one day and see five men out in the street, fighting, and a strong body of police came and took all of those five men to prison. Then, if Brother Clark had enough interest in these men, he might go next day to the court and find what the decision was in regard to them. And supposing the judge passed upon them a sentence of $10.00, or whatever it might be, or a month in prison. Now, it might happen that none of these five men could possibly pay the fine, and they would all have to go to prison for the month. Brother Clark might have had some particular interest in these men that made him sympathetic, and he might go down to the judge and say, “I will pay the fine of these men if you will release them from prison. And the judge would say, ‘Okay, if the man will pay the $10.00 fine, and the fine is $10.00 to be paid or each of these men will have to undergo a month in prison; and if you are willing to pay the ten dollars, these men can go free.’ And Brother Clark pays down the ten dollars each. And then, suppose the judge signs papers which say these men shall be released; he promises these papers to the proper authority, and the jailer goes out and opens the cell of the prison and calls out, ‘Your fine has been paid, you are all released; come out and be free.’ And we know that all of these men would jump up with joy and go out of prison. But, suppose, for illustration, that three of them refused to come out and be free. And we know that two of them remained in. And then, of course, the jailer would repeat his words, ‘The fine is paid, justice is satisfied, why don’t you get out?’ And another of the men would say, ‘Who has paid it?’ ‘Oh, it was Mr. Clark!’ ‘Are you quite certain?’ ‘Yes, we are.’ ‘All right.’

And he goes out also. So, in like manner, leaves still one man sitting in the corner with his head down in his hands, and the jailer thinks probably he has not heard, and he calls a little louder, and shakes him: ‘Do you not hear what I say?’ ‘O yes, I heard what you said—Who paid it?’ ‘Why, Mr. Clark.’ ‘Who is he?’

‘Oh, he is one of the citizens of this place.’

‘I don’t know him.’

‘It does not matter whether you know him or not; he paid the fine, that is the thing you see.’

‘I do not believe it; I do not believe there is a man good enough to pay my fine; I never had anything done for me in all my life.’

What would the jailer do?

‘Very well, if you do not believe it, remain where you are.’

So that man had to undergo a month’s imprisonment.

Now, what was necessary? It was necessary for him to have faith before he could be released.

The fine was paid all right; justice was satisfied all right, but it was necessary to exercise faith in it before he could get any benefit from it. Of course, that man could be actually taken out by force, but the illustration holds good, nevertheless.

Now, all the world are under condemnation to death, and justice has been satisfied, and the glad tidings have gone forth to all the world; they have been released from the death sentence, but the condition is that all who believe in him might not perish with the rest of the world, but have everlasting life, and we who are here today are those who have hearing ears; we have heard the glad message, and exercised faith in him and have been released from the condemnation of death. We have passed from death to life, and by and by all the world will have an opportunity, like that man in the corner; they will be forced out first, but then they will not be compelled to remain in the life condition unless they obey.

MEEKNESS
By Brother Dr. G. L. Jolly, Orangerville, Pa.

Brother Swinglet.—Now we are going to have a good combination: Brother Jolly is going to tell us about meekness.

As rail road companies, I believe, permit children to travel on cars for five cents, and I am sure Brother Jolly will let me off in five minutes instead of ten. When the names were called, I heard the name of Brother Jolly, and I looked around the room, and I looked around the room and saw Brother Jolly away out here in Utah, I wanted to meet him. Then I asked a brother sitting beside me if there was any other Brother Jolly out here. He said, “not that I know of, it might be Brother Joy.” He knew a brother Joy farther on, but he did not know any here. Finally, I asked Brother Russell motioning, and looked around to see what he wanted. Finally, he came back and took hold of my arm and said, “Come up here.” I said, “Brother Russell, I never was called on; never
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have spoken before the Truth people." "Well," he said, "you have got to begin sometime." And, remembering the Scripture, which says that to obey is better than sacrifice, and also remembering the motto we have on our trip west, "obedience," I thought I had better obey. So I am here. If you suffer through my speech, blame it all on Brother Russell; it is not my fault at all.

But, my dear Brother Jones, I believe it is one of the most important fruits of the Spirit. In the first place, it seems to me that we could not come under the precious blood of Christ and be justified without meekness. And we know that if we are in the court condition and justified, we cannot conceive without it. We are the head under the curtain. We must, in other words, cut our heads off; our own wills must be cut off and subdued before we can conceive. After that, we must also bow our will to God's will. Of course, we could bow our will to somebody else's will, but not to a despised, not to God's will; therefore, when we give up our will in submission to God's will, in meekness, God accepts it if the heart is right, and there is a crown in readiness for us. And then, we must do more than that. When we are in the holy, and have advantage of the golden candlestick and the shewbread, and when we see the beautiful things of God in the first heaven, so to speak, we must keep in meekness; we must let meekness do its work in us and try to be as meek as possible. We must not let pride or envy come up, but continue to be meek. Paul says, you remember, "Now abideth faith, hope, love, these three; but the greatest of these is love." Of course, that is supposed to be a greater fruit of the spirit than meekness, but it does not seem to me that we could get the fruit of love without the fruit of meekness. Then, I would say, "What wonderful love the Father has bestowed on us that we should be the sons of God and have the right to watch our hearts every day and every hour—yes, every moment—realizing that out of the heart are the issues of life. And I hope every one who has risen with Christ, will set his affection on things above where Christ sitteth on the right hand of God; let us place all affections on things above. I say to you, or ye are as Paul says, "and your life is hid with Christ in God; and when Christ, our life, shall appear, then shall we appear with him also, in glory." What a glorious thing that is! What a wonderful promise the Father has given us! The only thing is to do our part. God will always do his part. And my prayer is that you and I, and every one of us, may be faithful to the end.

Brother Swingle.—Our next subject is gentleness, and the next brother who is to speak on this subject, when he speaks in German, we call him Brother Kroeger, and when he speaks in English we call him Brother "Kroeger."

GENTLENESS

By Brother A. C. Krueger, Chicago, Ill.

W e will speak to you first of all relative to gentleness in the home. I am sure, as fathers and mothers, brothers and sisters, we can have some in our home to whom we can choose to either gentle or rough. In our homes, in our daily lives, we have the greatest chance in the world for developing one of those spokes in the great wheel that we are to develop. What wheel shall we develop? Why, this great wheel of love. Put on above all things the bond of love, as it were. You see how it is shown as a circle, and as the circle has no end, so love has no end. As this circle is made up of a hub and spokes radiating from the hub, we realize that the fruit graced by the Spirit of Christ center on the great hub, and our faith in the ransom should radiate all the different graces of the Spirit around to all parts of the wheel; and while this is not the all-important grace, yet I wish to impress upon you that there is no other fruitfulness in Christ without gentleness. And you remember, nothing that is imperfect will ever enter into the glorious kingdom of God. So that, while it is not the most important thing, yet it is absolutely essential to the development of the new creature, and to your entrance into the kingdom with our Lord and Jesus Christ.

I just want to say this, in regard to gentleness in the home; I know in the home, sometimes, there are very vexing trials sometimes we almost feel as though we ought to get disgusted, and sometimes we feel as though we ought to shut the switch, and not be just gentle, either. But I am sure the spirit of a sound mind in all of these cases will rule the children of the Lord, so that while he will be long-suffering, and kind and gentle, yet he will not let gentleness gain the upper hand; but gentleness must at all times be dominated by the spirit of a sound mind and by justice.

Then again there is gentleness among the brethren. How we much need that! Some of the brethren and sisters take it for granted that all of those who are in present truth, of all those who are enlightened with the light of the Word, have got to such a condition where they can bear all things. I am sure that if someone of the world would say evil of you, you would say, "Poor man, or poor woman, they do not know any better. If they knew we were exclaiming by God's grace to develop into kings and priests of the world of mankind in great age, certainly they would not speak evil of us." So if somebody of the world tells anything that perhaps hurts our feelings, we would not think anything of it. But just let a brother or a sister tell us something, or in some way offend us, and I wonder whether we are as loving with them as with others? I tell you the truth, people have a more criticising disposition among each other than they have anywhere else in the world.

Now let us remember to be gentle with one another, kind to one another. If we have a quarrel, let us let us make peace. If we see that a brother is going wrong, or a sister is going wrong, let us not try to hammer them back again into the truth, or go after them with a club and say, "See here, you are going to the second death if you don't watch out." That is not the way to get anybody to come by gentleness of heart, by ourselves being gentle and loving, by our example, to recover others from the snare of the adversary.

I just want to call your attention to a little incident that would illustrate this point. While at Saratoga convention about two weeks ago, Brother Swingle was walking down the side streets and saw two boys fighting one another. One was quite a tall lad and the other not quite so tall. Brother Swingle said to the taller boy, "Why, my boy, what are you doing to this young boy here? Don't you know it is wrong?" The boy answered, "Well, he hit me first." That is the way we often see things.

Now just because they are brethren do not think they can stand all of this hammering and pounding. That is not the thought. They are able to stand more, but just because they are brethren let us try to be more gentle and more kind than ever before in our lives.

Then let us call your attention for one moment to gentleness in connection with the world of mankind—gentleness in connection with the way in which we present the truth. When I first came into the truth I used to go to people and say, "Now look here, brothers, do you know how bad you are?"

"Yes, I am a member of the Baptist church."

"Well, now, brother, you want to come out of that as quick as you can."

"That is the matter with the Baptist church?"

"Well, I will tell you, brother. Christendom is Babylon, and I want to tell you this, that Babylon is going to fall. Don't you know the Scripture says, 'Babylon, the great, is fallen.' Don't you know how it says that she is the mother of harlots? that she has been the center of all mankind, thought, that she was expected. They will accept it one hundred times faster than they would if you try to go after them with a hammer.

Let us then be gentle, and remember that this gentleness is one of the spokes of that great wheel of love which you and I are to put for this side of the wall. And remember, if you have not this one thing of gentleness you will never get into the kingdom.

Brother Swingle.—We will close the symposium with the subject of love. We have a dear brother who not only loves Christ deeply, and the brethren with whom he works, but it is also a great lover of nature. Our dear Brother Pierson will speak to us on this subject of which we are sure his heart is full.

LOVE

By Brother A. N. Pierson, Cromwell, Conn.

You do not expect my dear brothers and sisters that after all of these doctors and professors have apologized that I ought to have another list of apologies when it comes my turn. But I have twice before tried to stand up before the public, and I have almost forgot what I was going to say.

Many of us have thought, as we heard of these wonderful qualities that are necessary in making our calling and election sure, "How shall I ever come to

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Address by Brother Russell.

Subject: “CONQUERORS”

Text: “If ye do these things ye shall never fail, but an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

W E HAVE been hearing with a great deal of interest respecting these things that are so necessary to us as new creatures in the Lord; these things that are to constitute us conquerors; these things whereby we become copies of God’s dear Son, our Redeemer. And now it is true that we are not of the race of those who can be saved either not merely if we profess that we will do them, but the apostle says, if we do them. You see there is a difference between believing these things, professing these things, and doing those things.

When I heard the dear brethren point out with a great deal of care and earnestness how much is signified by meekness and gentleness, and patience, and long-suffering, and loving kindness, and by love, I said to myself, “I wonder when I look into the audience how many I would find that seemed as though they were doing all of these things to the full extent that the dear brethren have been setting them forth. And I doubt, my dear friends, if there is one in the house. Is that right? And I was afraid that there might be a danger of some humble meek, gentle, mind, not thinking too highly of itself, saying, “Well, there is no hope for me then; I have not all of these qualities and graces in that full development you have been telling about.”

How may we understand this matter, then, since it is not merely believing, and it is not merely confessing, but the Apostle says, “If ye do things.” Well, the truth of the matter, I think, is this: That the Lord does not expect perfect doing on your part or on mine; he expects doing, but he does not expect perfect doing. But he or she must be the same man or woman you are; we are dust; he knows that with the very strongest desire of heart along all of these lines, as the Apostle Paul has declared, we cannot do the things which we would. How then are we judged by the Lord? He will not judge us merely according to believing. No, that is a different question. Believing is good, knowing these things is important, and fully trusting in the whole matter is very essential, or we would not go on; and consecration is good—very important; no man or woman can run in this race unless he enters the race; the entrance of the race is the first thing; but the entrance of the race is not the last thing. The entrance of the race is of importance at all time, but after the entrance of the race, it is the matter of running, running, running, running, running and keep on running until we have reached the end of the course. So then the doing is important because God is going to look to see how much we do—not merely how much we profess, or according to the last illustration of the vine given us, he is not going to merely look at the leaves, not merely at the branch, and the thistly-looking sort of growth; he will not merely look at the bud of promise that represents the bunch of grapes, but he will wait to see the development of the grapes—he will wait to see the fruit that is the product of the fruit of the Lord in each one of us as a child of God. The thought in my mind is, that the amount of doing God expects from you and from me is each according to his respective ability. Now that suits us all. God expects you to make a full consecration of your heart, and he expects you to live up to your powers—till word does—all do in your power, and he does not expect you to do one thing more than that. Is not that the happy thing? Is it not that a source of consolation to us to know that while we see all of these things, all of these beautiful graces and fruits of the Spirit manifest in our lives, we can testify to God that the work the Lord will require of us is, “Have we done what we could?”

Sometimes I have heard some of the brothers and sisters saying in testimony meetings, “Well, I am not perfect, but I do the very best I can.” And I think that dear brother or sister is doing just what the Lord expects. If you or she or he is some kind of a spider, the Lord will have them in the kingdom without any doubt. That is all that is necessary, to do the very best that I can—that nothing more. So let us bear in mind, then, that what God is looking for in us is not absolute perfection but relative perfection—that perfection which gives to him the very best of our ability.
Now, if we do these things we shall never fail. "Oh, well," says one, "I have made a great many failures; I have failed many times; I believe I shall never fail." My dear brother, if you would do all of these things perfectly I presume you would never fail, you would never make a mistake. If you had meekness perfect, and gentleness perfect, and love perfect, and patience perfect, how could you fail? You could not fail. But that is not the apostle's thought. The apostle knew who he was talking to; he knew he was talking to imperfect beings like himself, and like you and me, and he was not putting up in the description of the law that no one could keep; he was putting up the proposition to those who were called by the Lord's grace and who are making their calling and election sure. If ye do these things, if you are adding to, and if you are modifying, and growing in grace—if this is your attitude of mind, if you are doing the thing in the spirit that you are able along this direction, God will see to it that you will never fail. How fail? Why that you do not come out a failure. You will stumble, but stumbling is not failing. We do not want to stumble, even; we do not want to feel discouraged if we stumble, but if we stumble we want to learn a lesson from it. I believe that our experience may teach us to be more careful through all the remainder of the race course. Some of the noblest characters you have ever known in the race course have made failures at times; that is, they have stumbled; but the Scriptures say, "Though he fall seven times, yet he that is wholehearted will rise." You see the difference between stumbling and being utterly cast down. One who is utterly cast down is one who will go into the second death; he has failed; he has absolutely come short.

Then among those who shall do these things and gain the kingdom, among those who are going to do the things that the apostle describes, what shall we consider the good fight of faith as the one able, enduring the race with patience to the extent of their ability, looking unto Jesus the author of their faith, until he shall be the finisher—among them will be some who will miss the kingdom, and yet not so utterly fail as to go into the second death. We have the privileges of the high calling, and yet have failed to make their calling and election sure. We feel sorry for them, and yet we feel glad in another sense of the word that our heavenly Father is so loving, and kind, and gentle, and so long-suffering that he would not, merely because they had not run up to the extent of their ability, cut them off entirely, but he will provide a way in which they shall receive chastisement and correction, that they might ultimately come off conquerors, though they would fail to come off more than conquerors.

If we do these things we will not fail. Be of good courage, as the apostle says; if you have endured something look back and take encouragement from what you may have endured in the past. You remember the apostle in his letter to the Hebrews calls their attention to a certain time and place, and says, "Call to remembrance the days of old, consider the years of ancient generations." Have you anything of that kind now going on? Someone might say, "No, I have not any fight of afflictions." What is the matter, my dear brother, if you have not any fight of afflictions? There may be a reason. Look carefully. Have you joined the enemy's ranks? How is it there is no fighting being done? Has Satan turned around, and is he fighting for righteousness? How is it you have nothing to fight for? If you have not anything to fight for now, can you look back and see any time when you endured a great fight of afflictions? If you can, take good courage from that, and say, "Well, the Lord helped me before in that fight, and he is still on my side, and he will still be with me." Then another thing; the soldiers are not always fighting; they are not always having afflictions. Our greatest power and our strength is in the still waters, and he sometimes gives us a convention trip, or a feast, or something, and we do not have perhaps the same amount of fighting under those circumstances.

This reminds me of a sister who came once to me and said, "Brother Russell, I am afraid that the Lord is not on my side. I am afraid he has not accepted my consecration." I answered, "Well," she said, "Brother Russell, I know it says in the Scriptures that through much tribulation ye shall enter the kingdom, and I am not having any tribulation, and I am just afraid that the Lord has never accepted my sacrifice." I said, "Sister, that would of course be a very serious condition, because the Lord says that whoever will live godly shall suffer persecution. So to be without persecution is rather a suspicious sign. But let me encourage you a little to say that perhaps you are so full of joy and faith and love and devotion to the Lord, that you count it all joy and do not notice that you are having afflictions—perhaps you are in the narrow way, and have not the宋敏广 or the many things that you should be having, since you have come to the knowledge of the truth in order to strike down your roots into the ground firmly and get well rooted and grounded and built up in the Lord, and in the love of the truth, and in your faithfulness to the Lord—perhaps that is your tribulation. But the Lord is giving you a little quiet place, where the storm fall over you, and all around you, by and by, and now he is giving you a little quiet place. Are you using it well?" "Well," she said, "I am glad of the suggestion; I will try to use it so I will have the roots well grounded and well fastened to the Lord and to the truth, and well sustained, so that if by and by the storm shall come I will be able to stand them." I think that is the way with the Lord's people generally. They will have a blessed time, and frequently the dear friends realize that after a quiet time, a good time at the convention, for instance, then they have a very severe time, perhaps a stormy time afterwards, and all kinds of trial of faith, and patience, and love—trial of meekness, and of gentleness, and of patience, and of love—all sorts of things come.

"The Lord your God doth prove you whether ye love the Lord your God." Those who know about such matters tell us that plants that have no storms would take very little root, and that really the growth of the plant in the garden would be stunted if you made it to make it root down more deeply. I think the Lord is skilled in that line to speak of the matter myself, but I do know that in the Christian experience it is true that only those who have passed through trials and difficulties, much tribulation, will be ready for the kingdom. So the question is, are you getting ready for the kingdom? Do you expect tribulation? How are you standing it now? If your tribulation has not yet come, do not forget that it must come; it is not merely the tribulation class that will pass through tribulation but the saints who get into the kingdom will suffer also. The difference between those who will get into the kingdom class through much tribulation, and those who will come up on the plane of the great company and through great tribulation, will be the way in which they have received the tribulation—how it comes to them. The little class is to have the tribulation because of their loyalty to the truth, because of their courage, because of their faithfulness in praising him, and lifting high the royal banner, and in showing forth the praises of him who called them out of darkness into his marvellous light. As the Apostle says of that class, they will take their tribulation joyfully, glad to suffer tribulation, rejoicing in tribulation, and Jesus willing to give them the crown of righteousness for it. The great company will pass through tribulation, washing their robes, are those who will have avoided the taking of the tribulation, and will have avoided the standing up for the truth for fear of the death, for fear of the shame, for fear of the contempt of those around them. Therefore, theirs will not be tribulation in joy but tribulation in sorrow. Let us then, be of those who have the tribulation joyfully, counting it all joy that we might be accounted worthy to suffer for the name of Christ. As the apostle says, "The spirit of glory and the spirit of God shall rest on you." We should have that testimony that we are God's children, that we are following in the footsteps of him who set us the example that we should walk in his steps.

Now, if ye do these things, ye shall never fail. God is not going to have in his kingdom class any who have not meekness, and patience, and love, and faith, and hope, and persecution, and suffering in the still waters, and a long time there apparently is in which we have to prepare for this! We, of course, are not qualified to say whether it will be a day, or an hour, or a year, or two years, or more; it is too far up to decide that, but it may be that the right spirit in us would lead us to be earnest and energetic that we would want to have Christ's likeness formed in us just as quickly as possible.

And do not think of these things of the Spirit as having to be cultivated in their order; that you must first get meekness, and then next get another, and so on; but, you are getting a little meekness, and a little patience, and of this sort, and cultivating all along the line. Just the same as in school; the child in school does not merely study spelling and reading first, and then take a course in arithmetic, and then take a course in writing. There is a partial lesson in the subject of reading, arithmetic, writing, etc., each day. So it is in the school of
TRAINS WITH BIG ENGINES at LAS VEGAS, NEV.
Christ. The Lord wants us to learn all along the line every day. And we have such a splendid Teacher, and he has set us such a beautiful standard that we have given our hearts to him, and have pledged our lives, and he has given us the earnest of our inheritance, the first fruits of the Spirit, that it might be in us and abide with us, and enable us to come off conquerors. Only as we have this glorious hope, only as we have this glorious promise, only as we have this glorious example—only thus can we have the courage for the difficulties by the way, that we may indeed come off more than conquerors through him who loved us and bought us with his precious blood—to whom be glory and praise forever! Amen.

7:30 p.m.—Discourse by Pastor Russell on “The Hereafter.” This was held in the opera house, which was packed to its limit. During the course of his remarks, Brother Russell made plain from the Scriptures the fact that there were twelve and only twelve apostles of the Lamb. He also dwelt upon other matters peculiar to Salt Lake City.

The audience was very attentive and seemed to like what they heard.

(Salt Lake Evening Telegram, June 22, 1911.)

SCORNS IDEA OF FUTURE IN FIRE FOR MAN FOLLOWING DEATH, HEREFORE EXPLAINED

Pastor Charles T. Russell of Brooklyn tabernacle left for Los Angeles last night in the special eight-car train which is carrying him and 165 delegates to the International Sunday School Convention at San Francisco. The special left just following his lecture at the Salt Lake theater.

The subject of Pastor Russell’s lecture was “The Hereafter.” He said in part:

“My friends, man’s life is made up of beliefs. My topic tonight, ‘Hereafter,’ must interest us all, because we all are going to a hereafter. What that hereafter will be largely is determined by our beliefs. The world is advancing in knowledge and we must consider things with that in view. I take it that all creeds or beliefs were made in honesty and by honest men, but the men, our forefathers, did not gather all of the truth in the creeds they made, no matter how honest they were. But there is truth in all creeds and we should not overlook it. However, I contend that we will do well to adhere less to the creeds of our forefathers and look for a better interpretation of the Bible as our guide.

“I have sympathy with the great class of learned men who are departing from the Bible and its true teachings. I can see how, where and why they left the track, because I once did the same. I sympathize with these men because we have come to believe there is something wrong with the great fabric of creodal belief and they have not found the real cause and still are off the track. But I am against promulgated ideas and doctrines that do not stand under the demands of the age. John Calvin was no doubt an honest man, a great and good man. But we have outgrown Calvinism. And why shouldn’t we? Calvin in his teachings had a misconception of God’s words. He taught that as soon as God had created the world he peopled it and then began to see how man failed and sent his son to the ages to come. Even the stoutest of Calvinists must agree that this teacher did not solve the great problem of the hereafter.

“No better did the great Wesley solve the problem by taking the opposite view from Calvin. Wesley would have us believe that God had started to do something and that his great undertaking had gone beyond his control and that the devil was winning out. Calvin’s teachings and Wesley’s teachings must fall down, and after all we must get back to the theory of the Bible. Let us view the Scriptures without our creidal spectacles. Let God be true, though every creed be proved a liar. If creeds and the Bible do not agree, then the trouble is with the creeds and not the Bible.

“The subject of the hereafter is not new. For its answer we might go to the heathens. Probably they say mean enough things about it, if I prefer to go to Christendom for the answer. There are two great answers to the question, ‘What is the hereafter?’—the answer of Catholicism and the answer of Protestantism. Let us see what the first has to say of it. What is God’s provision for the future? The Catholic believes that when a man is dead he is more alive than when he is alive. In other words if a man be struck on the head with a stick hard enough to knock him senseless then he doesn’t know anything, but hit him a little harder and he is killed and then becomes more alive than he was when he was alive. Does that seem possible? Then I ask my Catholic friend where the man goes. He answers to one of three places. One, purgatory, purgatory or hell. Oh numbers? Oh no, Only the saintly go to heaven, a few to hell, but most all who die go to purgatory.

“Why can’t I believe it? Because I cannot believe in a God who will subject his creation to such torture for thousands of years, later to take them away to paradise, where they may be healed from the sores and hurts received in purgatory. However, my dear friend, this is merely my way of seeing what God means in his word. I don’t believe you would treat your worst enemy that mean. I honestly don’t.”

PROTESTANT’S ANSWER.

“But what of the Protestant’s answer? And now, dear friends, I am ashamed to say what I am going to say and I hope I will not make you mad when I say it. But of all untenable theories of the hereafter the idea of Protestantism is the worst. If I cannot believe in a purgatory, I can believe in purgatories of thousands of years—how can we believe in eternal punishment in fire and brimstone, in roasting and boiling, never to be released? It is the most terrible doctrine of any I know.

BAD CREEDS GIVE BAD GOD.

“The Bible does not characterize the hereafter as an eternal punishment and torture, as the Protestant belief holds. You cannot find where it teaches any such doctrine. When we study the Bible, as we should, Protestant and Catholic alike, we will know the truth. I am glad to know that the pope has issued a bull to all Catholics to study the Bible more. Bad creeds are bound to give us a bad God. There is no help for it.

“But, if neither teaching is satisfactory, then what does the Bible tell us of the hereafter. There can be but one truth. Death is hereafter. The Bible says a dead man knows nothing. The Scriptures tell us these things plainly. As in Adam all men died, so in Christ all men will live. But the detail here the scriptural meaning is not necessarily a punishment. Death is the end to the unbeliever. God delivered that message to Adam when he ordered him from the Garden of Eden with the edict that he should die and return to the earth that made him.”

Pastor Russell told the story of the rise and fall of man and of the final atonement, the resurrection and the second death. It is in the first resurrection that the elect find their reward. Salvation comes to the world outside of the elect in the way of the establishment of the Messiah’s reign on earth, when all who have not made their election and calling sure may stand before the throne of God in judgment. It is then the true test of the hereafter comes. Then, with the true knowledge of God, man has the opportunity to be one of the subjects of the kingdom on earth. If he rejects this opportunity he passes into the second death, which is oblivion, as the brute creatures die. Not in any sense does this second death mean eternal punishment, or purgatory. It is the penalty for the first sin, or rather a sharing in the penalty of the first sin.

Salt Lake City to Los Angeles

WE LEFT Salt Lake City via the famous Salt Lake Route. Our journey covered a day and a night through very beautiful country, Nevada’s mountain-circled valleys and picturesque canyons, and then into the equally beautiful scenic charms of southern California, the train passing directly through some of the large orange farms.

Enroute we passed through Las Vegas, Nev., and while waiting to change engines (which, by the way, are the great oil-burning engines, see cuts with friends and around them), we took aboard the train two hundred pounds of luscious chocolate. Los Angeles had arranged for, having telegraphed us where to find them.
NOT content with their token of love and esteem, the representative of the Los Angeles Class, Brother E. D. Sexton, with his wife and family, met and boarded our train as we entered San Bernardino, and brought with them from the class beautiful carvations, badges and souvenir post cards, sufficient for the entire party on the train.

Then, when we arrived at the hall at Los Angeles, their hearty welcome to us was further manifest by masses of flowers, ferns, and other decorations, with which they had beautified the hall.

(Reprint from Los Angeles Express, Friday, June 23d.)

PASTOR RUSSELL ENTHUSIASES OVER SOUTHLAND BEAUTIES.

"SPURGEON OF AMERICA," HERE ON TRANSCONTINENTAL TOUR, PAYS BEAUTIFUL TRIBUTE TO LOS ANGELES—SOME RESERVED IN HIS COMPARISON WITH EDEN.

"Los Angeles and vicinity is what we might have imagined Eden to have been."

No one ever has paid a more beautiful tribute to Los Angeles, and no one could have been more sincere in his statements than was Pastor Russell this morning in his room at the Hotel Alexandria. Pastor Russell is president of the International Bible Students' association, of the Watch Tower Bible and Tract society, and pastor of the London and Brooklyn tabernacles.

He is in Los Angeles in the course of a transcontinental tour, and will lecture tonight at the Auditorium on "Hereafter."

But having compared Los Angeles to what Eden of biblical lore might have been, Pastor Russell makes some reservations in this wise:

"I have had some fears that some of the people of Los Angeles might not be interested in spiritual things, on account of being too comfortably fixed in the temporarities. And yet I presume you have plenty of poor people here, as well as elsewhere.

GOOD OFFICE OF POVERTY.

"The Scripture intimates that poverty has its good office, so far as developing an interest in heavenly and spiritual things is concerned. I am not, however, of those who believe that this present life, with its tears and sorrows, is merely the vestibule to a terrible purgatory or an eternity of torture. My topic of the evening will, to some extent, show my expectations for the future.

"I understand that while God has a special blessing for the church, the elect, he has in preparation also a great blessing for mankind in general—for all except the willfully wicked.

"In the wonderful development of nature in your vicinity I see evidences of the fulfillment of the prophecy. The Bible teaches me the whole earth is to become a paradise of God. 'The wilderness is to blossom as the rose; the solitary place shall be glad, and streams shall break forth in the desert.'

"Literal fulfillment along these lines are in evidence in your city and vicinity and the deserts we have crossed coming here.

"The wonderful achievements of late years in steam and electricity are, I believe, merely the beacon lights of the new dispensation—Messiah's Kingdom. I fully concur with Mr. Edison's statement that all our present day inventions are merely fore-runners of still more wonderful blessings along all lines and especially, it seems to me, we are to expect much from chemistry.

"These blessings I do not attribute to any extra brain power in our day. In other words, I am not an evolutionist. I do not consider the average brain capacity of today superior to that of the past, our more general education being taken into consideration. My understanding is that the wonderful blessings that have come to us in the past 100 years are attributable to divine providence. God is lifting the veil and permitting intelligence along certain lines, and we wonder at the result.

GLORIOUS RESULTS NOT YET.

"But the glorious results must not be expected yet. Sin means selfishness, hardness of heart, and selfishness will hinder these great blessings from reaching all the people. Present day knowledge is not greatly increasing the sum of human happiness and contentment. The reverse, rather, is true.

"Discontent is spreading. The Bible indicates this discontent will culminate in anarchy before the establishment of Messiah's kingdom, which, in time, will be "The desire of all nations."

"Pastor Russell is a quiet, dignified man of unmistakable clerical men. He is in his sixtieth year and has been preaching the Gospel over forty years. He is, at times, called "the Spurgeon of America."

He is traveling in a special train of eight cars with a party of members of the International Bible Students' association. The party is composed of delegates from twenty Eastern states and from Scotland. Pastor Russell joined them in St. Louis and will accompany them to San Francisco."
2.30 p.m. Children’s Consecration Service Conducted by Pastor Russell

There were a number of such services held at various places on the trip, and his remarks were written in the same style, so you may consider the following remarks as applying to all:

The Scriptures give us the thought that it is not displeasing to our heavenly Father, but rather pleasing to him, that parents should consecrate their children to him and to the Lord.

Very early in Bible history we have an account of how the parents of Samuel presented him in an especial manner to the Lord, to be an especial servant of the Lord. Also in our Lord’s day many of the parents brought their children and desired that they might have some kind of a blessing, or some kind of a consecration, to the Lord. And the disciples were disposed to say, Not so, and to tell the people that our Lord’s ministry was not for children, but for grown folks. The Master intervened, and said, “Suffer the little children to come unto me; forbid them not, for of such like is the kingdom of heaven.” And he instructed us that unless we should become like little children we would not be fit for the kingdom.

The thought seems to be, that the Lord would inculcate simplicity, purity, honesty, sincerity, as we find in the mind of a little child—trustfulness in the Father and trustfulness in those with whom we have to do. So as God’s children are to become humble-minded as little children. I presume you have all noticed that a little child has absolute confidence in its own parents, unless something shall have occurred to break that confidence in its father or in its mother. The little child on earth, its mother is the grandest woman on earth—“My mamma said so.” “My papa said so.” The little child is willing and ready to believe everything from its parents. So as children of older growth and begotten of the Holy Spirit, are to have such faith and trust and confidence as children have.

It might be asked by some, “In what way will this matter profit either the parents or the children?” I cannot answer that. I would say, however, at the very outset, that nothing in God’s Word puts this as a matter of obligation upon any parent. It would be just as well to have the matter clear before our minds—it is not an obligation. Those who come asking a blessing upon their children do not come because the Lord sent for them, or because he commanded them so to do. Indeed it would not be an offering upon a part of the parents if it were a command. You cannot make a sacrifice of that which is commanded. But it is a privilege.

Very many Christian people have had this same thought respecting consecration, and their minds have been satisfied in a large measure by the usual custom in the usual churches of baptism of infants—sprinkling them, as it is called, and to the Episcopalians and Lutherans it means very much more than it means to the others. To them it means generally an escape from hell by getting the child into the church. We are sure that this is the understanding of the Catholics, for they say so, and many of our Lutheran friends have the same idea exactly, and some Episcopalians seem to attach some significance to the matter of sprinkling of infants. However, many Protestants have gotten away from this idea, and merely view the matter as a consecration of their children to the Lord. They say, as in olden times it was the custom amongst the Jews to circumcise their male children, so instead of that practice, this matter of sprinkling or christening the child; and sometimes they have a thought of consecration. Of course, we would not think of sprinkling a child and calling it “baptism,” because to our understanding it is contrary to God’s Word, contrary to anything that the Lord or the apostles taught. We, therefore, could not go that extent.

It has been frequently brought to my notice how many parents feel they would like to do something with their children; they would like in some manner to say to the Lord, “Lord, we give this child,” and they would like to do so in some public manner; they would like to make it definite. They would like to give the child something it could remember in after days; they would like for the child to be able to look back and say, “I was consecrated to the Lord in my childhood.” And indeed, my dear friends, that is my own experience. My parents told me that I was duly christened in the Presbyterian church. They supposed that was baptism according to the Scriptures, and I have only kind feelings toward them for their very good intention in that connection. While I understand it was not baptism, yet I am grateful to the fact that they were willing and glad to give me to the Lord, and invoke a divine blessing upon it. I remember very well my mother saying to me one day when I was about seven years of age, “Charles, when you were an infant I consecrated you to the Lord, and I asked him that if it were possible you might become a prophet.”

I remember what I answered. I said, “Ma, I think that is very nice, but it seems to me that I would rather be a missionary to the poor heathen than to be a minister here in a civilised land; it seems to me there are so many churches and so many preachers here, and that the poor heathen have so little opportunity of coming to the knowledge of the Lord, that I would rather be a missionary.”

My mother said nothing on the subject further; she left it there; but I have been thinking over it lately, dear friends, and I think, perhaps, the Lord is going to fulfill both of these wishes: that in the present time I have the opportunity of ministering the truth, the gospel of the grace of God, to many people in civilised lands, and if it pleases the Lord, by and by that I shall be associated with the Lord Jesus in his kingdom in the work of blessings all the heathen, all the families of the earth; so I am preparing to be a missionary, you see, even in heathen lands.

With these remarks, dear friends, calculated to arouse thoughts in all our minds, and give any suggestion that there is any thing obligatory about such matters, we now accept those who are here today, and ask the Lord that he will bless them.

The blessing of the children by Brother Russell was very impressive. Brother Russell placed his hand upon the head of each child, then addressing it by its Christian name, used words about as follows: “May the Lord bless you and keep you, and give your parents wisdom as they seek to guide you in the ways of the Lord.”

Question Meeting Conducted by Brother Russell

Question 72.—Does the doctrine of Universalism by logical inference not assert the author of sin?

Answer.—I presume it would depend upon the kind of logic that was used. I think that one way of reasoning on the subject, this might be true, but I presume that our Universalist friends would not so think, and would have a different logic.

Question 73.—Will any reach perfection during the millennium age, before the end of that age? And, if so, will they come into actual relationship with God before the end of the age?

Answer.—We answer yes, some will come to perfection before the end of the age. We know, for instance, that the ancient worthies will come to perfection after the end of this world, because their trial has been passed; therefore the ancient worthies will be just such a class. We will suppose that the questioner has particular reference to the remainder of mankind, and our answer would be, that according as each one is prompt to obey the institutions and laws and regulations of Messianic kingdom, in that same proportion he will make the more rapid progress toward perfection. Just the same as it is with us now: the proportion as we are as we do. In that proportion will we sooner reach the mark of perfect love. Some are quite quick now in getting to where they can love their enemies, and others get there comparatively quick, and so with those who will be on trial during the millennial reign; they will have the opportunity of coming to perfection; they will all come to perfection. They will die the second death; and they may come to that perfection as rapidly as they choose. We might say that in proportion as they are obedient to the laws of the kingdom, the blessing will come to them, raising them up, up to perfection.

Now, the other part of the question, “Will they come into actual relationship with God before the end of the age?” We answer that this question might be viewed from two standpoints: in one sense, all who will come into harmony with God at all at that time will come under the provisions of the new covenant; they will be in relationship with God at once if they accept. Messiah and attempt to order their lives according to his kingdom.
They will immediately be in covenant relationship with God. That is to say, God's covenant through Christ is, that eventually, if they are faithful and loyal, they will be in full harmony with God. Not until the end of the millennium will this covenant accomplish its full work of introducing these people actually, fully and completely, to God. At that time, the great Mediator of the new covenant will, so to speak, step between and allow the world of mankind, brought to perfection, to live directly with God, as a father, and be subject directly to the laws of his kingdom, justice. All mediation will be out of the way then, all mercy, all covering of imperfection, will be taken away, and each one being perfect, will be responsible for his perfection to his Creator. But all will be brought down to all the way down, but at the end of the thousand years they are more directly in this covenant relationship, and obliged to stand each one for himself, with the Mediator between.

Question 74.—Will the ancient worthies be in relationship with God during the millennial age?

Answer.—Yes, we answer, the ancient worthies will be in covenant relationship with God through this new covenant, through the Mediator of the new covenant, throughout the millennial age; but they will not be in any personal, direct relationship with God until the end of the millennial age. All those who receive the blessings of the millennial kingdom must, through the new covenant, receive them through the new Mediator which he sealed with his blood on behalf of every nation, people, kindred, and tongue. The ancient, worthy who has already demonstrated his loyalty to God will have a special blessing in that they will come forth perfect in the flesh and not attain perfection by gradual processes; they will come forth for with perfect human bodies; as their minds were already fully in accord with God's, so their bodies will be in full accord with the divine law at the very beginning. However, it will be very fortunate, we believe, for those ancient worthies that they will still have under their own subjection the whole of the human race during the thousand years in which the Mediator will be with them; because they might, with all their past experiences, make some failures. Why? Because, so far as we may judge, while they had considerable experience, they did not have that full experience which must come to the church. Amongst those ancient worthies, but the Lord says, the Sons of Samson. We have no reason to suppose that Samson was in any sense of the word, disloyal to God; he was loyal, he was obedient, he was full of faith in God. Because of these qualities he is counted an overcomer, and will be one of the sharers in the special blessings of the thousand years. The Son of Man had a full, wide, diversified knowledge of all these things which will be required of a perfect man, is quite another proposition. And so, we think it will be entirely possible that with limited experience some of these ancient worthies might still make some mistakes or some failures, but nothing very serious. If so, being under the blood of the covenant, with the Mediator between them and divine justice, they would have a necessity for this, and get a blessing from this very condition.

Question 75.—If Jesus laid down his life-rights in consecration, how could he still have them at his resurrection?

Answer.—It would seem as though we had never learned the English language properly—or at least, as though we had not learned in different schools, and had different dictionaries—because, apparently, the Lord's people, with the very same thought in mind, will use different forms of expressing that thought. Now, what is it to lay down life-rights?

When Jesus said, in his consecration, "Lo, I come to do thy will, O my God," what did he lay down his will? Did he lay down his will? When he said, "I will do only what thou hast prescribed," could he include? His will included everything that could happen to him—his life and all of his rights of every kind; when he gave his whole will, his entire heart, to God, it included everything. Had he, therefore, no life-rights left? The heart he still had left, and the will he had left, and everything that was in his life, "lay down," the cross. So he had not laid down his life, in one sense, and he had laid it down in another sense; he had laid it down in the sense that he had agreed he would not hold anything back that might be the Father's will—no matter what it might be. In that sense of the word, he had made a consecration of his all. But it is one thing to lay it down, and it is another thing to apply it. I laid down my hat here somewhere, but it does not follow that I do not own my hat, does it? I do not even know where my hat is now, but I laid down my hat; I gave it into the care of another. Now, it does not follow that I should not direct that person into whose care I gave my hat to give it to you. I have laid it down; I put it in his hands; I could direct him that he might give it to you. Now just so, our Lord Jesus put his whole life into the Father's hands, and declared himself ready and willing to do the Father's will in every particular, keeping nothing back. Now, whether the Father's will was that there were trials and experiences came to him, the final one being death on the cross, and he was faithful; he kept nothing back; he let his life be laid down even to the very last, and finished the work of laying it down; but it does not follow that he had no right to that life; he had not given his life to God, he had not laid it down;

Question 76.—How do we understand I Tim. 2:15, which reads, "Notwithstanding she shall be saved in child-bearing if they continue in faith, and charity, and holiness, with sobriety?"

Answer.—This is a very peculiar passage. I am not sure that I have the right understanding of it, and wherever I am not sure what the Lord's meaning is, my rule is to speak very cautiously.

Question 77.—When the Jews were in captivity to Babylon, did they obey their dispensations?

Answer.—They did not for the very simple reason these sacrifices could not be made at any other than the appointed place. There could be no such atonement sacrifices away from the proper place and arrangements. So we may be sure that during those years of captivity they had no atonement day services.

Question 78.—"Therefore let us not sleep as do others, but let us watch and be sober; for they that sleep, sleep in the night; and they that are drunk, are drunken in the night." What class would represent those who sleep, and those who would be drunken?

Answer.—The apostle is here using an illustration, and he informs us that much of the drunkenness of that time was in the night. We know that much of the sleeping is done at night, and he tells us that drunkenness was common in the night. And he tells us that we are children of the day, and that while this is night time, and we are obliged to walk in this night time, we are not to be called fools; we are the sons of the light. We are the children of the morning, children of light—not children of darkness. Therefore, let us not be stupefied, let us not be intoxicated with the spirit of this world. You remember, in Revelation we read that the harlot woman who sat on the beast had in her hand a cup, of which she had made drunk, both the night and the day. This cup, we understand to be a cup of false doctrines, misrepresentations and misunderstandings of the divine teaching, and that the whole world has been intoxicated by these false doctrines.

Question 79.—Did the blood of Christ seal or make operative the Abrahamic covenant?

Answer.—We answer no, it did not. The apostle Paul explains that the Abrahamic covenant did not need to be sealed, except in the way that God, himself, sealed it. The apostle explains that a covenant where the blood of Christ was not the Mediator. Now, in this original, or Abrahamic covenant, there was only one party that was bound. God did not say, "Abraham, if you do this, this and so, I will do thus and so." There would have been two parts of the covenant—Abraham would be proper, to see that both parties carried out thoroughly, their agreement. But the Abrahamic covenant was without any condition. God merely said to Abraham, "Abraham, I will tell you something; I intend to bless all the families of the earth; and I will bless you and make your name great. And I will bless them all through your posterity." That is all there was of it. Now, instead of sealing this, instead of having it ratified by blood, through a mediator, God merely said, "You have my word for this, that I will make it sure in another way; I will give you my oath, backed up not by a mediator, but by two immutable things, the Word of God and the oath of God," this Abrahamic covenant was made fast, or made sure. And so it stands today.

First, all the families of the earth will be blessed, and secondly, they will all be blessed through Abraham's seed.
seed, we see, first of all, to be the church class—the sainthood few, the little flock, like unto the stars of heaven. St. Paul says, Gal. 5:29, "If ye be Christ, if ye belong to him, then are ye part of the vine, of his flesh, and everlasting life, and your walk is in a more orderly way. If he has been a drunkard, he puts away his cup, if he has been vile in some other respect, he puts away those vile practices, and he seeks to draw nigh unto God. Now, what is the Lord's attitude toward him? The Lord says, "Draw nigh unto me and I will draw nigh unto you." Now, what is his attitude? We speak of him as being in a justified attitude. Why so? Justified means right. He is not fully right yet, but he is in that attitude; he is making an approach toward the right. He is there tentatively; to be spoken of as a justified person; he is seeking to walk righteously. So he draws nearer, and as he draws nearer, he says, "Now, Lord, I would like to come very near and be your child." Well, the Lord says, "Now that you have come this near, I will explain what is necessary." "Lord, I would like to know upon what terms I can be fully your child and receive your Spirit, and receive share in all that you have. And what is the condition of mine in the full sense of the word, because this is the only class I am calling now." "Well," the person says, "Lord, I do not care to sacrifice, and make a consecration to death, but I would like to simply do right, and be right." "Well, but you cannot do right; in your own flesh there is no perfection, and you cannot be right; you can never approach me on the basis of the law, because by the deeds of the law, no flesh can be justified. LORD: "Well, Lord, how can I be justified, then, if it is impossible to keep the law?" "You can only be justified in one way, and that is through the merit of the great Advocate." "Well, Lord, will he be my advocate?" "I will only be your advocate if you come to the place where you make a full surrender of all that you have." "Well, will he do nothing for me?" "O, yes, he is prepared to deal with you as with all the remainder of the world; he is prepared to be your Mediator under the new arrangement; he is prepared to bring you restoration to full perfection and harmony with God as Adam had, and that Adam lost." "But, Lord, I would like to come in now." "Well, you cannot come now, except under the call that I have issued now; the call which I now have issued is the call we term the high calling of God in Christ Jesus, to become heirs of God and joint-heirs with Jesus Christ to an inheritance incorruptible, and not perishable, and not marred. This heavenly call is the only one that is open now, and the heavenly call demands a full consecration of your life to the Lord, and to follow in the footsteps of Jesus. If you do not now wish to take this step, stand aside." "If this one has been tentatively justified up to this time, now he has come to the place where he has knowledge, he knows what the Lord requires of him, and if he takes the step of consecration he will be begotten of the Spirit a new creature; and this will continue until the last number of the elect shall be completed. But if he does not, then his tentative justification becomes nonsensical; it is not made actual or vital. The only way in which this faith—justification—is made actual, or vital, is by consecration. Now, suppose he consecrates. "Now, Lord, I have sat down and counted the cost. I have concluded to accept your terms; I give you my whole heart and everything I am and have; I make a full surrender. "Use it, Lord, in ways of your choice; I have made that consecration, the great Advocate becomes his personal Advocate, and imparts of his merit to cover his blemishes, so that his consecration may be accepted by the Father; he has a way whereby he is vital, he has a way whereby he is vital; it is a made vital; it was merely a tentative one. He was going in the right direction, and God treated him patiently and encouraged him to go on until he got to the point where he must decide. If he decided to give up all, then the great Advocate vitalized his justification, and by faith he was recognized as being perfect,
and by faith he was recognized as presenting himself, and God accepted the sacrifice.

Now, in the world’s case in the next age, justification will not be by faith, but by works. You remember, in the book of Revelation where it speaks of the world coming forth to their day of judgement, we read, “They were all judged, every man according to his works.”

The test, then, will be works; the test now is faith. Why not works now? Because you cannot work perfectly. Why not? Because you have imperfect bodies, and because God is dealing at the present time along this line—he is dealing with those who are in the world and to the world, not with those who are fully submitted to his will. And thus he draws that new will, that new mind, and justifies the new creature and accepts the consecration, and the matter is thus vitiated. But for the world in the next age, all through that thousand years they will be coming up to perfection, and by the end of the thousand years they will be in full perfection and justified, more justified, more justified, and more justified, and they will be getting more nearly right every day. So they will be approaching gradual justification, and every one of that time who will be in the right state of mind and harmony with God, will be said to be tentatively justified; but his justification will not be reached in the same way as ours, as he would be coming up gradually out of his imperfection and he would be justified actually when he would reach full perfection. Then he would be put into perfection at once. In that way, in the end of the thousand years, the Mediator would step from between and allow that just, perfect person, to be presented to the Father. And he would be acceptable to the Father, and then would stand the trial to see whether or not he would be willing and able to stand the test.

But there is another point: Enoch was a Hebrew saint, and was subjected to a test, so all the world of mankind in their perfection will be subjected to a test. So, in Revelation we read, that at that time, after Christ shall have delivered over the kingdom to the Father, and the thousand years are finished, and death and one death, the Mediator, at the end of the thousand years, the Mediator would step from between and allow that just, perfect person, to be presented to the Father. And he would be acceptable to the Father, and then would stand the trial to see whether or not he would be willing and able to stand the test. But there is another point: Enoch was a Hebrew saint, and was subjected to a test, so all the world of mankind in their perfection will be subjected to a test. So, in Revelation we read, that at that time, after Christ shall have delivered over the kingdom to the Father, and the thousand years are finished, and death and one death, the Mediator would step from between and allow that just, perfect person, to be presented to the Father. And he would be acceptable to the Father, and then would stand the trial to see whether or not he would be willing and able to stand the test.

Those who shall succumb to the temptation will be those who have not the perfection of heart, and God will give them no further opportunity. They have had all the blessings that were intended for them. And those who will stand the test of that time will have the grand entrance into the everlasting condition, fully approved of God, as worthy of life everlasting.

Question 84.—Will there be any among the great company class who win the prize and lost, and then went into the great company class?

Answer.—We answer yes; to our understanding they will all be in this class—all those who started out to run. Some of them may only have run one step or two, but the running for the prize is the test. Right at the start when we enter the gate we begin running; you are on the race course and they are all running from that point. Whether you run fast or slow, you are on the race course and all enter by the same gate. As the apostle says, “We are all called in one hope of our calling.” God has called us all. We are to be part of that spiritual seed. Everybody that is called in this age is called to be of the little flock class. All of those go into the great company class; then will be those who having started to be of the consecrated class, and having consecrated to give up all, having made that much of a start in the race course, then, fail, they must either then go into the great company class, or lose, into the second death.

Question 85.—Will there be any among the great company that made a consecration and never ran for the prize?

Answer.—I don’t know that anybody could answer that question except the Lord; but I would suppose there would be none in the great company class that had not made the start in the run.

Question 86.—II Cor. 6:1: “We, then, as workers together with him, beseech you also, that ye receive not the grace of God in vain.” What grace or favor is meant, and how could it be received in vain?

Answer.—Since the apostle is here addressing Christians, we would understand he meant that some who had already made their consecration and received the grace of God, might not receive the grace of God’s favor, or grace in vain; and it would also be true that those who should do, would be receiving the favor, or privilege, of joint-heirship with Christ in vain; because they would fail to get that great blessing; even though they get a secondary blessing, they have failed to get the blessing to which they were entitled. Of course, it would also be true that those who have heard anything at all, received that degree of knowledge, or faith, or favor, of God, in vain. Any who are deceived, called of God, who do not have results, have results in vain, since they get no fruitage from it, no results or blessings from it; they merely come in with the remainder of the world and get no special blessings in the present time.

Question 87.—“I will make an everlasting covenant with you, even the sure mercies of David.” What covenant is meant, and with whom is to be made?

Answer.—The text would seem to show that these words apply to the spiritual seed of Abraham—the church class, the little flock. The mercies of David consisted of God’s promise that the one who would be the great King of Israel, the great Messiah, would be one from his posterity. This one was our Lord Jesus Christ, the Messiah, through whom those who are members of his body—the church, the apostle says, in Gal. 3:29, “If ye be Christ’s then are ye Abraham’s seed;” so, equally it will be true that if you are Christ’s, you are David’s seed, and the same thing will be true, you are the seed of his shodd sit upon the throne, to be the Messiah; and so Jesus has promised, “To him that overcometh will I grant to sit with me in my throne”—the Messianic throne.

Question 88.—“Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ’s stead, be ye reconciled to God.” To what class does the apostle refer, urging reconciliation to God?

Answer.—The difficulty in this question is found in the fact that translators have supplied certain words which they should not have supplied. The text would read, without the words that are in italics, thus: “Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ’s stead, be ye reconciled to God.” We urge this upon all who have an ear to hear. We do not urge it upon each other, because each one who has come into Christ has already been reconciled to God through the death of his Son, and is a joint-heir with us; and we are not under any dispensation in the church age which we minister. All the church of Christ are God’s ambassadors, and Christ’s representatives in saying to all those who have the hearing ear, “Be ye reconciled to God.” And so the Lord again said, “If that be so, then let him hear the voice of his Lord.”

Question 89.—“Therefore it is by faith that it might be of grace, to the end that the promise might be sure to all the seed; not to that only which is of the law, but that also which is of the faith of Abraham.” What is meant by the expression, “all the seed,” and what law is referred to?

Answer.—This text is from Romans 4:16. We understand the apostle here refers to the fact that Abraham has two seeds, as God said to him, “Thy seed shall be as the stars of heaven, and as the sand of the seashore.” Here, first of all, is the heavenly seed of Abraham, and subsequently the spiritual or natural seed of Abraham. God is first selecting the spiritual seed, and then he calls us that we may be part of that spiritual seed. I will remind you of where he says, “If ye be Christ,” then are ye Abraham’s seed, and heirs of the promise.” Then in the eleventh chapter of Romans, after telling about the dispensation of the law, he gives this interesting thing: “I would not, brethren, that ye should be ignorant concerning this mystery, lest ye should be wise in your own conceits; how that blindness in part has happened unto Israel until the fullness of the Gentiles be come in.” He means that blindness has happened to the natural seed of Abraham until the full number of the spiritual seed shall be gathered in to complete the number from among the Gentiles, and then all Israel shall be saved—all natural Israel will have its blindness turned away, the light of knowledge of God’s glory will fill the whole earth, and all will be open; and it will be opened—until it shall be written, “I will open the eyes of the blind—that is, it is written, there shall come out of Zion a deliverer who shall turn away ungodliness from Jacob.” This deliverer that comes from Zion is the Messiah, the Christ, Jesus, the head, and the church, his body, shall come as a great deliverer. It has taken over eighteen hundred years for Zion to travail and bring forth these First-born, but the spiritual seed of Abraham is about to be delivered, and just as soon as that is accomplished, then this great deliverer, Christ the head, and the church his body, shall come as a great deliverer. Shall be, answering ungodliness from Jacob; in other words, God, when I shall take away their sin. These, then, are the two seeds of Abraham, first the spiritual, and afterwards the natural.

Question 90.—Please comment on Luke 18:7: “I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance.” Who are the ninety and nine, and who is the sinner who needs repentance?

Answer.—This being a parabolic statement, it is not proper that we or anyone else should speak dogmatically. Neither the Lord nor the apostles have given us the interpretation. We must
merely give you our guess; and our broad guess would be that the Lord here means to teach that there is great sympathy in heaven for all of those who have fallen in sin and who will be recovered out of it. Any sinner recovered from his sin would be a source of joy and added glory of heaven. And so the angels—more joy over the returning of a sinner from his way than from the fact that a great many angels never sinned at all, and never left the right way, and never did therefore, return to it. As for man, there are no just men that need no repentance. The Lord is Adam, Adam—just, perfect man who ever lived, and by the deeds of the law none were justified. And as the apostle says, “There is none righteous; no, not one.” Then anybody repenting would be one who had been an unjust person, and as sin is not just, then sin has been unjust. All mankind, there-fore, in coming back to God, must show repentance. And there is joy in heaven over all the human family as they come back in harmony with God and in harmony with righteousness. We are not to think that the angels would despise those who come back, though the heavenly Father would despise them, but rather, there would be great joy in the recovery of each one from his fallen and sinful state, whether he come back now under the condition of the Gospel call, or whether he shall come back in the next age under Messiah’s kingdom—no matter, there will always be joy in heaven over everyone who comes back into harmony with God. And whoever these persons are, whether they need no repentance, they are not on earth, as far as we know. The angels of heaven, alone, would seem to me to fit this description, as being just persons who need no repentance. They never fell from obedience to God, and never needed to be redeemed, or repent. Christ died for them, because they have no sins. These great things God has done and Christ has done have been done for sinners. While we were yet sinners, Christ died for the ungodly. That was for you and for me, and we were not just persons, nor anybody of the human kind.

**Question 91.—** Please explain the eleventh hour parable mentioned in Matthew 20.

**Answer.**—This parable is given to illustrate something that will occur toward the end of this age. The parable goes on to tell that Christ made a call at various times for laborers in the vineyard. Now, some might say that Christ made a call for laborers in the vineyard way back in the days of Jesus and the apostles, and that these various calls belong to various periods of the Gos- pel age, and we would see no argument against that; that seems sound enough. Others again would claim that this sending forth of laborers in the vineyard was the beginning of the Gospel age, because the Lord and the apostles planted the vine and attended to it in the beginning, and this call of the laborers in the vineyard was in the harvest time, at the end of the age, when the fruit was ripening. Some would say, why were you to go in and gather, and receive wages for gathering the stubble? It has also some super- natural qualities. In any event, the eleventh hour represents the very closing time of this Gospel age, and the presentation is that at that time some will be standing waiting for an opportunity to enter the vineyard. The first work—the reaping work, the vineyard work, and that some who could have been in a proper condition of the spirit and heart would be acceptable there to do harvest work, even though the harvest work was nearly finished. As, for instance, today, someone would perhaps say, “Well, Brother Russell, I suppose that the harvest work is nearly over, and that if I would want to go out into the harvest field it would hardly be worth while now, would it? Well, I would say that if I were in your place, my dear brother, even though it be as it were in the eleventh hour, I would go at once to the Lord and say—if it were possible for me to arrange my affairs so—‘Lord, here is so much time. I will go out into your service and gather a part of this harvest work. I entreat that I may be sent into the harvest, that I may be one of those who will get a special blessing by virtue of association with the reapers, and that order of service.”

There are some things about this parable that are not so easy of application, to make our guess at. Some might be all wrong; we do not like to give any guessness that might be wrong. As to what the penny will be, and who the servant will be that gets the penny, and as to what it will mean that some will murmur and say they are not satisfied with the penny, and whether it will be a reward or a punishment. As now, the Lord says, “The servant which was sent at daybreak went out to hire laborers into the vineyard; and when he came forth to hire laborers, they went out into the marketplace.” Perhaps we will see more clearly by and by; but we do believe this: that none of our murmuring will be beyond the vail; that therefore, the giving of the penny and the murmuring, whatever it shall signify, will be something that will yet be in the church before we pass beyond the vail. I do not think that any of those who murmur are going to have any pennies in the sense of eternal life and immortality. The Lord is not going to have any murmurers in his bride class; if I understand it right, they will all be so thankful they will appreciate the fact they have got more than they deserve, and so glad to get what the Lord will give.

**Question 92.—** “Knowing this, that the old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin.” Does the “old man” and the “body of sin” have reference to one and the same thing?

**Answer.**—No. My understanding is that the apostle meant here by “old man” in your case your “old man,” or your “old woman,” as the case might be; that is to say, your old human nature—which that which you gave up when you came to the Lord, that which he accepted as your consecration, and my body, if I may say so, if you accepted it. This is our “old man.” This used to be the man, but we have become new creatures. Now, this old body, all the interests of the flesh, are crucified with Christ. We have given them all up. As Jesus’ flesh hung literally on the cross, so your flesh was given up in consecration, that the Lord might have you in any way pleasing to him—whether upon the cross or in some other way, it is none of your concern, since your human will is fully submitted to death. “Not my will, but thy will be done”—this is the “cross” will; this is the will that is dead; this is the will that is crucified with Christ, and all of the body’s interests were given with that will; all of these interests are like- wise crucified. But now, what for? What did Christ die for? Well, he died that the body of sin might be destroyed. What do you die for? That the body of sin might be destroyed. How many bodies of sin are there? Only one. There is but one body of sin, and you must die for it. Do you mean your own body as you are living under a reign of sin. It is not a person, it is not a man. Sin that is reigning is here used as a figure of speech, and the apostle says that Christ died with a view to destroying this body of sin in the world. And what are you giving your life for? You are giving your life for letting the body of sin, this great sin system with which we have to do. As the apostle says, “You have given up your very life with Christ that you might share with him in destroying this great body of sin that has been reigning as a great king over mankind. If you have given up your very life, how long do you expect to live in harmony with sin? Not at all. You are bound to be in opposition to sin in every form in which you find it; that is part of your covenant; that is part of what you have done with your body. It has been taken away from being a servant of sin, a servant of that of evil principle now ruling, and have become a servant of God and righteous; and the battle is on between righteousness and sin. Righteousness is one figure, representing the Lord and his kingdom, sin is the other figure, representing Satan and his kingdom, and there is a conflict on between the two; and we are in with Christ for the destruction of the sin of this body of sin, this great ruler that has ruled the world for the past six thousand years; and the fight will be on for yet a little while, and to some extent the fight will be on for a thousand years yet, because all through that thousand years Christ, and you, I repeat, him on the throne of God will be fighting and doing the work while be putting down, bringing into subjection, until the last enemy shall be destroyed, which is death. The body of sin, the whole sin system, will then be wholly overthrown, utterly destroyed.

**Question 93.—** Since the man Christ Jesus gave himself a ransom for all, how can we say that this same Jesus is to be the mediator of the new covenant?

**Answer.**—I am not sure if I get the point of the question. The questioner may mean, “How could Jesus be the ransom price and the mediator both?” If that be the thought, the answer is, that he is to be a king, and he is to be a priest, and he is to be a judge, and he is to be a mediator, and at the present time, as we are under the covenant of grace, that type of the atoning day, he was typically represented by the bullock and at the same time he was typically represented as a priest who slew the bullock. So, you see, dear friends, that I can’t say any argument against the fact that he would be both the ransom price and the mediator.

Again, the questioner may mean, “How could the same Jesus be one who would be the ransom price, and be the one who would be the mediator?” And I answer that the name Jesus is one of our Lord’s names; it particularly referred to his fleshly, or earthly, manifestation. As now, the Lord, I am to identify our Lord in glory with this name; as, for instance, the angel who spoke to the disciples, said, “This same Jesus shall also come in like manner as he went away.” And Jesus also identified the church as being members of Jesus, when he said to Saul of Tarsus, “I am Jesus whom thou persecutest.”

**Question 94.—** What is it to hold the truth in unrighteousness?

**Answer.**—I presume that to hold the truth in unrighteousness could be done in a variety of ways. The Lord does not propose
that the truth shall belong to any except those who are his consecrated people. As we read, “Light is sown for the righteous, and gladness for the upright in heart.” So the truth is only intended for God’s consecrated people. “The secret of the Lord is with them that reverence him, and he will show him his covenant.” But it might be that some might get a measure of truth, not the full truth, but a measure of truth—and might use that measure of truth in an improper manner. As, for instance, Satan had certain knowledge respecting the Lord, and misused that knowledge. He knew about Messiah’s kingdom, and made use of his knowledge respecting that kingdom by trying to tempt our Lord to take some other course. He was thereby using his knowledge of the truth in an unrighteous, or an improper, manner. It might be that some having received a partial knowledge of the truth might become enemies of the truth, and servans of sin, and enemies of number some who are mentioned in the Acts of the Apostles. There was Simon Magus, who held the truth in unrighteousness and misused what knowledge he had of the truth. So, it might be possible for any of us to depart from the spirit of the truth, and still hold something of the letter of the truth, and to use this letter of the truth injuriously to ourselves and to others. This would be holding the truth in unrighteousness, or in an improper manner.

Question 95.—Can one consecrate and have his sacrifice accepted as evidenced by the Spirit’s behalf: and, not in the race?

Answer.—I would say, no. Whoever has made his consecration, and then has certain evidences, would be justified in supposing that God accepted him, and that he is in the race, and it was with him to make his calling and election sure. What are some of those evidences? It would seem to me one evidence would be his love of the brethren. The Scriptures put it that way. Another evidence would be his love for God and his Word. Another evidence would be his desire to serve the Lord and the brethren, his desire to serve righteousness; all of these would be evidence or proofs that God had accepted him, and that he had a new mind, a new disposition, that he had received the mind of Christ after he had been converted. Another evidence would be that such a one might perhaps find opportunities for serving the Lord, and a further evidence would be that he would begin to have a deeper appreciation of the truth, and a better understanding of it. Whoever would have these various evidences, or proofs, I would encourage him to think that God had accepted his offering through Christ’s merit.

Question 96.—If a Gentile became a Jew under the Mosaic law, would he then be freed from the Adamic condemnation? If so, how would he be under the two condemnations, after transgressing the Mosaic law?

Answer.—I do not understand the question, but I will make another question in my mind and answer it. Any Gentile might under the law, become a Jew. There was a specified way in which they became Jews. There were some Gentiles who did become Jews. There is a record of them in the Scriptures—numerous places. When they became Jews, they had all the rights and privileges of Jews, as far as we have any knowledge.

Question 97.—If Abraham is a type of Jehovah, and if Isaac is a type of Christ, what does the ram slain in Isaac’s stead typify?

Answer.—I think the ram slain in Isaac’s stead typified Isaac—in his stead, his representative, and in that sense, of course, it typified Christ. If Isaac typifies Christ, then the ram typifies Christ.

Question 98.—Did you ever belong to the Adventist church?

Some say you did, and some say you left for a reason. If so, please say what?

Answer.—I never belonged to any church except the Lord’s and the Congregationalists. I was a Congregationalist, and in my endeavor to be faithful, I was trying to convert an infidel, and I did not convert him, but while trying to do so, I got enough new thoughts into my head to give me a lot of trouble; and finally, I became an infidel, and was about a year in that condition. I still worshiped God, but not recognizing the Bible, and not knowing if Christ were my redeemer. I still, nevertheless, continued to go to God in prayer and asked for guidance, and finally in God’s providence I came to see clearer light on the divine Word. I never was an Adventist—excepting that I believe in the advent of our Lord—very glad to believe our Lord is coming to receive the church to himself. But I never believed that about the world being burned up, nor any other things of that kind that constitute special features of the Adventist belief.

Question 99.—How soon will the opportunity to hear the cause of the truth in a financial way cease?

Answer.—It depends on how soon you die. It might stop tonight with some of us. I don’t know. I think the right way to do is to live according to our judgment, according to God’s providence. If all the honors belongs to him, use the best wisdom he gives you today, and when tomorrow comes, use the best wisdom you know then. Leave it to the Lord to determine how soon the opportunity will be shut off. If he has not given you any opportunities today, then do not use them; you do not need to worry about what you cannot do. I have known some Christian friends who were greatly worried because they could not do something. My thought would be that God does not expect us to do what we cannot do. What we should be anxious about is, what is possible for us to do. How can we order our steps according to his Word? What can we do that will be pleasing to him, and will serve his cause? Let each decide this for himself. You know I never solicit money.

8.00 p.m. Public Service on Topic “HEREAFTER” by Pastor Russell

This was probably one of the largest and most interesting public meeting on the trip. Fully four thousand were present in the large and beautiful auditorium, and many hundreds were turned away. About seven hundred of those who were turned away went upstairs to a smaller hall, and there Brother Sexton held their attention with a splendid discourse, followed by an open question meeting, for two hours, until Brother Russell finished in the large auditorium. Brother Russell then went to the front, and opened the meeting with about a half-hour discourse. Enthusiasm ran high, much interest was manifested, and we believe great good was done.

Having the special train, with a special running schedule for our train, we were enabled to be in Los Angeles that evening and hold this public service. Had we been using the regular trains it would have been necessary to have left Los Angeles at 6.15 that evening, and therefore could not have had this remarkable meeting.

We mention this point, for many thought they could do no good by going with the special train party, but this was only one of many instances where Brother Russell was enabled to hold meetings and do many things for the friends, which he could not have done with the regular train service. Therefore, everyone who went on that trip, helped to make it possible, for they each counted one, and many titles made up the whole.

We left about midnight for our ride to Santa Cruz, Cal., and attached to our train were two extra cars, full of friends from Los Angeles, who accompanied us as far as San Francisco, and some going to Sacramento.

Courage! Press On.

Tired! well, what of that?
Did fancy life been on beds of ease?
Fluttering rose leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day:
Courage! arise! go forth upon thy way.

Lonely! and what of that?
Some must be lonely; ‘tis not given to all
To feel a heart responsive rise and fall,
To blend another life within its own:
Work can be done in loneliness. Work on.

Dark! well, what of that?
Did fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith, and not by sight;
Thy steps will guided be, and guided right.

Hard! well, what of that?
Did fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go—get thee to thy task! Conquer or die!
It must be learned; learns it then, patiently.
THE BIG TREES

BEACH & CASINO — SANTA CRUZ, CAL.
Convention at Santa Cruz, Cal.
June 24, 1911

3.00 p.m. Public Meeting at the Casino, "HEREAFTER"

PASTOR RUSSELL and the special of ten cars and 240 Bible students arrived in Santa Cruz some two hours later, necessitating some change of program. However, the friends had over two hours in which to avail themselves of the splendid bathing facilities at one of the finest bathing beaches in the world, where the temperature varies from winter to summer less than ten degrees; or in the plunge of the magnificent natatorium; or time to lose themselves in the crowds of pleasure-seekers on the beach, along the board walk, or on the balconies of the great amusement casino, with its sun parlor, theater and varied concessionary features, connected by a triple arch over the street and railway tracks with the famous Casa Del Rey hotel.

Along the south side of the city stretches the Monterey bay and Cliff drives, while behind it rise terrace upon terrace of verdant forest, orchard and vine-clad foothills to the summit of the Coast Range. It is but a few moments' drive from beach, cliffs and ocean to broad and fertile mesas, deep gorges, rushing mountain streams, and the Santa Cruz grove of big trees, the sequoia sempervirens. No part of California boasts of a more equable climate, and its cool-warm breezes and abundant rainfall give a wealth of verdure, flowers and fruit, summer and winter.

Pastor Russell's visit to Santa Cruz was the result of an appreciation on the part of the Beach company, the local newspapers and the Chamber of Commerce of its publicity value to the city. They united with the mayor in extending the invitation and offered newspaper space, the Casino theater, and entertainment free. The Santa Cruz Surf publishes the weekly sermons. Generous advertising brought together an audience of over twelve hundred, notwithstanding an exceptional number of counter attractions on a Saturday afternoon at a pleasure resort. And they listened with rapt attention for over two hours to Pastor Russell's discourse on "Hereafter."

At the close of this service, an automobile was in waiting to take Pastor Russell and a party of friends for a drive. They took in the Cliff drive and a look over the city and bay from Logan Heights, then up the beautiful San Lorenzo Canon to the Big Trees, where they dined al fresco in the twilight under the great redwoods. Brother Soper made some very remarkable photographs here in the deep shadow of the grove and after seven o'clock in the evening.

A short praise service and discourse by Brother Russell occupied the evening. The Santa Cruz friends expressed themselves as especially enjoying this service and the opportunity for personal fellowship with our dear Pastor and the visiting friends.

(Reprint from Santa Cruz Sentinel, Saturday, June 24, 1911.)

PASTOR RUSSELL ARRIVES TODAY IN SPECIAL TRAIN

TO SPEAK IN FREE MASS MEETING AT CASINO AUDITORIUM AT THREE O'CLOCK THIS AFTERNOON.

This Saturday afternoon at three o'clock at the Casino auditorium is the time and place of Pastor Russell's address to the people of Santa Cruz on the subject "Hereafter." He is expected to arrive this morning in his special train, and will be taken by a committee of local citizens on an auto tour to the big trees, where luncheon will be served for the party. After the lecture in the afternoon the same committee will take the noted divine on a ride around the cliffs and up High Street, to a point of vantage where is spread out before spectators a panorama of the entire city.

Pastor Russell has come to the city of Santa Cruz upon the invitation of the mayor, the Chamber of Commerce, and the press, they having heard of his fame abroad and his projected visit to the Pacific Coast. He will have with him delegates from twenty States, and from England and Scotland, who will carry away with them world-wide the delights of our scenery and the treatment from our citizens. A committee will be at work decorating the special train with flowers on its arrival here today.

The Chamber of Commerce, with an eye open to the advantages of publicity, expects to get considerable advertising value as well as spiritual enlightenment by the presence here of this much-talked of man. A special article will be given to a description of Santa Cruz in Pastor Russell's own journal, and another article with pictures of the beach and big trees in his Year Book of Convention Tours for 1911. Santa Cruz stands out quite unique as one of the only beach resorts on earth located in the mountains.

The speaker, who will be introduced today by Commissioner-elect Duncan McPherson, is known as the world's ubiquitous preacher and also as the Spurgeon of America.

Pastor Russell is president of the International Bible Students' association and also of the Watch Tower Bible and Tract society. He was for many years pastor of the Brooklyn, N. Y., Tabernacle, and is now pastor of the London Tabernacle. He is the author of "The Plan of the Ages," a book that has been widely circulated. He is making a tour of American cities, including Duluth, Chicago, St. Louis, Kansas City, Pueblo, Denver, Salt Lake City, Los Angeles, San Francisco, Sacramento, Portland, Seattle, Tacoma and Vancouver.
THE text that is in my mind for this occasion is found in the prophecy of Isaiah: "Lord, who hath believed our report, and unto whom is the arm of Jehovah revealed?"

We might apply this text in some degree to the meeting this afternoon. We delivered a discourse in the evening. In the word it was written in this text: "The report, the word, the message, proclamation. For who hath believed the message—proclamation of truth? Who hath discerned the arm, the power of the Lord, as revealed in the Gospel, and God's great provision for man's needs? In the audience of this room, and of all the people of God, do we wonder, had a hearing ear, that they could hear? How many understood something of the length and the breadth and the height and the depth of the love of God, which passes all under- standings? We might perhaps have been inclined to think, "How could anyone of the people of God have the least idea of the light of God's message, and yet we remember that the Scriptures show us, and the facts prove us to that it has been so during the eighteen hundred years since the message of the Lord has been proclaimed here and there, and very few have believed the report."

Some might say, "But the report is the same, and the message is the same; the Gospel is the same."

The question asked by the prophet implies that only a few would hear the report, would hear the message, would hear the Gospel, only a few would give heed to it. When we view the matter from the light of the Scriptures, and the knowledge of how little faith there is today, we can well understand God's standpoint in speaking through the prophet and saying, "Who is it that has believed?"

Practically nobody. We indeed see great churches, and sometimes fine buildings, and sometimes large numbers of people claiming to be the children of God, if we inquire into their hearts. The apostle's words imply that the great adversary is the one who is especially interested in bewildering the mind, and that God's truth is the special thing intended to enlighten the mind, and that not even a remnant of mind to be profited by this great light that would shine forth.

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Jehovah, so to speak, and that arm of Jehovah shall during the thousand years of Christ’s reign bless mankind and lift them up.

Now at the close of this little session of today our hearts, I trust, are going out to the Lord with gratitude for all the privileges we have enjoyed in connection with the service. Some of you here have been laboring to make a success of the meeting today, and I praise God on your behalf and rejoice with you that you had such a very enjoyable experience. You worked hard. I am sure to bring such results for a weekly afternoon. And those of us who will go farther on will have you kindly in our remembrance as some who have been faithful to the opportunities. As I looked at the audience today it seemed to me I saw some that looked as though they were saintly people, and who had already believed God’s report respecting his Son, and now let us hope they saw and heard a little more clearly today, and that henceforth they may, by reason of what they have heard be brought into further grace and nearer to the Lord. And those of you who remain here—what an opportunity you will have to continue to witness of the Lord! And not merely witness by tongue, but remember there is one way in which we all witnesses, whether we wish to be or not, and that is by our daily life—our conduct, our work, our actions. Are we, then, living epistles of the Lord, known and read of all men? If so, as the apostle says, Let us walk circumspectly, carefully, looking around, guarding our thoughts and words and deeds, showing forth the praises of him who hath called us out of darkness into this marvelous light, commending the truth to others by the consistency of our lives and our faithfulness to the principles of righteousness. This is one of the witnesses we can all surely give, and one that I trust the dear friends residing here will find it their privilege to give. And others, knowing that you are advocating these things, and having heard what a high standard we believe God has established, namely, a standard of saintship, no doubt the people of this city will look at you still more careful with examination than ever before. They will say, “These are some of those who claim that only the saints at the present time are going to have everlasting glory, and heaven. I wonder if he is a saint? I wonder is she a saint.” And so you will be put on exhibition, so to speak; you will be under scrutiny. How carefully then will you walk before the Lord? How careful will you be to show forth the praise of the great King? Then some of you may have other opportunities in your meetings to present the truth. How wise you should be as ambassadors for God to present it as of the Lord Jesus Christ. Remember what Jesus said on this subject, “Be ye wise as serpents and harmless as doves.” As one of our good German sisters once expressed it a very forcible way, bringing it down to some language of our day, “The Lord says we should be as wise as snakes and harmless as pigeons.” That gives the thought, dear friends. How wisely we want to use our opportunities! We are all, I believe, learning more and more every day that wisdom is to be exercised in the presentation of the Lord’s Word. I presume that every one of us who is a child of the Lord, and somewhat experienced in the truth, and who has endeavored to present it to others, has made certain mistakes, being too harsh, perhaps, or presenting the truth in a too rigid form, not sufficiently kindly in manner, with kindly words, and with consideration for others. We are to remember that those who catch fish never do so by beating the water with the fish rod; that drives the fish away. And so if we would be wise in this, fishers of men, it behooves us to consider how carefully we are to deal with those who are giving some attention to the truth. The truth is to be the bait, and we are to dangle the truth before them so as not to do them injury, not to do them harm, but to bless them and get them into the Gospel net, and to get them into better and fuller relationship to the Lord.

So then, my parting word to the dear friends of Santa Cruz is that we pray God for a continuance of his blessing, and we rejoice with you that we have had a blessing so far, that your efforts to praise the Lord have been blessed so far, and we ask on your behalf continued and increasing wisdom to show forth his praise, and to help those with whom we come in contact.

Is This What’s Called a Cross?

I heard a sweet transcendent voice,
That made my heart and tongue rejoice;
But as I listened to the word
My soul was grieved by what I heard;
It bade me, “Take the cross.”

In times long past I wished for grace
Wherein no cross would have a place.
But now with strength divinely given,
By Scripture urged, by heart-love driven,
I took the proffered cross.

But oh, the cross I greatly feared
Possessed a glow that since appeared,
I found its shame and weight and pain
Was more than balanced by the gain
Accompanying the cross.

My days are filled with such delights,
Yea, yea they even gild the nights.
My life has sweeter, calmer grown,
My doubts and selfish wants have flown,
Blest peace came with the cross.

What fellowship and holy joy,
What themes our lips and minds employ,
What liberty from selfish wills,
What love for God our being thrills,
Is this what’s called the cross.

We suffer, but men suffer too,
Without the end we have in view.
Their loss no compensation brings—
We lose what’s naught to gain all things,
How blessed is our cross.
Convention at San Francisco-Oakland, Cal.
June 22-26, 1911

Our next stop was at San Francisco, the city which has become known all over the world because of the great earthquake and fire a few years ago. This new, modern city is a miracle in itself. Five years ago the city, covering an area of ten square miles, was destroyed by earthquake and fire. To-day a new San Francisco, at the cost of $900,000,000, stands on the site of the old, and is graced with as fine a collection of buildings as any city in the world. It is an ideal city in many respects. Here and at Oakland, which is just across the bay, we spent two days.

The San Francisco and Oakland Convention had been in session three days before the touring party on the special train arrived. Not being present we have not been able to secure full reports.

The first day of the convention was opened with an address of welcome by Brother E. O. Hammond, and following this was a response by Brother H. M. Fitch, who spoke in part as follows:

Response by Brother H. M. Fitch

Dear friends, I am asked to make response to the words of welcome we have been listening to from our dear brother and the words Response—Ability comes to my mind as a key to the few words I may say.

We will divide the word and look at the word response or respond, and responding on behalf of the Bible Students Association of San Francisco and Oakland and all who in this vicinity are affiliated in this blessed service for the Lord.

Responding on behalf of the Watch Tower Bible and Tract Society in which we are all interested and very jealous of its welfare.

Responding on behalf of our beloved Pastor whom we are all so anxiously waiting to see face to face and hear his voice once again in our midst, cheering our hearts with words of wisdom, justice and love. We are rejoicing with you all today. We all know that for 30 years and more our Pastor has responded to the will of God, day after day, year after year, and judging from his own words, we believe he is blessed in proportion to his willingness to serve from day to day.

So we, dear friends, should respond to the opportunities of service and be glad for such privileges, be they small or otherwise.

Now let us examine briefly the other part of our subject response-ability. Webster's dictionary defines the word "Ability" as follows: "Physical power, whether bodily or mental, natural or acquired." "Moral power depending on the will."

Yes, response—depending on the moral power, the will, it's our will, that is all we really have, and if we do with a will what our hands find to do, we are answering, responding as we have the ability. We gather together our physical and mental forces, and these acquire the ability to perform certain things.

We often wonder how it is possible for some of the Lord's chosen ones to do so much, all the time doing, working, going day after day—well, if we had their zeal, their abundant love for God, their ability as just defined, perhaps we could do a great deal more than we have been doing in the past, who knows; why God knows, and if we are his own we know that with God for us and our will to do his will, we will have the ability to respond, to do with a will what our hands find to do, our time, our talents, our money, our all.

So, dear friends, our responsibilities will be proportionate to our love and zeal, and God tells us in types and shadows and Jesus through the dear apostles that he is always pleased with much love and zeal.

"What doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God." Micah 6:8.
Sermon by Brother P. R. Adams of Santa Cruz, Cal.

DEAR fellow students of the Lord's Word: It is with great pleasure that I appear before you to address you and cast in my little mite for the success of the covenant, for I am always aware of what is happening in coming before a convention of this kind for two reasons: First, because you are all well educated in the Scriptures; second, because I am talking to the future kings and priests of the greatest kind of kingdom that the world has ever known.

My subject is, "A Progressive Kingdom," and no doubt you anticipate my text which you will find in Daniel 2:35. "And the stone that smote the image became a great mountain and filled the whole earth. Mountain, in the Bible, is a symbol of kingdom; I shall therefore use the word 'kingdom' instead of mountain in treating the subject. We shall notice first, the kingdom inconvertibility.

In the four kingdoms referred to in the preceeding verses, we have four universal empires. The first, or head of gold, representing Babylon. The second, arms and breast of silver, representing the divided governments of the Medes and Persians; the third, belly and thighs of copper, representing the Grecian empire under Alexander. The fourth, the legs and feet of iron, representing the great Roman empire. The stone kingdom which smote the last of these empires on the toes, became a great mountain and filled the whole earth. The stone being clave in two of our Lord and Savior Jesus Christ which is to bear rule over the whole earth. It is yet in the future. Jesus when asked by Pilate if he were a king, says, "To this end was I born, but my kingdom is not of this world." (John 18:36.). Associated with Jesus in the kingdom will be his co-heirs, therefore, the work to be done in this kingdom in little flock, is your Father's good pleasure to give you the kingdom. Thus we learn from the scriptures that there were to be five universal empires in the earth and no more. Napoleon Bonaparte conceived the thought of becoming the head of the fifth universal empire; the different God had not prepared for. Bonaparte staked his interest in this fifth empire in the issues of the battle of Waterloo, June 18, 1815. Owing to a shower of rain the night previous, he was not able to bring forward his heavy artillery in time to commence the battle at six o'clock in the morning. The Allies being delayed until after twelve o'clock P.M., gave Blucher, the Prussian general, time to arrive with 30,000 Prussians in time to save the battle for the allied forces, and Napoleon shortly after became a prisoner on the Isle of St. Helena.

Notice now the inconvertible stage of Christ's great empire: This empire was always in God's mind, always a part of his great plan; not only the plan of the ages, but the plan of eternity. Christ is said to be foreordained from before the foundation of the world. Rev. 13:11.

The kingdom formative and progressive: There are four things necessary to form an active efficient kingdom. The first essential, is territory, a place in which to live. The second is, subjects, those over whom the kingdom shall bear sway, presumably for their benefit. Third, laws and rules by which they are governed. Fourth, a government to enforce the laws and cause them to have a beneficial effect.

2. When God created the earth, he took the first step in the formative and progressive stage of this fifth universal empire. Earth was then a place for man to live. He made the earth to be inhabited. During the first age (the world that then was, 2 Peter 3:3), little seemed to be accomplished, but God's plan was progressing. This period was the trial time of the angels, and a lesson to the world that nothing less than Almighty power could recover man. The call of Abraham, and the oath bound covenant to him that in his seed should all the families of the earth be blessed, began to crystallize the formative stage of the kingdom. The call of the Jewish nation and the giving of the law, revealed the weakness and helplessness of fallen man to save himself by the law of the law. The testing of the ancient worthies that are to become princes in all the earth during the Messianic kingdom, was another part of the progressive work of the kingdom during this period. The law, testing the ability of our Lord to obey it, was another feature of the same work.

3. The kingdom in waiting: Five days before our Lord's crucifixion, he offered the kingdom to the Jewish nation. They rejected Christ as a ruler, and the kingdom he came to establish among men. More than eighteen centuries have passed since that day, and the world has been only about forty years since God's offer was made to you. Why this long period of waiting? The Gospel message is to every Bible student, is that stage in the kingdom in which kings and priests for it are being selected. This is a most important work, and the real reason why the kingdom has been so long delayed. But we believe this feature will soon be finished, and then the rule of the kingdom in reality will begin.

4. The kingdom in action: The prophet says it became a great mountain and filled the whole earth. The ultimate object of this Fifth Universal Empire of earth, was to accomplish the consummation of the earth which was to cause the end of all his holy prophets since the world began. (Acts 2:21). The work of selecting the Ancient Worthies during the Jewish age, and the choosing of the bride of Christ during the Gospel age, were but parts of the great plan. While that work was important, it was only laying the foundation for the fulfillment and completion. "To reign on His throne... to the endless ages. (Rev. 22:5)."

5. The kingdom in development: The Lamb's wife, has been united to the bridegroom, this glorious work will begin. Then as it is said in the text, the kingdom will fill the whole earth:

(a) Will fill the whole earth with its uplifting, cheering presence. "He shall have dominion also from sea to sea and from the river to the end of the earth." (Psalm 72:8.)

(b) Will fill the whole earth with the light and gentle influence that goes with the gospel. "We give thee thanks LORD God Almighty, which art and was art and art to come because thou hast taken to thee thy great power and hast reign." (Rev. 11:17.)

(c) They shall not hurt or destroy in all my holy mountain, and the earth shall be full of the knowledge of the LORD as the waters cover the sea. (Isaiah 11:9.)

(d) He shall reign till he has put all enemies under his feet. (1 Cor. 15:25.) What a grand outcome this presents to our minds, of the final results of this great kingdom work.

(e) Will fill the world with joy and gladness. "The wilderness and the solitary place shall be joyful, and gladness shall blossom as the rose. It shall blossom abundantly and rejoice with joy and singing." (Isaiah 35:1-2.) How different from present conditions of heartache, sadness, crying and dying.

(f) Will fill the earth with longevity. The prophet tells us the kingdom was to be given to other people, but shall stand forever. (Daniel 2:44.)

(g) "But the saints of the Most High shall take and possess the kingdom forever, even forever and forever." (Daniel 7:18.)

Thus we learn that all of God's plans as far as due have been carried out.

None of them have in any sense failed of their purpose and so the Scriptures declare they would not. "So shall my word be that goeth forth out of my mouth: It shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing wherein I sent it." (Isaiah 55:11.)

Summary of Newspaper Work by Brother G. C. Driscoll, Manager Pastor Russell Lecture Bureau

Following this address, Brother G. C. Driscoll, Manager of the Pastor Russell Lecture Bureau, and Representative of the American Press Association, was introduced, who gave those present a vivid picture of the tremendous harvest work which is being carried on through the medium of the newspapers. He called attention to the fact that now practically every hundred leading newspapers of this country, Canada and some foreign countries are each week publishing reports of the sermons of Pastor Russell. He gave a detailed report of the history of this work, when it started, how the work has gradually increased until now the magnitude of the work is almost beyond comprehension. These newspapers reach practically twelve million readers each week. Tracts equivalent to these sermons would cost a large fortune. On the other hand the newspapers appreciate the fact that these sermons are the best religious feature of the kind to be had in any part of the world. Therefore the publication of the sermons gives a tone and standing to their paper that could not possibly be had by any other way. As a result, the papers which publish the sermon, have greatly increased their circulation, many of them adding thousands of new names to their subscription lists. Of course the editors occasionally receive some adverse criticisms from the enemies of Pastor Russell, but as a general rule the editors realize that it is a matter of jealousy on the part of those objectors because their sermons are not published, and instead of doing harm, the editors are glad to publish something the people want.
ALTHOUGH my subject is "Heavenly Rest," I do not purpose to talk of a future rest up in heaven, but rather of a heaven-like rest here and now. I have in mind the rest alluded to by the Apostle Paul in Heb. 4:3, "For we which have believed do enter into rest."

It is true, however, that if we obtain and retain this rest till the end of this life, it is a real rest, which is not simply a temporary or partial rest. It is a rest that will continue in the future heavenly condition. We notice that the Master's invitation was limited in its application.

If some benevolent person were to provide a great banquet in this city, and send forth an invitation: "Let all who are hungry come and partake," we shall in vain try to persuade ourselves that unless we were hungry, the joy of the Master was not invited, but those who had ears to hear, and bade them to the end of the rest when all are invited as well as the barren of the heavenly bridegroom and his bride. (Rev. 22:17.)

What did the Master mean by those "that labor and are heavy laden?"

He was not referring to those that toil hard and are burdened with the cares of this life, but as he was addressing the Jews, we might possibly suppose his words had a primary application to those Jews who were desirous of coming back into harmony with God, but found themselves not only with a sense of condemnation, but, because of their imperfection, unable to keep the law which God had given them.

So that the law, which, if kept, was to give life, had become a great burden to them—a yoke of bondage. (Acts 15:10.)

Coming to Jesus according to the meaning of his words was to free them from this yoke of bondage to the Jewish law, and also from all sense of condemnation, and to give them rest.

But, though having a primary application to the Jews of that day, we are glad to know this blessed invitation was not confined to the Jews, or to the people of that time only.

We understand that this invitation was extended during this entire Gospel age, and to all who feel, more or less keenly, the burden of guilt and condemnation because of sin, and their estrangement from God, and who earnestly desire to be freed from this burden and to come back into complete harmony with God.

But what did Jesus mean when he said, "Come unto me."

Certainly he did not mean they should come unto him physically as one man might approach another, but come unto him in the sense of recognizing him by faith as the "Lamb of God" whose death provides the ransom piece for all who feel, more or less keenly, the burden of guilt and condemnation because of sin, and their estrangement from God, and who earnestly desire to be freed from this burden and to come back into complete harmony with God.

The speaker on the occasion of which this text under consideration, quoting Rom. 5:1.

No doubt most of us here present have taken the above mentioned steps and have found this first rest.

Like Christian, in Bunyan's famous allegory, whose burden rolled away when he came in sight of the cross, we also found peace through faith in him who died upon the cross. But Jesus also said, "Take my yoke upon you and learn of me; for I am meek and lowly of heart; and ye shall find rest to your souls."

What did he mean by taking upon us his yoke? Does not a yoke signify bondage or servitude? It certainly does, and the same kind of servitude that Paul had in mind when he styled himself and Timothy bondmen or bond-servants of Christ (Phil. 1:1).

Someone might feel disposed to say: "Why, I thought we were to find the rest by getting rid of the yoke of bondage.

This is true, but it makes a great difference what kind of a yoke we wear and in whose service we are engaged.

In our former bondage, we served a hard task-master, one who hated us and sought our destruction, but he whom we now serve, loves us dearly and seeks our happiness, and service to such a one is not cruel bondage, but a great pleasure.

But what is meant by taking upon us the yoke of Christ? It means then complete submission of our wills to God, becoming willing and obedient servants to his Son, to whom he has delegated all power for the carrying out of all his gracious purposes regarding the human race, the yoke of whose service is the yoke of Christ signifies the complete consecration of our entire being to God in sacrifice as mentioned in Rom. 12:1.

When we make such a consecration, the second rest mentioned in my text has its beginning and if we maintain this consecrated condition till death, the peace and rest continues, and, as said before, guarantees a future heavenly rest.

The speaker then set forth briefly the necessity of such a consecration. He said also we could make the greatest progress in complying with the words of Jesus, "Learn of me," by seeking earnestly that humble spirit which characterized our Lord, who "made himself of no reputation." (Phil. 2:7.)

Jesus also said, "My yoke is easy and my burden is light." That is, he is saying that the words most blessedly true in his own case, and felt sure that any who found the yoke a little galling, or the burden heavy, would, upon examination, find that they had not the yoke properly adjusted.

We are not to expect all our affairs to be adjusted to the liking of the natural man, and thus find perfect peace and rest because everything is according to our liking, but rather, we are to find this perfect rest by keeping our wills completely subject to the will of God, whether all our affairs are according to the liking of the natural man or otherwise. Man once had complete happiness and peace when he was in perfect harmony with God, but the human race will again find perfect peace and rest in proportion as they come back into perfect harmony with his law and his love.

If, therefore, any of us find the yoke of Christ a little galling and the burden a little heavy, let us search for the cause and we will probably find it one of two things, or possibly a little of both. Either we are lacking a little in a full consecration, or our faith is a little weak.

When we are conscious of having made a full and unreserved consecration of our little all to God, and have a reasonably clear knowledge of the character of God and his wonderful plan, our faith should then be such that we can say with Paul, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28.

Thus with full consecration and strong faith in God we shall continue to enjoy that "peace which passeth all understanding."

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**Discourse by Brother Walter H. Bundy. Subject: "THE LOST WOMAN"**

We invite your attention to Luke 15:8-9:

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently, until she find it. And when she hath found it, she calleth her friends and neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

This parable of the lost coin, which occupies merely two verses in the Lord's Word, the instruction of which is generally ignored by the majority of our Christian friends, we realize in the light of present truth to be of strikingly significant, for one can, with vivid realization, trace the entire history of the Church from the beginning to the end of the Gospel age.

We are aware that the words found in a series of parables which our Lord gave, as, for instance, the "Prodical Son" and the "Lost Sheep," are generally interpreted to teach the heavenly Church's way through the divinely appointed way through the Lord Jesus; and we think it very appropriate to apply a general lesson in that way. It would seem to us that in each of these three parables the lesson might not be inappositely drawn that our heavenly Father

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**Text: Matt. 11:28-30**

**ELEVENTH SOUVENIR REPORT**
is not only willing but ready and anxious to receive any who will come to him through a proper recognition of his dear Son. So we would not discourage this interpretation of these parables; we think it probable that the Lord's parables indicate that every one of the statements which our Lord gave there seems to be first of all a general lesson along practical lines, and oftentimes an especial lesson along doctrinal lines. You remember how the evangelist says, "Without a parable spake he not unto them: being Teaching with authority, he taught them in parables." Jesus always spake in parables. In the first place, the Scriptures indicate that one reason why the statements of our Lord were given in that form was in order that the Jewish nation, as a nation, and particularly the Pharisees, might not understand, might not appreciate, the truths that was taught; a purpose that they would learn not the master and the teachings of him that taught them, not to have crucified him, and we would had no Redeemer, there would have been no work of Calvary. We do not suppose they all would have accepted him if they had understood, they would not all have willingly served him, but it's doubtful if they would have attempted to crucify him if they had really realized his mission. So that is one reason why these lessons were given in that way.

You remember how our Lord said to the disciples, I have many things to say unto you, but ye cannot bear them now; it is not proper for you to have them now; in other words, it would not be meat in due season. But by and by, he continues, when the Holy Spirit is come he will guide you into all truth. And so the apostles are to be the interpreters of the parables, and the questions which he answered in this way, and which after the administration of the Holy Spirit at the time of the Pentecost, they answered themselves. So it would be our understanding in the case of this parable, that there were lessons in it which were not supposed to be understood through the light of the truth of the age until the Holy Spirit had enlightened, to some extent the Father's willingness to receive those who come to him in the proper way, since our Lord has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," yet a deeper significance will be attached to the parable when the heart becomes more clear and lucid under the light of God's present truth.

Take, for instance, the parable of the lost sheep. While in a general sense it would be applied to anyone who is CrossRefing with God through Jesus, yet in a very particular sense it applies perhaps to the entire human creation as the one particular creation of God which went astray. And so in the parable under consideration, the lost coin, if we should begin to dissect the parable we would realize at that time, technically speaking, it would not be correct to say that a coin was responsible for its loss; nobody could blame a piece of silver for being lost, but the blame would be attached to the one who lost it, the one in whose custody it had been placed. So this would be our understanding of the lesson we were to learn in this parable. The sheep, in this instance, was the one who had the piece of silver, who was responsible for its loss, and the Scriptures speak of this as a woman. Now as we have said, to our understanding this would trace particularly the history of the Christian church throughout the Gospel age. We presume the word "sheep" refers, in the main, to the churches, and the word "lost" is a very significant word in the parable. The word "lost" has in the Lord's Word that our heavenly Father is dealing at the present time with the Church especially. This Gospel age has been particularly devoted to the call, trial, and selection of class known in the Scriptures as the Church of the living God. You will remember the Apostle James' words in Acts 15:14, "Simeon hath declared how God did at first visit the Gentiles to take out of them a people for his name," the selection of this class as a church. Then he goes on to say, "After this I will return and build up the tabernacle of David which is fallen down." Here the Scripture says that the Lord is going to do at the present time to take out one class, a people for his name. Oftentimes there are those of the Lord's people who would be inclined to say, If the heavenly Father is selecting a church, which church is it? Where do we find such a church as this? Who are its members? We reply that the church that was not in existence a thousand years ago, who are the Lord's church? This is the true church. The Apostle suggests the terms of discipleship which every says, Romans 2:11, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." These, then, are the conditions upon which we may be received as probationary members of the Lord's true church.

But one would answer, "If those are the conditions, I fear God's church will be a very small one." We reply, "We are sure it will, that is just what the Scriptures teach. The Lord himself, of course, is to be very better acquainted with the conditions, every one of the statements which our Lord gave there seems to be first of all a general lesson along practical lines, and oftentimes an especial lesson along doctrinal lines. You remember how the evangelist says, "Without a parable spake he not unto them: being Teaching with authority, he taught them in parables." Jesus always spake in parables. In the first place, the Scriptures indicate that one reason why the statements of our Lord were given in that form was in order that the Jewish nation, as a nation, and particularly the Pharisees, might not understand, might not appreciate, the truths that was taught; a purpose that they would learn not the master and the teachings of him that taught them, not to have crucified him, and we would had no Redeemer, there would have been no work of Calvary. We do not suppose they all would have accepted him if they had understood, they would not all have willingly served him, but it's doubtful if they would have attempted to crucify him if they had really realized his mission. So that is one reason why these lessons were given in that way.

Now we do not have to improve on God's plan; we are glad to have recognized this, that while the Lord taught us that this was a little flock. He has made an abundant provision for the balance of mankind, in due time, in harmony with his own glorious arrangement, as the Scriptures indicate. We can find that what is described as a virgin, or a virgin class, and that the false conditions of churchianity are described as harlotry at the present time, Christendom is also suggested in the Word of the Lord from the picture of a woman. So this will be our thought in the parable tonight—a woman representing the so-called church, the church that we are familiarly including and describing those who are the Lord's own, the true ones. Now we find the thought of a betrothal so very much more significant in Jewish countries and from a Jewish standpoint than at the present time. It was entered into with solemn obligations on both sides, both the bridegroom and the bride-elect, and so we prefer to use the Jewish illustration. There were several things that were called to the attention at that time. First of all, a definite compact on the part of both the bride and bridegroom-elect, and certain agreements made and expected to be kept. We understand the present time has entered into a definite compact with the Lord represented by the Psalmist as a covenant with the Lord of sacrifice. We have definitely taken on ourselves a solemn obligation and this will mean that by his grace day by day we will try to fulfill this covenant and be faithful even unto death, fulfilling our consecration vow.

Then we realize in the case of the Jewish bride-elect that she spent much time in carefully considering the character of her lord-to-be, in order that she should be especially equipped at the time of the marriage to take up her work with him. She recognized it was a very important matter, and she should be properly equipped for this service. So we understand that it is the duty of the church at the present time, as well as her glorious privilege, to study earnestly the character of her Lord, in order that she will be equipped to serve him in the work for which God has called her, and we realize it is wonderful work which our heavenly Father has called her.

While there are many obligations on the true church by way of practical character development, it is not of these we wish to speak of at this time, but our thought is something concerning practical obligations, viz., those obligations which place practical obligations upon us, we realize in this parable is the thought of doctrinal obligations. It is said that formally in those Jewish ceremonies of the betrothal the father of the bridegroom deferred on the part of the bridegroom a sum of silver at the moment of betrothal, and it was her duty to present this sum on the marriage day when the master should call for her she might have them to present to her lord. We understand this was probably the thought, or at least we might derive this thought from our Lord's parable.

First of all, silver seems to be significant of God's word of truth. So we realize our heavenly Father has conferred on his church, the bride-elect, his precious truth. As to the importance of this truth you remember how the Apostle says in 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."
Again, you remember how the Apostle Peter suggests being established in "established truth." And our Lord, praying on our behalf says (John 17:17), "Sanctify them through thy truth; thy word is truth." Hence we see how essential it is that we be equal in the matter of knowledge due to being good. We realize there was not so much truth due during the dark ages, but in proportion as the truth was presented when due, it was essential to the development of the true church. It would seem, additionally, that there being ten pieces of silver that could be attributed to the ten fundamental doctrines of truth given to the Lord's true church. In speaking in this way, we take the thought of the church collectively from the beginning of the Gospel age down to the present time, applying no particular feature of this subject to one particular phase of the church in a way that would be meant. One could understand that at the beginning of the Gospel age there were these ten fundamental doctrines conferred on the church. Possibly they might be classified in different ways; sometimes they are identified with the ten strings of the harp, but for convenience we might classify them in the way we have the reign of evil, the reign of conditions of the Lord's word; and we will mention them first briefly, then analyze them to some extent in harmony with this parable. First, we might speak of the doctrine of the creation from the scriptures—the first piece of silver, one of these ten coins. Second, the doctrine of the law, and the punishment through violation of the law. Third, the doctrine of the ransomed, a proper appreciation of the ransomed. Fourth, the Scriptural doctrine of justification. Fifth, the doctrine of consecration, or sanctification. Sixth, the Scriptural doctrine of the resurrection. Seventh, the doctrine of election. Eighth, the doctrine of free grace. Ninth, the doctrine of restitution. Tenth, the doctrine of second death. Now it would seem to us that these ten would illustrate the ten essential features of the Divine plan of the ages. Then the Lord suggests the woman having the ten pieces of silver. Our thought would represent this the Christian Church throughout the Gospel age, having started out with ten pieces of silver when being brought unto the Lord, until it was this dispensation was made through the hands of God Himself. Let us trace these coins in consecutive order from the Lord's Word, and also Christian history, and see if we can ascertain what has happened to them. Take the first one, the doctrine of the creation. Now we realize that at the present time the true Scriptural doctrine of creation is grievously misunderstood and misrepresented. There seems to be in the Christian world really two classes or attitudes, on this subject; on the one hand we find there is a class of so-called Christian people who are striving apparently their utmost to overturn and discredit the Scriptural theory of the Creation. The more they can denounce science the better; there is no Creator and that man gradually evolved from a protoplasm to his present condition, which they fancy is something marvelous, and eventually man will become as God, the more satisfied they are. The more they can find in science that overthrows the Word of God, the more they can perhaps take in in science and of course with this thought of modern evolution, higher criticism, etc., men turn more and more away from the Scriptural theory of the Creation, regarding it as a fairy story. On the other hand, there is another class of people styling themselves Christians also, and apparently and considerably more because the Scriptures indicate that the creative week was of six days—six of creation and one of rest—that this must necessarily mean that these days were each twenty-four hours. They fancy that this must be an established fact. They do not believe in this, and in consideration that a day is sometimes spoken of in the Scriptures as forty years long, and a thousand years long, etc. They do not grasp the thought that it signifies six epochs of time in which God prepared and fashioned this planet for its occupancy by man. To the average God's Sabbath was a period of seven thousand years, which is familiar to the average of evil, and a thousand-year Milennia reign of Christ, at the end of which time God's Sabbath will be completed. So during God's Sabbath he has been prosecuting or carrying on his glorious plan of redemption. Now one would say, "That seems very strange to me; if it has been Sabbath, do you mean to say that God has been working on the Sabbath? Yes, he has been working out his plan of redemption. That is what it is called God's Sabbath work and Sabbath." We reply, "He has been doing Sabbath work, if you please." Some one might ask, "What is Sabbath work? What do the Scriptures indicate as Sabbath work?" You remember on one occasion our Lord was walking with his disciples on the Sabbath day when he got hold of the grain of corn, and the Pharisees murmured and suggested that they were violating the Sabbath. The Lord turned to them and said, "If an ox fall into the pit would not you pull him out on the Sabbath day? They could not object to that; that was certainly proper to be done on the Sabbath;" They did not how the majority of us did not know what he meant, but the thought would seem to be that man fell into the pit and that God has been using all this Sabbath to pull him out, all of the seven thousand years, and at the end of the seven thousand years of Sabbath work man will be completely pulled out and brought up from that position of degradation into which he had fallen through the transgression of Adam. So we see how this thought indeed has been misrepresented and misunderstood. What happened to the first piece of silver? What did the woman do with it? We reply, she put it on the shelf, she did not use it, and so we find it; it became tarnished, and covered with a great deal of rust, and rubbish, and filth, instead of being kept properly. We come next to the second coin, the coin of the honor from the presentation of the Word of God. This coin, of course, the original law, also the Jewish law and the general administration of God's provicences all through this time of the plan of redemption. We find one particular illustration of this; we will not say it is a type, but at least it is highly significant of this feature. You remember how when Moses came down from the mountain, but Moses was written on the tablets of the law which were written by God himself; and when Moses found Israel worshipping the golden calf he let the tables fall on the ground in indignation, and they were broken. Subsequently he went up into the mountain again and the next time God did not write on those tablets of the commandments, but Moses wrote it anew at God's dictation of God; then he brought them down. This might fittingly represent the administration of God's law. God originally wrote the law in man's heart. He created man perfect, and it did not require any energy on the part of man himself; he was perfect through God's creation, that law became broken, he fell from the divine likeness; and this likeness has become more and more defaced all during this six thousand years. But God has arranged indeed that this law should be rewritten, but this time it will be through the efforts of man—to be sure dependent on God, and the Lord Jesus, under the inspiration of the Lord, but man will have to do his own efforts to regain the perfection which was lost. So we realize how this is a wonderful exemplification of God's love. We realize how this law has been miserably distorted and perverted as respects the wages of sin, suggesting the punishment meted out to those who fail to keep the law, an eternal torment instead of the Scriptural presentation that the wages of sin is death. So we realize this second piece of silver has also been misrepresented, and God's real character has been misunderstood altogether through the Gospel age. And so the woman placed this piece of silver on the shelf, she did not properly utilize it and keep it in its proper condition, and it has accumulated a great deal of rust, and rubbish, and filth. The third coin represents the doctrine of the ransomed. We do not need to suggest how this has been misused by man. With every so-called Christian who would aver that he believed in the ransomed, how little it is comprehended, how little it is appreciated, during this present time! We realize on the one hand there is a tendency to do away with the precious blood of the Lord Jesus, to make light of the sacrifice of the Scriptures, that type that overthrows that sacrifice, and turn still more to the theories of men—as the Lord suggested of the Pharisees, so it would be equally proper now, "Ye have made void my Word through the traditions of your fathers." And then, on the other hand, Christians make void the sacrifice of God's Word through their theory and sophistries of science falsely so-called. We find on the other hand that even those who do hold the standard of Jesus and his precious blood misunderstand it, and they suggest that God has placed before man an idea of what I have to serve the Lord Jesus, to show the world its everlasting misery and despair. And all of this thought curtails the real theory of the ransomed. So we see how the third point has been misrepresented and the woman has placed it on the shelf, and it has accumulated a great deal of rust.
Now, the fourth, the doctrine of justification as presented in the Scriptures. You do not hear much about justification by faith today and yet it is the one soul-saving doctrine the universe has ever known. People being converted—we had a great revival and had so many converts; and even this matter at the present time seems to be treated very lightly. A gentleman stepped up to us a few months ago and said, “You will be surprised when I tell you something that is going to happen. There will be a great reviving of interest at the present time. The very little of the true justification by faith there, surely, dear friends. The apostle speaks of true justification in Romans, 5:1, “Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ”—suggesting the thought that because of our faith in the sacrifice for our sins and the assurance that we are lifted from the condition of sin and degradation and are placed into relationship with God through his Son, relying on his merit, on his righteousness, on his perfection, covering our blemishes and defects. But even those of us who have appreciated present truth recognize how this doctrine of justification has wonderfully broadened in its significance in the past few months.

When will God justify the world? Not until the end of the Millennium age. And each individual who is eventually justified by the heavenly Father to life will be justified after and not before he has taken one definite step. What is that step? Full consecration. There will not be any of Adam’s posterity ever be justified to life by the heavenly Father until he has made a full consecration of himself. To do it by the world is not to be justified to life, it is to be consecrated. Consecration will not then involve just what it does now; it will not mean sacrifice unto death, but consecration always means one thing, and will mean the same thing in the Millennial age—surrender of the will to the will of God, doing his will and having no will of our own at the end of the Millennial age and each and every one of Adam’s posterity who has intelligently made a surrender and consecrated himself to the Lord and his service, will eventually be justified to life actually.

What about the church? Well, God reckonedly justifies us to life. Certainly, we are not justified to life by the sacrifice of the cross. While we are justified by faith, we are consecrated to the sacrifices made, and are eligible to the privileges of the high calling, we are not even reckonedly justified to life, and life is not imputed to us, until we have been brought to the point of full and complete consecration. Then for the first time the Father views us in the same light, and it becomes a living sacrifice, vitalizing sacrifice, holy and acceptable in God’s sight. That is our coin of justification. Like the other coins we see it was placed on the shelf, was not properly used, and so it accumulated a great deal of rust, and a great deal of dirt and rubbish.

We come next to the fifth coin, and this will be the doctrine of consecration, or sanctification. You know how that has been misrepresented and misunderstood. It is illustrated by the testimony of the King James Version, “The new creature shall be sanctified as he termed it, and he said, “I remember very well when I consecrated myself to the Lord. I came down to the altar and I put down there on the altar my pipe, my tobacco, my cards, my whiskey flask, and I said, “There, Lord, I give this to you.” The Paney office have to do this; and at the end of the Millennial age and each and every one of Adam’s posterity who has intelligently made a surrender and consecrated himself to the Lord and his service, will eventually be justified to life actually.

According to our Westminster creed,” he said, “it means that is elected, foreordained, certain ones to be saved: a little flock, the church, and he foreordained that the balance should be lost.”

“Why did he do it?” He replied, “We understand it is to show his sovereign will.”

“But it was not because they were any better.”

“No, nobody was any good and, not because God loved them any more, for if he did he would be a respecter of persons.”

“Why, then, did he do it?”

“To show his sovereign will.”

“To show what he could do, then, the rest would be lost for the same reason.”

“Yes, to show what God could do, to show his sovereign will.”

“Well, about how many do you think will be saved?”

“It is impossible to say, but if we could judge by present conditions, it would certainly be liberal to say that not over five percent of the population of the world are eventually to be of the true elect.”

“Then, according to that, ninety-five percent would be of the non-elect.”

“Right.”

“They are going to be lost?”

“Yes, I fear they are.”

“What for? To show God’s sovereign will?”

“They are going to perish, yes.”

You see the doctrine of election as presented today suggests that is to say God’s sovereign will, but ninety-five percent, are going to perish. But the Scriptures doctrine is very different, for the Scriptures say God is not willing any should perish. He certainly would not be willing ninety-five per cent. should perish. We realize that election refers to the gathering of the church. So, like the other coins, this one has accumulated a great deal of rust and filthy.
“Do I understand you to teach, according to your Christian religion, that only those who accept of your God and believe in your Jesus are to have eternal happiness?”

“Yes,” the missionary said, “that is the Christian religion; only those who accept of our Lord Jesus are to have eternal happiness.”

“Well,” the Hindu said to the missionaries, “what becomes of the rest?”

“Oh, they are lost!”

“What do you mean by ‘lost’?”

“Well,” they said, “we mean they are going to be tormented forever.”

The Hindu thought a while, and then he said, “I have heard of hopeless things, and I have heard of desperate messages, but I think that is the worst religion I ever heard about. Now if that is really true why in the name of God that you lose your souls? Why don’t you send more missionaries over to convert us? Why don’t you do more to rescue us from such terrible misery?”

The missionary said, “Now, my dear friend, we would be glad to do more, but we cannot do it.”

“Well?”

“We haven’t any more money.”

“Oh, now I understand,” the Hindu said, “then your God is poor?”

“No,” the missionary said, “our God is not poor. Why, the silver and the gold and the cattle on a thousand hills, everything, belongs to him.”

“Well, then, why doesn’t he use it?”

The missionary said, “That is very difficult to explain, but I will explain it to you. You see how it is God loves you, and God loves the world, and has all of these resources, but he has loaned all of them to the stewards, and the Christians are the stewards.”

“Oh, now I understand perfectly,” the Hindu said, “it is the stewards that are stingy.”

“Well,” the missionary said, “we would not like to convey that to your mind; we would not wish to give you that impression.”

“Well” the Hindu said, “you cannot deceive us; you come over to our country and you tell us God loves you, that you love God and God loves everybody, and that is grand; we love to hear that; but when we go to your country what do we find? We find magnificent stone churches, and it costs a great deal to erect them, and we find them most magnificently furnished—got to have it you know, as a sort of competition, to see which one could have the best; and we find the most beautiful music—have to have it, you could not get many people in the churches if you didn’t, and big salaries—the gospel is not preached for nothing in these days—whereas, in our country we pay millions upon millions of dollars to carry on your religious enterprises one single year, and yet you tell us that we poor heathen are going to everlasting torture because God loves you, and you love God, and God loves everybody. You are the most selfish people I ever saw in my life, and you ought to worship God in a barn, or anywhere, and devote that great amount of money to save us from everlasting torture.”

You see that is a very poor thought of the heavenly Father’s plan of “Whosoever will may come.” It is a very poor kind of free grace, when we recognize the Scripture presentations of “Whosoever will may come,” and we are to come to God when he is there, that he is there, the time the spirit and the bride will say, “Come, and whosoever will may come and partake of the water of life freely,” it makes the matter very different. But it could not be true now for more than one reason. There is no bride, consequently she could not say, “Come.” So we see how this doctrine, like the other, is a great deal of rust and rubbish.

Now, we will skip the next coin for a moment, and come down to the tenth coin—the second death. While the second death is preached in a sort of a way, it is not understood very much. We do not wonder at that, because if Christians do not understand the first death, they certainly could not understand the second death. But when they appreciate that the first death was a death brought on the world because of Adam’s sin, and that the Lord Jesus died to rescue the world from that condition, then they can appreciate the fact that after having been rescued, either in this age by faith or in the next age by the second death, they being illegitimately transgress they will go into the second death from which there will be no hope of resurrection, but eternal extinction, or everlasting destruction from the presence of the Lord and the glory of his power.

So this coin has been misrepresented and has accumulated a great deal of rust and rubbish.

We have mentioned nine of the coins, and all of them seemingly have been placed on the shelf, but they have been there in an apothegmatic or some other sort of way, and people have taught them to some extent, though not clearly. But what happened to the other coin? That was the one that was lost—restitution. These other doctrines have been taught to some extent, miserably as they have been, but never as a principle; there has been a teaching about it; it has not been preached at all; nobody has attempted to proclaim anything about restitution until the harvest time. So this was one piece of silver which the woman lost.

“What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and goeth into the house, and seeketh diligently until she find it? Doth she not,” she asked, “ask how she did happen to lose the piece of silver? How did the Christian world happen to be awake to the fact that this piece of silver had been lost? By the words the Master is come, and calleth for thee.”

The message went forth, “Behold, the bridegroom cometh, go ye out to meet him.” And she began to look over those coins and to realize she could not meet the heavenly Lord unless she had all the pieces of silver; they must be there—the ten pieces, the ten coins. And she discovered one was lost—restitution. What did she do? She lighted a candle. She thought she would be then, that she was ready to say, “Behold the bridegroom! Go ye out to meet him!” Light has been diffused in the house of the Lord, “house here signifying the house of the Lord, the true temple God, the true sanctuary, and this light of the candle has indeed shone into the innermost recesses of the house in order to be ensnared by the people so quickly.

Then after she lighted the candle what did she do next? Swept the house—house cleaning. So there has been housecleaning going on during this harvest period. The woman was cleaning house, renovating, and sweeping out all the fifth and rubbish. Do the people today object to housecleaning. For instance, the men of the house are inclined to say, “I wish you would not do it, you raise too much dust, and make it too disagreeable.” We find that condition in the Christian world. When the house begins to be swept at the rejoicing, too, too, too, in the degreed. It is time we don’t you keep quiet? Suppose these creeds are wrong, we have had them on the shelf, we have not been doing anything with them, let them alone. What is the use of stirring up so much dust? We have got to clean house; all the rubbish has got to be out. We can do it all on all the furniture, we want it all swept out, and the house completely clean. That is the thought.

So at the present time our Christian friends in general are inclined to object to the presentation of the truth. They say, “It raises too much dust. That even though some of the things we have believed in are not exactly true, there is no need of selling everybody about it, it is need of people knowing anything about it, why don’t you let the matter rest?” It is house cleaning time, the sanctuary is to be completely cleansed and kept clean.

Then what? She sweeps the house and searches diligently until she finds the coin. We realize the coin has been found; we don’t need to make her to do so. She has found that piece of restitution that is coming to all the world of mankind. The coin was especially found in the year 1881, when for the first time restitution was preached in contradiction to the high calling. That was the first year these two features were thoroughly harmonized and understood, when it was suggested particularly by the two recent teachings.

Now see how the woman did. Did she sit down and say, “Thank God have I found the coin; my work is finished; we are ready to enter into the Lord’s.” No indeed, that is not what she does as the result of so much, after they have found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.” Oh, that is what we are doing! That is what the true church is doing in the harvest. She is calling in the neighbors and saying, “You know I am the lost coin.” We have found that piece of silver! We have found that tenth coin that for so long has been missing! Not only that, but all the rubbish and filth is being taken from all the other nine! Are they not beautiful! Rejoice with us, we have found that which was lost. We have found the gold and the jewels rejoice, but we are not to blame for that. We are rejoicing, and we are calling them in, and the Lord wants us to continue calling them in just as long as there is opportunity to work. “Work while it is called day, for the night cometh wherein no man can work.” Let us do with this what the one did. Call them and say, “I have found that piece of silver if you choose, rejoice with us in the realization that we have found the piece of silver which has been lost. So when this glorified bride shall enter into her Lord she will be able to present to him the ten pieces of silver, the ten precious doctrines which God has conferred on the Christian church, and she will receive the “Well done, good and faithful servant, enter into the joys of thy Lord.”
Sermon by Brother P. R. Adams.

Dear Friends: My subject this morning, is "Unlocking Prison Doors," and doubtless you will understand that I am going to talk about the "Resurrection of the Dead"—the bringing back from the prison house of death, the entire human race. My text is: Job, 14:14: If a man die, shall he live again? No subject that the human race may grasp is more important, than this one. We are all under the death sentence. Twenty billions millions are already in the prison house of death, and those who are now living will soon be there. Is there any hope for them that they will ever live again? Since there is a controversy among men as to whether there is a life after death, it is important that we consider that question first. Job says that man dies. We certainly should understand that the same being in his entirety that has life, existence, is the one that dies; but modern theology says not; that nothing dies but the material body. Its claim is that man possesses a dual nature, the condensation of body, earthly clasticism, and a soul, an immaterial nature which is the real man, the body being the house in which this immaterial nature dwells. It is claimed that when God created the body of man, the house, he breathed into his nostrils, a living soul. Watson, in his theological institutes, says, God breathed into his nostrils a living soul. What a different statement from the Bible account which says, "He breathed into his nostrils the breath of life and he became a living soul," or a living being.

Let us look at this subject from these three standpoints:

(a) What does science say about it?
(b) What does nature say concerning it?
(c) What say the Scriptures?

Now, whatever verdict we get from these three sources, must be harmonious, since God is the author of true science, as well as nature; also the law and the gospel.

If a man possesses a dual nature, science has never been able to discover it. The scientific definition of man is that he is an animal of the highest order possessing nothing above the lower orders of animals, except: (1) a nobler physical constitution; (2) a higher intelligence; and (3) moral qualities. No one could reasonably contend that these higher qualities of physical, intellectual, and moral attainments, could in any sense constitute a compound being by which he would possess an immaterial and immortal nature. If we consult nature, we find that she corroborates the teaching of science. She proclaims from all of her realm, that death is the antithesis of life. Her teaching everywhere and for everything, is that death is an eternal sleep. However, she, in a few instances of analogy, teaches the possibility of a resurrection from the death state. Notably in the worm creepers and butterfly state of the caterpillar, or again in the case of the tree, as noted by Job, 14:7: "There is hope of a tree if it be cut down that it will sprout again." The Bible alone speaks out in no uncertain language, that the dead not only may live again, but that they shall live again. (John, 5:28.) But the Bible nowhere speaks of a dead living in any sense between death and the resurrection of the dead, but everywhere speaks of the dead as being wholly dead, unconscious, knowing nothing in a state of silence and darkness, prisoners waiting for the great prison keeper to open the prison doors and let the captives free. In Rev., 1:18 we learn that our Lord has the keys of hell and death. He, in due time will unlock every prison door and set all the captives free.

The Scriptures speak of man in the death state as being in the same condition as the brute beast—"But these as natural brute beasts made to be taken and destroyed." (II Peter, 2:12.) "For that which befalleth the sons of man, befalleth beasts." "All go to one place: all are of the dust, and all turn to dust again." (Ecc., 3:19-20.) If man is a compound being, and possesses an iner and invisible man in spirit nature which is the real man, then in the state, punishing criminals for murder, they get the wrong man for the spirit man is said to be the knowing and controlling element while the body is only the house in which it lives and through which it operates.

In executing the death penalty, the body alone which they say, is the prison house of the spirit, is destroyed, while the soul or spirit, the real offender, is set at liberty from its prison and is more alive than ever.

Let us now come to the question of the text, "Can a man live again?" if he is once dead? Should we here appeal to science, what answer do we get? Science has never discovered anything upon which she could base a doctrine of life beyond the hour of death. Her deductions on this subject are the same as the Bible viz.: That man and the brute beast all go to the same place. All of dust and all return to dust again. The Bible alone can throw any light on this most important subject, and every student of the Bible knows that it is voluminous in its statements of life through a resurrection of the dead, and by no other means.

From Genesis to Revelation, the doctrine of a resurrection of the dead is plainly stated over and over. Our Lord who must have known the truth above all others, makes the sweeping statement that all the dead shall eventually come forth. "Marvel not at this: for the hour is coming in which all that are in the graves shall hear his voice and shall come forth." (John, 5:28.) Those having "part in the first resurrection" shall "see God." Here the overarching church is referred to. "Those who have done evil, come forth also." Let us notice that coming forth from the tomb, the death state, is not resurrection, but is re-animation, coming to life again, that they may have an opportunity of redemption by the second resurrection; but they are not destined to stand or rise up again. The Latin word "resurgetis" means (re-again,—and (surgera)—to rise to rise, again. The Greek word anastasis has the same meaning.

So we see that the world of mankind will come forth from the tomb with an opportunity to gain again to the original libbleness of man in Eden before the fall. The word judgment here, comes from the Greek word crisis, and means: turning point.

The world then comes to the crisis or turning point of their existence, either upward of eternal life and perfection, or down to the second death—the eternal condemnation. The doctrine of the resurrection when we see its object and what it will accomplish for all the willing ones in the coming judgment age.

Touring Party Arrives

The special train, bearing 240 friends was met by a committee, and escorted to Lyric Hall, and enjoyed a praise and prayer meeting led by Brother Richie.

After this service all in attendance, numbering about 500, received their ticket to the Great Commandery Banquet Hall, where the dinner was all served bountifully to a splendidly prepared lunch, served only as true as people can serve one another. The banquet hall was tastefully arranged and beautifully decorated with flowers. This mark of hospitality and token of love was greatly appreciated by the special guests...

The public meeting held in Dreamland Rink was remarkable in that about 4,500 people listened to Brother Russell for about two hours while he discoursed on the subject of the "Hereafter." Brother Read of Chicago rendered two very fine vocal selections.

7:30 P.M. Discourse by Pastor P. R. Adams.

THE EARTHLY ZION

SPEAKING from the text, "The law shall go forth from Mount Zion and the Word of the Lord from Jerusalem" (Isaiah 2:3), Pastor Russell declared that Christians have inadvertently misrepresented, and to some extent, misapplied the promises of the Scriptures which are not wholly theirs. Christian creeds and theories have surmised that through the rejection of Jesus, and the infidelity of Messiah, those believing in the belief of Messiah were foreordained to an eternity of torture and woe, in the second coming in the Only Name.

A more careful study of the Bible, he declares, is showing Bible students the error of this position. Jews who do not accept Jesus as their Savior and who do not become followers in his steps in the "narrow way" will indeed fail of attaining a place with Jesus in his throne of glory. They will fail to become joint-heirs with him in his glorious Messianic kingdom. They will fail to become members of the spiritual seed of Abraham, into which all the nations of the earth will be numbered as sons. (Galatians 3:29) "In thy seed shall all the families of the earth be blessed.

But, asked the pastor, are there not many besides Jews who will fail of making their calling and election sure to that Heavenly portion—to membership in the Messianic body or kingdom? His own conviction is that there will be found as many Jews as other nations, who will accept without reservation the Lord Jesus, who are the Scriptures declare, will, all told, be but a "little flock." Indeed, there are strong reasons for believing that the whole number of the elect company, this royal priesthood, this spiritual seed of Abraham, this Messiah of glory, long promised, will be only "a hundred and forty-four thousand" (Revelation 14:4).
WHAT BECOMES OF THE OTHERS

If the church of glory, the body of Christ, be but a small company out of the millions of Christendom, what becomes of the remainder of Christendom as well as the Jews? If only the elect gain the kingdom, if only the few make their calling and election sure—what will become of the great mass of the non-elect? Will Jew, Gentile, and heathen myriads? Pastor Russell declared that very foolish and unscriptural conclusions have been reached in respect to elect and non-elect.

The apostle declares that all non-elect are to be blessed by the elect as soon as the election is completed. But we, following the illuminating light of the New Testament Bible, have declared that when God predestinated to elect the church, he equally predestinated to damn to eternal torment all others. But not a word of authority could be found for such a view in the Bible. Saint Paul's statement is wholly respecting the church, not the world; when he declares in Romans 9:14-15, "Whom also he hath predestinated, them also he hath called: them also he hath justified, them also he hath glorified." Such a predestination on God's part, all can heartily endorse. Who can say that it would be right on God's part to accept any membership in the glorious Messianic body, of which Jesus is the head, except such as are pure in heart, saintly, and so demonstrated even by fiery trials and disciplines!

God kept secret this mystery, Saint Paul declares—the mystery that he is now selecting a favored class to be associates with Messiah in the kingdom of God, for which we have been praying and for which we are waiting, and that mankind will be blessed. Now the church's election is about completed, the pastor believes; and therefore now is the time for more light to shine out, that God's further gracious purposes toward natural Israel and the world may be more clearly seen.

THE HEAVENLY ZIONISM

The Zionism of the past eighteen centuries has been of the heavenly kind. It has been calling and inspiring to loving zeal, obedience and activity such as have the ear of hearing and the eye of seeing. It is the heavenly calling to joint-heirship with Messiah. This glorious privilege is about to end because the full number predestinated of the Lord will soon have been completed. Meanwhile, the pastor and others of God's consecrated people should be Zionists in the truest sense of the word, that is, laying aside every weight and every besetting sin, each should strive to make his calling and election sure to a place in the heavenly Zion—the kingdom of Messiah.

It will be from Mount Zion, the spiritual kingdom of Messiah, that the law will go forth during the thousand years of the Messianic reign; the great judge and lawgiver of the world will be the glorified Redeemer; and his associates, in his various offices of prophet, priest, king, judge and mediator, will be the faithful Zionists of the present time who follow in the steps of the one who is coming down from his throne in the truth's sake and for the brethren's sake, in co-operation with the great captain of their salvation, through the merit of his imputed righteousness.

THE WORD FROM JERUSALEM

As soon as Mount Zion, the kingdom shall be completed by the coming of the physical Messiah, there will be time for the law to go forth therefrom for the correction in righteousness of the world's affairs—for the overthrow of every form of iniquity and everything contrary to the golden rule. In other words, when the kingdom class shall have been completed by the elect process, which is the divine arrangement of this age, forthwith that kingdom will come into power and the reign of righteousness will begin.

But God has a time and order and arrangement in respect to every feature of his program. In the remote past, before Jesus came and became the head and begins the heavenly Zion, God was in covenant relationship with Abraham and his natural seed. The Scriptures assure us that a considerable number were so full of faith and loyal obedience to God that even though they lived at a time before the coming of the king, they were not separated from the church by the law for special blessing and a special share in the kingdom when the time should come for Messiah to take his great power and reign.

Reference is made to these ancient worthies by Saint Paul in Hebrews 11:32. He says, "They were all approved in faith, not having received the things promised them (the earthly promises) God has provided some better thing for us (the church) that they, without us, should not be made perfect"—should not enter into the earthly blessing which belongs to them.

Accordingly, the Scriptures tell us that one of the first operations of Messiah's kingdom, after the binding of satan, will be the resurrection of the ancient worthies of the Jewish race. These, the inspired Word tells us, will be made princes in all the earth—representatives of the spiritual and invisible Messianic kingdom. These will constitute the earthly Jerusalem, the capital of the new dispensation. While the law will proceed from the invisible and all-powerful spiritual Messiah, it will come through these resurrected, perfect and approved earthly representatives; and from thence it will go forth gradually in the divine message and rule, to every nation, people, kindred and tongue.

THE NEW COVENANT ISRAELITISH

Even if nothing were said in the Scriptures respecting God's special blessing to natural Israel, it might be inferred that they would most quickly fall into line with the leaders of their own race, particularly as this would be in harmony with the traditions of their race for the past thirty-five hundred years. Besides, the law was given to Israel, and that presented on the two tables of stone, will be the same that will go into force again as the law of the kingdom, the Gospel calling being an appendage. The difference between the old law covenant and the new law covenant (Jeremiah 31:31) is that Israel's new covenant will have a greater and more powerful mediator than Moses, the antitype of Moses, the head and the church, his body (Acts 3:22, 23). Besides all coming under that new covenant by devotion to righteousness, will have their past sins so fully forgiven that the Lord will not remember them any more—the basis for this full forgiveness being the merit of Jesus' death.

Few have realized how clearly the Scriptures set forth that the new covenant will be Israelitish, if the promise respecting it be carefully read and noted. Christ is the mediator of that new covenant and its "better sacrifices" have been in progress during the spiritual age. It will come into full effect first, by gradually with all the Israelites who flock to the standard first then lifted up amongst the people. As the blessings of restitution, earthly prosperity, health, strength, etc., begin to be manifested among those living under that covenant arrangement, other nations, the Bible tells us, will be permitted so to do. By individually renouncing sin and accepting the covenant and its mediator they will become "proleutes of the gate." Hearken! "Many nations shall come and say, let us go up to the mountain of the Lord's house, for he will teach us of his ways and we will walk in his paths."

ONE KING BUT TWO KINGDOMS

It has escaped Christendom in general until recently that the divine promise to Abraham to his posterity is divided into two heavenly class, the other an earthly class, with Messiah the head over all (Romans 4:16). For eighteen centuries God favored the seed of Abraham, the nation of Israel.

That period of favor, explain it how we may, began to wane about the time of the establishment of the church. It was completely removed when the Israelites were in the desolation of their land by the Roman army A. D. 70. Now a parallel time has been reached, hence it is time for the return of God's favor, as shown on previous occasions. The favor is already returning.

The Jew has not been comfortable, nor so favorably fixed, as it has been today in more than eighteen centuries. But his blessing is only beginning. Shortly divine favor, in God's due time, will accomplish for his chosen people all the precious promises of the law and of the prophets. Already the Jew is awakening to a realization of the blessing which was coming to the custom, which will larnore than compensate for the sorrows of the past.

Neither by swords nor guns nor dreadful, neither by flying airships nor torpedoes will Israel's great victory be gained; neither by money power and worshiping of the golden calf of gold nor by hunting in the army of flesh, but by looking to the Lord, from whom will come their help.

Messiah's spiritual empire, about to be established, will bind Satan, restrain evil and lift up a standard for the people, blessing Israel and establishing with them the kingdom instead of the law. In this new kingdom the better mediator still more capable than the great Moses, under the greater king still more wise than Solomon and still more beloved of God than David. This great celestial empire will be established with great authority in the world's affairs at the time of earthly distress, which the Scriptures picture as terrible.

ISRAEL'S HOPE—WHY SO DELAYED?

The perplexing thought with our Jewish friends, as well as with Christians, is: If these things be so, if Messiah's kingdom is yet to be established, as the Jews contemplated, only on a spiritual plane instead of an earthly one; and if God's purpose is to use those anciently favored people as the channels of his blessing in the future, why has there been so long delay?
ZIONISM, THE HOPE OF THE WORLD—PASTOR RUSSELL

We answer: This is what the Scriptures term the mystery, the matter which God did not reveal directly, either to Abraham or through any of the other patriarchs. But the principles, as said at 1 Corinthians 15:29, are without guile and share all the blessings of God supplied through the great Mediator of the new covenant and his earthly instrumentalities.

Zionism, amongst the Jews to-day, we believe the Lord is stirring up, the natural people of Israel, for the Great Blessing which soon will be at their door. As they begin to really appreciate the land of promise, the rich promises in connection with that land must become theirs, and the inspiration of those promises will lead the feet of a reverential, representative number of them back to the land itself, to which the Lord declared he would bring them; and that from hence they should be plucked up no more. Remember, in this connection, Saint Paul's reference to the new covenant and the time when it will go into force with Israel, as recorded in Romans 11:27.

The pastor rejoiced in any opportunity to preach Zionism, both spiritual and earthly, for both are vitally connected with the salvation of the world of mankind in general.

Great Sunday School Parade

The same time we were in convention at San Francisco, the International Sunday School Association were also holding their convention, there were delegates present from all parts of the world. The name of their association and that of the International Bible Students' Association were so nearly alike, the newspapers thought it was all one and the same. As a result, the reporters of their doings were frequently interspersed with commendatory remarks concerning Pastor Russell, etc., for he had been widely advertised.

One amusing thing occurred: The friends at San Francisco had hired a boy to drive a wagon through the streets, and on the wagon were three very large pictures of Pastor Russell, each side of the wagon, and one on the end. (See cut.) Well, one day the Sunday School people had a monstrous parade of fifteen thousand people marching through the streets with Bibles in their hands. The boy driving the wagon thought it must have something to do with us, so he fell in line at the rear of the procession, drove with the wagon, with the advertisement of Pastor Russell, and the big meeting he was to address on the subject of "The Hereafter." People along the street thought this was the climax or conclusion of the parade, and so they cheered for Pastor Russell. Surely, "the Lord works in a mysterious way, his wonders to perform." (Reprint from the San Francisco Call, Monday, June 26, 1911.)

FIERY PIT A MYTH, SAYS PASTOR. ETERNAL TORMENT THEORY DENIED

REVEREND RUSSELL BELIEVES ALL MANKIND WILL BECOME PERFECT HUMANS

His Theory Is That the Dead Are But Sleeping Until Resurrection Day

"Hereafter" was the title under which Pastor Russell of the London and Brooklyn tabernacles unfolded his new scheme of the future life to an audience which filled Dreamland rink yesterday afternoon and whom he cheered, presumably, by assuring them that there is no hell, at least of the old-fashioned brimstone type.

He can quote the Bible, old testament and new, for his purposes, and for two hours he spoke with never a moment of hesitation or faltering. Imaginary conversations between himself and various characters, fictitious or real, of one age or another, he carried on at great length, with all the proper colloquial freedom.

Events of ancient days, sacred, historical or social, he brought up to date and applied to his argument with clever and sometimes witty ease.

He began his address by complimenting San Francisco on having here the International Sunday school convention, with which he is in no wise affiliated, having no Sunday school work under his jurisdiction. He urged that the "higher criticism," with its characteristic masquerading under another form, be rigidly excluded in all its forms from the Sunday school as tending to destroy faith in the Bible.

He began by saying that his address was on a subject which was of more interest than any other in the world to people, whether they were Christians or not.

GUESSES NOT SATISFYING

Guesses as to the future state satisfied no one, he said, but he could show from the Bible that the accepted theories are wrong, both the Roman Catholic and the Protestant.

From the Bible he could show facts, he said, that would prove satisfaction to the Christian. The great number of the wicked, which is now causing most of the infidelity of the world, and infidelity, he declared, is increasing, not the blatant infidelity of Paine and others but the refined critical infidelity of the colleges. With the latter type he has some sympathy, he says, although deploring the influence of men upon himself, but with the casting aside of the faith of his Presbyterian fathers he must aside the Bible. Later he discovered his mistake, took up his Bible and read and studied, freed from the spectacles of his fathers, through which he had formerly gained a distorted vision.

He analyzed the belief in heaven, hell and purgatory of the Roman Church and the Catholics, and never discovered in the Bible, he says. Then he took Martin Luther and the Reformation, described the abolition of purgatory and the decision of the dissenters that everyone must go to hell who had formerly been in purgatory. Later he introduced John Calvin and the doctrine of predestination, contrasted his character with that of John Wesley and showed the sanctity of both and expounded their misconception of the nature of God.

If God were indeed a just God, he said, and a merciful and loving God as we believe, it is inconceivable that he should condemn humanity to eternal suffering.

NO JUSTICE IN TORTURE

"There is no justice in torturing you forever for the crimes you have done here," he declared.

Purgatory was made, he says, by our forefathers with a bump of imagination and that and hell of the eternal torture type were never mentioned in the Bible.

"Hold on to the Bible," he urged, "it is the only book that has a ratiocination sensitive to the subject. God is all wise, all just, all loving and all powerful and he is able to make things work out according to his wisdom."

His theory is that the dead are sleeping until the resurrection day, that they will then rise and then will be instituted two classes, a selected group who will share the salvation of the heavenly and both everlasting. The salvation of the church comes first; it is an elect special class, whose glorious reward will be on the spiritual plane as joint-heirs with the Redeemer. Not until the church’s salvation shall be completed in the first resurrection will the world’s salvation be complete.

The blessing of mankind will be a restitution, a restoring to human perfection, to the image of God in the flesh.

This restoration to the perfect man, as was Adam before his fall, will bring to pass, according to Pastor Russell, one of the most wonderful colonization schemes that the mind can conceive. All of the dead, who are not of the elect, will remain on the earth living the perfect life for 1,000 years, during which the willfully wicked will be destroyed in the second death, from which there is no resurrection.

He felt that this would be possible for although there have been scientific statements made that the inhabitants would more than fill the earth if they came back, he had calculated that over 50,000,000,000 could be buried in the state of Texas alone, which proved that the 20,000,000,000 who have lived and died on the earth can be fitted in.

The address was given under the auspices of the International Bible Students' association, and on the platform with Pastor Russell were H. M. Fitch of Oakland, chairman; W. L. Dimmock of Oakland; Dan L. Banta, San Francisco, and C. L. Gerdes of San Francisco, the prayer before the address.

John T. Reed of Brooklyn sang a solo.

Last night Pastor Russell spoke on "Zionism, the Hope of the World," before an audience of both Jews and Christians.

He prophesied the downfall of gentile domination and Israel will, as divinely provided, become the chief nation and Messiah's channel for the blessing of all nations.

While this public service was in session at Oakland, there was an overflow meeting of two hundred or more, which was addressed by Brother C. H. Swingle, of Chicago, as follows:
At all events the services on Monday were held in Oakland, the first of which was a sunrise praise and testimony meeting in Chabot Park, where over 100 friends gathered and participated with zeal.

At 10 a.m. there was the Oakland rally and testimony meeting, led by Brother John T. Rush of Chicago. This was held in the First Baptist Church of Oakland. At 12.30 all the visiting and local friends repaired for luncheon to Lincoln Hall, where 400 again partook of western Christian hospitality, this time served by the Oakland Ecclesia.

2 p.m.—Discourse by Pastor Russell on Baptism and its import, after which there were forty-three candidates immersed; symbolising their immersion into Christ’s death.

**Discourse by Brother C. H. Swingle of Chicago.**

Subject: “PETER IN PRISON”

“Now about that time Herod the king stretched forth his hands to seize certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)”—Acts 12:1-3.

We should notice this first of all, that it is not a right conclusion to say that the reason we are left here on this side of the vail is because we are so important. If that would be the case, then we would conclude that James alone of all the twelve was ready to go. Surely that would not be right, for we cannot think that the loving John, or the strong Peter, or any of the others who were working so loyally and faithfully at that time, were less ready to go than James the brother of John. Undoubtedly the heavenly Father permitted this, knowing just at that time the taking away of James would produce just exactly what he desired to have done. We may not always know just what is to be for the church, by certain events, but we would take the promise that because we are so imperfect, so far short of what we should be, the heavenly Father leaves us, would have to think that our dear Brother Russell was very far short. And we are sure many of us would be willing to say of him that he has reached very much nearer the mark than we have. But we should see that the heavenly Father permit these things frequently upon those who are in prominent places in the church, so it is wise for us not only to remember daily in our prayer those that are in the various parts of the harvest field, but those in our own class, that we may examine ourselves. Those having been chosen to serve the class are freely marked for the adversary, and they need our prayers more and more.

You will notice also this occurred about the time of the days of unleavened bread, and we can imagine how the church felt at the time. It was a time when the Lord would and could not have said to Peter, in the allusion, prayer and was without ceasing praying for him. Notice it does not say they prayed to the Virgin Mary; you would think they would, from what we are told sometimes; and it does not say they prayed that Herod be stricken dead; but it does not say they prayed that an earthquake destroy the prison; but they prayed and unto God for him. Here we have the faith once delivered to the saints. They knew to whom they should pray, and they knew what they should pray for—for Peter, that his faith would not fail; for Peter that he would be under the special charge and the care of God;

We can now imagine how the church felt as they thought of the memorial supper without Peter. They knew how hard it would be, and yet we see their faith was fixed upon God, and they knew it was safe to trust in him. In the sixth verse it says, “And the next day Herod took Peter and the keepers of the prison, and washed his hands and dined with the officers of the guard.” You see that Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.” It does not say that Peter was pacing up and down in his cell, just worrying and tearing hair. What does it say? He was asleep! I wonder how many of you would sleep under the same circumstances? What was it that caused him to sleep? The peace of God that passes all understanding—that feeling Paul said he had when he told of the afflictions and persecutions and trials. He said, “But we have the sentence of death in ourselves, and what other may differ as it did make it to us whether the sentence was put in completely at that time or whether we were delivered; we were waiting upon our God.” And here was Peter sleeping between two soldiers, and bound with chains we are told, so tightly that the slightest movement would awaken the soldiers, or call in the officer and the whole guard; and it would have been put to death at once, they thinking it was an effort to deliver him from prison. Now let us ask ourselves, “Have I reached that point of confidence in God that Peter had; have I reached that position where I could sleep if necessary between two soldiers, knowing that I was very next day to be delivered? Would I have been able to sleep and present me to the priests and the people, as previously Pilate had presented Jesus, and knowing that it meant the same words, ‘Crucify him; such a fellow is not fit to live.’” I wonder how many of you would be able to sleep at the time, and feel so confident in God. Surely if there is any people in this whole world that should have confidence in it is we, who have such a knowledge of our God, and of his wisdom, and justice, and love, and power.
You will notice also that the keepers before the door kept the prison, showing that the guard was divided, two to sleep with Peter or to remain inside, and two outside the cell to keep it, unless the prisoner was to be roused — or you let this man go your lives will pay the forfeit." Why, Chicago, we have heard of an instance where a man was put in what is called the death cell for the last night, before he is brought to the gallows, that he walks the floor sometimes, and sometimes they do not walk. He is simply thinking of the awful thing that is coming; but this one, trusting in his God, believing that the church had not forsaken him, believing that their earnest prayer was going up to God on his behalf, slept a calm and peaceful sleep — so calm, so undisturbed, that we may be sure his mind was left free.

Now notice what follows: "And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly, and his chains fell off from his hands." And so they said unto him, Cast thy garment about thee, and follow me." "And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision." We notice that the angel accomplished exactly what he was sent for in a few moments; he took just enough time to do it, and he accomplished it. He did not wait, he did not tarry, he did not let his mind be occupied with anything else.

"Was it absolutely away there. This angel did not say to Peter, "Wast it absolutely away there. I have brought a file to file the chains off, and if you will, you can take them off and follow me." He came in quietly and instead of showing himself,悄悄地 or悄悄地, asking what time it was, and what the weather had been in that country for the last two or three weeks, he got right down to business. It was dark in there, and Peter could not see, he could not see the light, but the angel could, and the light was there. Peter was bound by the chains, was bound up, and was taken by himself, but the angel could cause them to fall off from his hands. And instead of the angel lifting him up he said, "Arise up quickly." Instead of the angel saying, "I will put on your garment," he told Peter to do that. "Let me help you on with your garment," he told Peter to do that. "What is the lesson? Whatever we can do the Lord expects us to do; he is able and willing to supply all our needs and it is according to his riches in glory by Christ Jesus." Some of us, I fear, have seen something of this, and it is a great thing to see the richness of his riches as if he got poor every time he supplied something, but read it again, "According to his riches," and we may surely know there is no diminishing there. Now let us keep that in mind; what you can do, he expects you to do; what you cannot do, he is sufficient, he is able, and he is waiting ready to give us the help.

Then the next lesson we need to learn this: to redeem the time. This was a busy angel. When the angel was sent at the birth of Jesus you will notice that as soon as he delivered his message he waited half an hour, or an hour, or something like that, and then once the angel began to come. No, indeed; immediately there was with the angel a multitude of the heavenly host praising God, and saying that beautiful message that we have all learned to love so much.

You will remember as soon as Jesus ascended into heaven and the disciples stood there looking, that there appeared two angels by their side, and they did not stop to ask any foolish questions, but came right down to business the very first thing. Why do you suppose Peter or to remain inside, and you did not do it, he did not delay. It is a picture of the activity of heaven, of the busy life they have there. And I am glad that whatever illustrations we have of heaven itself they always include the thought of the taking up of a time here is a part of their lives; and age; I think we would get very tired of that; I think some of us, especially those who are single, the colporteur and volunteer work, would wish they were back doing that again, if it were a mere matter of picking on those strings at the proper time. If there is no, there is a busy life there; you see that they have no time, you know; you see they are sent forth to accomplish something just in such a way, and they accomplish it in that time.

Take, for instance, the time that the angels went to Sodom. They came to Lot; Lot, have we read that? Haste ye, haste ye, flee out of this city; we can do nothing until you have gone. It seems to me though they could not get him out of there fast enough, because the conditions were just ready to bring down that great trouble that was hanging upon the city. Now, brethren, if we can see that those who are there in the presence of God, those who are in the heavenly court, are active and busy, that they do not sit there simply好什么 does not have to be, you see, that the time so much that they have no time to waste, ah, what a lesson it is to us! Now apply this to your own heart; don’t think this lesson is for someone else. It is for you, it is for me. It will not do for us to go out of here, or out of any other meeting and say, "How well that fits brother so and so, but think about yourself, how well that fits you. And so, then, what about redeeming the time?"

You will remember how the tabernacle was arranged; it faced the East, and you will remember that as the priest went to sacrifice he went toward the gate, he went westward. What does that mean? Why you notice it as we came westward; we gained two hours between Chicago and San Francisco. You redeemed the time by two hours, if you please. So the thought was that as that priest was ever going westward in his sacrifices it was with this thought of redeeming the time. Of course there is the other thing, the thought that he was going contrary to the course of the world, but we then see also the thought that he was redeeming the time.

Are you planning, dear sister, so your housework does not take up all your time, and you are too weary at night to sit down and study, or pray, or meditate? Is it so your housework perhaps could be crowded in a smaller space, or could be lessened by withdrawing some of the unnecessary things, or is your attention fixed upon those things so that at times you do just like many have told me they did, even fell asleep praying, or fell asleep reading? Why? Because giving the last end of our over-rated time to the things of God’s precious Word and the study of these wonderful things takes away so much to us. My dear brother, it is time for us, if we have not already been led by the point, to learn it from this angel tonight, that he was redeeming the time, not wasting one moment. He knew beforehand just what he must do and did it, did not get Peter way out on the street and say, “Peter we have forgotten about your sandal, we will have to go back after them.” No, sir; he knew all the time just what was going to be done.

Not very long ago a dear sister said to me, "Brother Swingle, I got to thinking about redeeming the time, and I resolved I would get up any morning that I might get the early hour and the freshness of my thoughts to my God and Creator." Do you not think God was pleased? I know that I cannot do that, but there are ways in which everyone can redeem the time. There are ways in which every one of us may be slack about doing this thing or that thing, that might bring a blessing to someone else. I have wondered if we have put the earnestness upon that thing that we should. If not, tonight is a good time to start.

Now notice what else takes place: He followed the angel. What made him so willing to follow? Why, we answer that Jesus had taught him how to follow, and when he knew that he came, then he was willing to follow. So, then, that is the lesson for us. One of whose Christkenners has shown that he is worthy of being trusted, one whose very thought of meditation is for his God, surely where he leads we may well follow; for we shall see that he also is sent from Jesus, is sent from God, and will not lead us into any thing not follow until we are certain, as Peter was certain, that the one following who follows Christ, and he will lead us also out of some of the prison houses in which we have fallen — some of those ruts, some of those humbling little ones, which we seem to fight and are unable to overcome; some dear one that seems so humble will be able to do that.

I remember a dear Swedish sister in Chicago, who was so timid she was hardly willing to say she could take her place by the side of those who seemed so fine, and yet she taught me one of the greatest lessons in my whole life. She visited her home, and she said, "Brother Swingle, I had such a trial with my oldest girl, and it seemed as though she just would have cried of temper, when she wanted things she would plead and plead, and thought she must punish her, or lock her in the closet, or make her go without her dinner, or — and then it still seemed as though they would come on her again. One day she was just pleading with me to give her something I should be a crying to her, I said to her, "You kneaded down at this side of the chair, but you will knead on this side." And when I prayed, she got up and said, "May God not want that at all.""

Now that sister did not know what a great thing she was saying. She was saying it to her mother, but to you and to me — saying something she did not know how far it might reach. That might that was not anything, yet it was a revelation to me of what might be accomplished, and it certainly brought me nearer to God and I hope it may help you also.

Now, there are these humble little ones, and let us remember that each one of them, as they speak of the beautiful character of Jesus, and as they illustrate that character to us, it is well that we do not wait always for the greater ones to lead us, but take the leading from whoever comes as an angel of
the Lord to illustrate something more of his glorious character, and help us to become more Christlike in every way.

Now, the tenth verse described the conditions that sometimes arise in our minds: "When they were past the first and the second and the third, and came to the city; which opened to them of his own accord; and they went out, and passed on through one street; and henceforth the angel departed from him." So it is in our own lives; many times we get out of prison, but come to the great iron gate. Now, what did he say at that time? Now, let us find out what he said at that time. You may ask me, "How can I get me out of prison, and now here is that gate, and Herod will get me anyway?" Did he say anything like that? No sir. Did he say, "Well, now I see you are just powerful so far, and that is the limit?" No sir, he did not say a thing. That gate, as it is, is a gateway to the Great Street. He said, "Now I know where is my own accord; the angel did not even speak to it. Oh, that is it! When we are in the prison, and get out of it, should we lose faith if we come to the iron gate? Oh, no, let us say the same thing that helped us out of prison is able to open the iron gate. But sometimes it takes very long in our own lives that after we found we were in a trial it seems impossible to get out of, instead of getting out in an easy place, it is a harder trial than ever. But he knows how much to put upon us; he knows how much we need to lean on him, and the trial that comes, don't you think he measures it? Then you see that he has not placed his own accord; the angel did not even speak to it. Oh, that is it! When we are in the prison, and get out of it, should we lose faith if we come to the iron gate? Oh, no, let us say the same thing that helped us out of prison is able to open the iron gate. But sometimes it takes very long in our own lives that after we found we were in a trial it seems impossible to get out of, instead of getting out in an easy place, it is a harder trial than ever. But he knows how much to put upon us; he knows how much we need to lean on him, and the trial that comes, don't you think he measures it? Then you see that he has not placed his own accord; the angel did not even speak to it.

Now, you will notice what Peter did. When Peter was coming to himself, it says in the previous verse, he thought he saw a vision. He had seen visions before, you remember, and he had gotten used to them, it seems, and he thought he was in a vision, but when he came to himself, when he realized where he was, he thought he saw a vision. He says, "Oh, no! Peter knew there was a God before he went into prison; he had known there was a God from childhood. Did he say, "I know now that God has angels?" No, not that; you did not need to convince Peter on that subject, either. There was no question in his mind, or in the minds of any church regarding that point. But this is what he said: "Now I know of a certainty that the Lord has sent his angel, and hath delivered me out of the hand of Herod, and from all the expectations of the people of the Jews." There was no question in the mind of the angel. The people were not concerned whether there was a God, or whether there were angels, but just said, Can it be possible that God, loving me to the very last night, now has sent his angel? Can it be possible God loves me so much that he would do that? And when he came to himself, what did he say? He said, "Now I will run off with break-neck speed down the street, shouting around all there "Why, God has taken me out of prison by an angel!"? No, Peter was very careful. He learned to do something that some Christians are not doing at the present time. He considered what he had done, and if we would only consider; if we would only think, I am sure that many times we would be spared a great deal of distress and buffettings for our own faults. You will remember the difference in the buffettings that are specified; if we are buffeted for our own faults and take it patiently, are we put among those in our vest a dollars more than the week before." What did he do? Consider. Instead of jumping
This young girl named Rhoda came, and when she knew Peter's voice she opened not the door for gladness, but ran back to tell it. I suppose if it had been some of the older ones, they would have opened the door immediately, but this young girl was so glad to see him she just ran back and said, "Peter is there! Peter is knocking!"

What, now, what did they say? Well, this is the only bad part of the record; they evidently were not looking for Peter, and they said, "Why, you must have gone crazy, it cannot be Peter, at all." But she constantly affirmed it was, and then they went and found out for sure, but before they went, this is what they said, "It is his angel." Keep that in mind, now, as we close this lesson. But first of all, let me call your attention to what this might represent. Rhoda, a young damsel, might represent, at these closing hours of the harvest, those who have recently come into the truth. How earnest they are! How eager they are! Nothing seems too great for them to undertake. Is it forty thousand tract? Why, these young ones are always in the forefront, ready to do more than their share of the work. Whatever it may be, have you not noticed the earnestness of those who have come into the truth recently, and the rapidity with which they grow? We who have been in the truth a long while, let us not falter by the wayside, let us take courage by the earnestness of these who are just, as it were, carrying the battle to the very gate. Let us believe God has sent them into our numbers to encourage and strengthen us and give us faith; and I am sure we will have these with us yet, with angels. "Do I know him? Haven't we been praying for Peter? Is God not able to do this thing? Surely that is so."

In closing, let us ask, "What did they mean when they said, "Is he his angel?"

Did they mean, "Oh, is some ghost that is flying around?"

Did they think that is what they meant at all? Did they mean, "Well, Peter is dead, and gone to heaven?"

No, that is not what they meant. What did they mean? Well, we are inclined to think they meant very much what the Lord meant when he said in Matthew, 18:10, "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father, which is in heaven."

Again, in Heb., 1:14, we read of angels sent forth to be ministers to them who are heirs of salvation. We are inclined to think, as seems to be indicated throughout the Scriptures, that all of the angels do not always behold the face of the Father; that there is a certain amount of decorum, formality, if you please to call it so, in the heavenly court, and just as it says there in Luke, 1:19, when Gabriel came, he said, "I am Gabriel that stands always in the presence of God." And you remember, as indicated there in Esther, 1:14, it seemed to be a common thing in the court of earthly kings, that the princes, seven princes in this case, always stood in the presence of the king. The thought seems to be that they did not have to go through a certain way, give the password, or something like that, but they could immediately go in whenever they asked for admittance to the king; that his business was always dropped at once, and they could enter right in. Does it mean that the angels are sent to guard you and me? Undoubtedly, there is one or more, just as there was in the case of Jesus. Does it mean that the heavenly Father has issued orders that your angels and mine may always have access to him? Oh, how near that brings us to God! What does that mean? It means that the slightest things that come out of our hearts toward God, that the slightest things that the guardian angel sent out for you and for me wishes to communicate to the heavenly Father, go there instantly—no delay, no waiting, no standing in line, as it were, but just an instant access to the heavenly Father.

The Father himself loveth you. Oh, what a manifestation of his love it is to think that our angels will always behold the face of the Father. Is it not a wonderful thing? And does it not bring us all closer to him tonight?
Convention at Sacramento, Cal.
June 27, 1911

Address of Welcome by the Chairman

DEAR FRIENDS: It has fallen to my lot to welcome you to this, the first convention of the International Bible Students' Association to be held in this city. I wish I could do this in a fitting way, but I do not believe I have the ability to do so. But I want to bid each one of you a hearty welcome, and hope that this assembly here will build each one of us up and draw us closer to our heavenly Father. We will now introduce our Chairman, Brother Dr. Thornton, who will take charge of the meeting.

Brother Dr. Thornton.—Dear friends: This is to be a testimony and praise service, and it is extra. It is not any part of the original program, as you will notice from the printed program. I know we are all glad to be in Sacramento this morning, glad to meet with the dear friends of the Sacramento ecclesia this morning, and I am sure we reciprocate their kind welcome and kind expressions, and that we are all united in fellowship one with another. And while we represent many cities, and different countries even, yet we have had the same great Teacher. We all have been in the school of Christ, having been taught of the Lord. I am sure there are a great many here this morning who would like to say a few words as to how the Lord has been leading them in the past, how he is now leading them, and their hopes for his future leading and guiding.

I may say that it has been a very delightful pleasure to me to testify for the Lord from time to time as we go forth from place to place. We find he is precious to people wherever we go, and we are very grateful to be able to visit these places, to know that he is always with us, and he never leaves nor forsakes us, and we have the assurance that we shall finally dwell in his presence forever more.

Testimony Meeting

BROTHER.—It delights my heart, dear friends, to have the privilege to be with this class, and with the dear brothers and sisters from this vicinity. I had to restrain myself a long time from giving testimony because there are always so many that want to testify. I bring you greetings from the class at Minneapolis and St. Paul; they all wish to be remembered to you. I am glad I have the glorious opportunity to come on this special train of the Lord’s dear people, and to see our loving heavenly Father’s glorious handiwork through these Western states. It is something grand to us to know we are living in the time of his presence, and the greatest opportunities that anyone ever will have is in the time we can make our calling and election sure. Pray for me.

A Sister.—As we journey along with this train we have but little time to notice things on the outside, we have so much attraction on the inside. You cannot tell anything about this trip when you get back except the spiritual things. “In his presence is fulness of joy, and at his right hand are pleasures for evermore.”

A Brother.—I bring you greetings from our class of about twenty-five. I thought as we sung the hymn “His Loving Kindness, O How Great!” surely there is nothing greater and grander than love and kindness, and how that is exhibited to us through our heavenly Father’s plan. And we realize that his plan is so grand and glorious, and that he purpose it all, and that he who has begun the good work, in us will continue it and finish it. And these thoughts harmonize with our manna text this morning, which reads so beautifully, “Now, he which establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us.”

He did it all. And the thought came to me, what is there left for us to do when he has begun the good work in us, and established us, and sealed us? I think the main thing for us to do is humble submission to our heavenly Father that he might work in us to will and to do his good pleasure. I desire your prayers for myself, that I may be humble and submissive to my heavenly Father, that he can work out his plan that he has begun in me.

A Brother.—I wish to say that the Grand Rapids class sends greetings to the Sacramento class also—the greetings of those who are filled with the love of our heavenly Father through Jesus Christ. As we have been journeying along on this trip we have noted various things as they have come to our attention. And while we do not have time to mention many of them, my attention has especially been called to the fact, as I get into conversation with the dear brothers and sisters, and hear their testimony, that the heavenly Father has given them the truth only as they were seeking for something better than what they had—only as they were sighing and crying for the abomination of Babylon, whether it was on account of the fact that they were dissatisfied with the creeds or whether it was on account of the fact that they were dissatisfied with the way the professors of Christianity lived. And so we see the fulfillment of the dear Lord’s Word, “Blessed are they that hunger and thirst after righteousness, for they shall be filled”—none others are in an attitude of mind and heart to accept the truth. And so it is true, as the Saviour said elsewhere, “He that hath an ear to hear, let him hear”—none others can hear at the present time. My attention was directed to the eighty-ninth verse of the 119th Psalm, where the prophet says, “Forever, O Lord, thy Word is settled in heaven.” Our dear heavenly Father has had just one plan, and while men have been trying to improve on it, they have not been able to do so. And I wish to take comfort in the heavenly Father’s plan; as the brother said, it is for us to do all in harmony with the heavenly Father’s plan, whatever that may be, wherever he may show us. His Word is settled in heaven, the high place, the exalted place, and when we come into harmony with that Word, as most of us have done, and as perhaps all of us here have done, entirely in harmony, and give our bodies in
in about ten days’ time I visited twenty-three towns and I secured at least one contract in every town, and in the twenty-three towns I secured twenty-seven contracts; which means that the people in that part of the state will get to know about Brother Morgan. And so, remarks, I wish to say I am not only glad that I have the privilege of being in the harvest work, but I am glad in that my heart I find that peace and comfort that comes from the realization of the Lord’s presence with me continually.

A Brother.—I wish to extend the love and greetings of the Chicago class to the friends here at Sacramento. While there are people about thirty-five hundred here at present, there are fully three hundred back at home. They are the same brothers and sisters in the flesh and in the spirit, and following us up all along on this journey. I am impressed with the text which says, “Forsake not the assembling of yourselves together, and so much the more as you see the day drawing near.” Why the great Millennium day? Why should we gather especially more as the Millennium day comes? Because the Lord says at that time he will be present, and will gird himself and serve his brethren. That is the very reason why we should assemble together, because he will be with the brethren. If we assemble with the brethren then we are in line for our blessing, and we will not only get that blessing from the Lord but we will also get a special edification from fellowship and association with one another. It stirs up our zeal and enthusiasm, and we appreciate the wonderful and grand and imminent return of our Lord. We appreciate a little more the opportunity we have just recently got the truth. Sometimes we are glad they have them; as we look back on our pilgrim journey we would not take a great deal for all the trials we had, because we know they are grand blessings, if we are only properly exercised by them. I think it is good to appreciate the trials and thank the Lord as we get them day by day. I know we need them; I know we must go through many trials in order to fit us for the kingdom.

A Sister.—It is a great pleasure to me to sit and listen to your testimonies given here today, but the Lord has done so much for me. I must speak of the goodness of God. I find the longer I am endeavoring by his grace to serve him, that the light of present truth becomes more and more clear, and that my heart is rejoicing today more and more in this glorious truth. I am so pleased to be with you this day, and Brother Dr. Jones gave the Scripture that occurred to my mind—“Forsake not the assembling of yourselves together.” What a glorious privilege we have, and what joy we have this assembling. Why it just seems like it is a few days of heaven. It certainly is because we want the joy in our hearts. What rejoicing that we have the privilege to know this divine truth, and the glorious plan of our heavenly Father, through our dear Redeemer who gave his life for us. Oh, that we may be faithful unto death, and I pray the Lord may continue his rich blessings upon us all, and that we may go forward in the strength of the Lord, bearing our cross, enduring with patience unto the end. And I ask an interest in your prayers, that I may, by the grace of our heavenly Father, be faithful unto death.

A Brother.—Like some of the others, I held back from testifying because there were so many that wanted to testify. I want to testify to the love of God toward me. I have wondered more and more while we have been on this trip at the power and grace of God in the hearts of his people; wherever we go there is just the same outpouring of the love, the nationality or color we may be of, the Lord’s grace makes us all one in him. Certainly we have learned to love all those of like precious faith, and I am glad to be with you, and desire an interest in your prayers.

A Sister.—I bring love and greetings from the Fort Smith class. They told us to remember them to the friends in the far west, but this is my first opportunity to testify for the Lord, and I am certainly thankful for the opportunity I have. I ask an interest in your prayers that we may all be faithful to the calling wherein God has called us.
A Brother.—I am very glad, indeed, to be here this morning to take part in this testimony meeting. I am so glad I find my heart in harmony with all the good words that have been spoken and I think that these testimony meetings are surely witnesses of the Spirit that we have, and I hear the people being led to come to us. And so I get a grand discourse like our Pastor gave last evening we have the assurance that we have a knowledge of the truth, the doctrine, and I am so glad we can have both the spirit of the truth and the knowledge of it. How it rejoices my heart so much when I think I have to do with the people who are given to this Scriptural church who are contemplated. Two men who went up into the temple to pray, the one a publican and the other a pharisee. The pharisee was a self-contrived man, had a good opinion of himself, and he said he was not a sinner; but a great sinner. But the other man, he said, was full of sins. But he was a self-righteous man. Now the meek man cannot be self-righteous. No man who has been in the school of Christ and consecrated himself to the Lord will be like the pharisee. The publican was very different from the pharisee, and it was all over with his name; he was a man of sin, but he had a great deal of sense. For he said, “God, be merciful to me, a sinner.” He realized that he was a sinner. He realized that he was low down. So, dear friends, let us have not the spirit of the pharisee, but let us rather have the spirit of the publican. Meekness is akin to humility, and the proud Lord knoweth afar off. So, then, all the consecrated children of God are in the school of Christ, and we are told to learn of him; as he says in Matthew, “Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls.” One of the things we are to learn of Jesus is meekness, for he was meek and lowly in heart. You remember, in the fifty-third chapter (Isa. 53), he was a man of sorrows, and acquainted with grief; and he opened not his mouth when he was afflicted. So we have to learn meekness of Christ. In this school we are to make progress along the line of meekness. It is necessary for us who are among the Lord’s people to develop this grace in our hearts, so that we may become Christlike. Then another passage of Scripture: “Brethren, if one be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness.” He that converteth a sinner from the error of his way will not only save a soul from death, but will hide a multitude of sins. So, then, toward those who are overtaken in a fault we are to have a spirit of meekness, we are to have the spirit of gentleness; we are to have the spirit of our Master Jesus. Then the apostle Paul says, “Let no corrupt communication proceed out of your mouth, but that which is good to the nourishing of the meek and gentle.” So we are to use a club, as it were, but we are to go in all gentleness, with the object in view of serving that brother; if he has departed from the way we are to endeavor to bring him back. Then the apostle speaks of gentleness, kindness, gentleness. Now, we want to develop this in our hearts so we may be effective in the Lord’s work in the classes to which we belong; we are to manifest this especially toward those who are with us, so we can be a model of meekness toward those who are with us, and so we can use our influence more or less when they go out of the way, knowing that we are frail ourselves and we are apt to wander away. Then, we read that the meek will he guide, the meek will he teach his way. The meekness of the Lord will teach. The Lord will not teach them that have the proud spirit; he will not make known to them his covenant, he will not let them into his secrets; they will not be those he will take any interest in, because they have not his spirit. Then, again, the meek will inherit the earth. You and I, who are looking forward to the time when we shall reign with Christ, have that inheritance of faith; the time is coming when in the world there will be the meek and they will inherit the earth. Then again, they will be the possessors of all things: He is the creator of all things; he owns the silver and the gold that are in the mines, and the flocks on a thousand hills; they are all his, and he is our Father. Our Father is rich, and we are prospective heirs of God, and joint heirs with Christ. So, a time is coming when we shall have this by possession. We are glad to know that a time is coming when the world of mankind will have a blessing also. The time is coming when the dominion that was lost in Adam will be restored; when not only we will have the perfect human life which was lost in Adam, but they will have a perfect earth, the dominion that was lost, the fish of the sea, the fowls of the air, and whatever dwells on the face of the earth; these will be the possession of mankind. We are glad to know this, we are glad to know all of these things that are promised to the world of mankind. But you and I have them by faith now. Our Father is rich, and consequently we are to keep a meek spirit, that we shall in due time possess these things.

2:30 P.M. Symposium Conducted by Brother John T. Read. Subject: "GROES OF THE HOLY SPIRIT"

MEEKNESS

By Brother R. B. Maxwell, Mansfield, Ohio

MEEKNESS is one of the fruits of the Spirit, and a very important one. It is a grace that we have to the hilt, all of us, we remember the Scripture about two men who went up into the temple to pray, the one a publican and the other a pharisee. The pharisee was a self-contrived man, had a good opinion of himself, and he said he was not a sinner; but a great sinner. But the other man, he said, was full of sins. But he was a self-righteous man. Now the meek man cannot be self-righteous. No man who has been in the school of Christ and consecrated himself to the Lord will be like the pharisee. The publican was very different from the pharisee, and it was all over with his name; he was a man of sin, but he had a great deal of sense. For he said, “God, be merciful to me, a sinner.” He realized that he was a sinner. He realized that he was low down. So, dear friends, let us have not the spirit of the pharisee, but let us rather have the spirit of the publican. Meekness is akin to humility, and the proud Lord knoweth afar off. So, then, all the consecrated children of God are in the school of Christ, and we are told to learn of him; as he says in Matthew, “Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls.” One of the things we are to learn of Jesus is meekness, for he was meek and lowly in heart. You remember, in the fifty-third chapter (Isa. 53), he was a man of sorrows, and acquainted with grief; and he opened not his mouth when he was afflicted. So we have to learn meekness of Christ. In this school we are to make progress along the line of meekness. It is necessary for us who are among the Lord’s people to develop this grace in our hearts, so that we may become Christlike.

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GENTLENESS

By Brother Barber

IN WORLDLY assemblages, it is customary for the speakers to address the audience, or to open committees, with the like expressions: "The Lord be with you all," although there may be in the audience some very rough, uncouth characters, ill-tempered, ill-natured and in every way specimens of the race of mankind at the present time. We have not so learned Christ. As we look up to him, he is a noble specimen of the perfection of humanity, holy, harmless, undefiled, and separate from sinners. His pure nature appeals to us, and gentleness takes possession of his whole being. That is what we have learned of our dear Redeemer. Is it not a proper standard for us to follow? Is it not wise for us to look to the dear Redeemer for all of these various graces and fruits of the spirit, that we may become copies of him, that we may be found in his image? Truly, you all agree with me that such is the proper course for us to pursue—to always keep the standard of the spirit. It said that gentleness is "love in society." We believe we can explain it from this standpoint, that as we come together, we are able to see that love really comes to the surface in our countenances; love in the face of meekness; it makes the smile come and it conveys the speech; none of us would say anything that would be of injury to others; but it makes us very considerate of others' interests, and very patient with them, and we would say, in every respect, if love is well and vigorously circulated in our hearts, it will be necessarily expressed in our language.

Did you ever see a husband who was kind to his wife, and his children, who was gentle to them, very considerate of their interests, without having love in his heart? We dare say you never have. How much more of this quality should we have in our
hearts, having come in contact with the blessed Word of life, and having put into practice these principles and methods that are set forth in the Word for our purification. Our Lord says, "Ye shall know them by their fruits." If they come into your presence, I am looking at you, and you are looking at me, and our first impressions are generally lasting impressions; and if you see in my countenance gentleness you will know that I have learned of him; and vice versa, as I look into your countenance, I shall know you. Therefore, and seeing that expression fixed according to the specification of the Word, I am able to judge you and you are able to judge me by the fruit of gentleness, because it is bound to be stamped on our faces.

If Tim., 2:24, "The servant of the Lord must not strive, but be gentle to all men, and apt to teach, forbearing, "Dear friends, if we have any opportunity to serve the Lord in any capacity, we want to lay aside the combative spirit. We want to be gentle in the presence of others, when presenting this glorious message. How much more effective is it, how much more convincing it is, to those who receive the message of grace, when it is presented in a meek, humble and gentle spirit? It is quite natural for us to strive, natural for us to lose possession or control of ourselves and manifest a little impatience, manifest a little anger with others; but if we have learned of the Lord, we will be able to have full possession of ourselves in the presence of others; using great care, forbearance, tactfully understanding and watching for the opportunity to put in the grace, so that it may be administered to the edification of others.

Titus, 3:2, "To speak evil of no man, to be no brawlers, but gentle to all men, and apt to teach, forbearing." We should not let anything come into our life that would make it not be given to us as an example of patience, and looking to his endurance we may take lessons, especially realizing that he lived when he possibly did not have one-hundredth part of the truth we have concerning the glorious character of our heavenly Father; and if he, under these conditions and through his faithfulness, without complaining, surely by looking to him as an example, considering him, it will help us to grow in patience. "Ye have seen the patience of Job." So also is it with us; if we have patient continuance in well doing to the end, we will obtain what we are seeking for—glory, honor and immortality.

The question, then, comes up, "With whom shall we be patient?" I think the first one whom we should be patient with is ourselves. We must be patient with ourselves because we find in ourselves our weaknesses and shortcomings; and if you are going to be patient with the weaknesses and shortcomings of the brethren, look at the way we, looking at the weaknesses and shortcomings of the brethren, looking at the natural creature, and covering the weaknesses and blemishes of the old creature.

We should also be patient with our enemies. We find in our enemies more of less of weakness and shortcoming, and we need constant, cheerful endurance with them.

I am sure one reason why I was appointed to speak on patience was because I need that most. Our dear brother had "gentleness" because he showed much gentleness. I had "patience" because I do not show much patience. I am thankful that the subject of patience was given to me, and by the Lord's grace it will be a lesson to me to cultivate more cheerful, constant endurance.

LONGSUDDERING

By Brother C. W. Gerdes, San Francisco, Cal.

I THINK possibly I will tell you a little story that will explain to you the condition of these things. When our beloved Pastor called on us for extemporaneous speaking, the brethren brought out very forcibly. It is the thought of the right of the Lord, who do entirely and exactly with his creatures as he in his wisdom chooses. In other words, if in our Lord's providence we have consecrated to serve him, consecrated to do the Lord's will, and by his aid and grace we are faithful unto the end, that we should be merciful and grace attain a position in that glorious company of the Bride of Christ, surely we should thank the heavenly Father and be grateful. If, on the other hand, after having done all we could, we find that we could attain a position in the great company, shall enter into the kingdom." The reason why God permitted evil is because he foresaw that it was necessary for all the new creatures to have a certain amount of trouble, and trial, because they would not get any grace except by passing through the most crucial tests, so he might be fully tested and tried, and his loyalty be made manifest to our Lord. I am so glad to receive this badge with the word "Loyalty" on it, from the Chicago brethren. John, 5:11:12, "Take, my brethren, the prophets, who have spoken in the name of the Lord for an example of suffering, and affliction, and patience. Behold we count them happy which endure. Ye have heard of the patience of Job, and ye have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. So we see the patience of Job, an example of patience, and looking to his endurance we may take lessons, especially realizing that he lived when he possibly did not have one-hundredth part of the truth we have concerning the glorious character of our heavenly Father; and if he, under these conditions and through his faithfulness, without complaining, surely by looking to him as an example, considering him, it will help us to grow in patience. "Ye have seen the patience of Job." So it is with us; if we have patient continuance in well doing to the end, we will obtain what we are seeking for—glory, honor and immortality.

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realizing the Lord's love and mercy and grace toward us, how thankful we should be to him. On the other hand, if all we could do at the present time would be to conciliate and serve him, would the latter situation be a greater part of the heritage, how glad we should be, and how willing and anxious to commit ourselves to the Lord for such a glorious prize as that. All of those who get into the kingdom must have this spirit. If in God's wisdom he sees he can make nothing of us, if there is nothing he can do with us, he will yet determine to and fill by his grace, either in the body of Christ or in the spirit community, to be something upon the restitution plane, it is the right of the Creator to do with us as he sees fit. If in the Father's wisdom there is nothing for us but blotting out of existence, if it is in accord with his plan and purpose, the Lord, the work is done. If we realize this extreme and absolute right of the Creator over the universe we believe we will be more willing to be long-suffering or long-enduring. We remember how it is stated by our Lord, who is our example, that not as a human being was he tested and tried, but he had power over the perfect, but we understand it was as a new creature, after having been rejected. We remember it was through suffering he was perfected—perfected through suffering to the end that he might be a most merciful high priest. So, we find that we also are perfected through suffering; or as the apostle expressed it, "Standing at the mark." You remember how our dearly beloved Pastor has spoken that out, after he had reached the mark how we should stand, and we should be exercised at the mark of love. Many reach quickly and easily the mark of love, but it is another matter to be long-suffering, to be patient, to have love-enduring at the mark while we are being tried. The Lord waits that our patience may be developed. It is only at that point that we are getting something Adam did not have. We are getting the development of character which comes through long-suffering, through patience, and through experiencing the things that Adam did not have up to the Fall.

There is a little point we would like to express regarding a general in charge of a large army, who is going to fight an important battle: he has no time to discuss the matter with anyone; he calls up his generals in whom he has confidence, whom he can trust, and he places them in all positions according to his plans with a certain number of men, and he expects them to be there. He has no time to discuss or argue the matter with them, he simply tells them to be there, and if they trust the general and are good men, they will be there on time; and the success of the battle depends upon them. And so, we have trust in our heavenly Father, and are developing long-suffering, and the other fruits and graces of the Spirit, to the point where it is possible for the Lord to use us when the kingdom is established. And possibly after that time the heavenly Father may assign us to a glorious work to be done elsewhere—other plants to be developed, or something beyond our comprehension to be done; we do not know that time possibly; and we should not be saying to the heavenly Father, "Now, are you sure that is all right? Are you sure we can undertake that? Are you sure that is correct? Is it not possible we may do it wrong?" Long-suffering and endurance we have a character of faith, of hope, of trust, of patience; and so at that time when the great Almighty General, our heavenly Father, assigns to us a glorious work in the eternal kingdom, we will have absolute confidence, absolute faith, and absolute knowledge, that whatever the heavenly Father asks of us will be able to perform, because he has arranged it so.

Then, another reason why it is absolutely necessary we should be long-suffering: As dear Brother Russell explained to us the other day, it is absolutely necessary that everyone who enters the kingdom shall be humble; there will not get into the kingdom one who is not humble; there will not be one proud one there. Also, there will not be a godly one there to be suffering on this long-suffering under trials and temptations while being perfected. We realize how absolutely necessary this is when we consider that the saints will judge the world. If we do not develop under such experiences, how could we be long-suffering? It is certainly a godly and a perfect thing to have long-suffering, to be patient as we have been, and to have the perfect love and patience under this suffering under trials and temptations while being perfected. And so we find that the prize mark, as has been set forth by our dear Pastor, is perfect love; and leading up to this great mile post is love for the brethren. Recall to your minds how he has told us the first quarter mile post is love for the father of righteousness; we begin to admire them because they are right, because they are good, because they are proper, upright and holy, and so on; but the great third prize mark is love for the brethren. I can see from your very strong evidence that many are progressing rapidly toward the prize mark of perfect love. We do not understand that these all act independently of each other. In other words, to illustrate, we do not understand we must reach the first quarter before you begin on the second quarter, and run the second quarter before you can begin on the third quarter, and so on. That is, we do not understand you are to have all of the duty love toward God before you have any of the love for the brethren. We do not understand that you are to have all of the love for righteousness as a principle before you have any of the love for the

BROTHERLY KINDNESS


In selecting the topic from Galatians there are eight fruits of the spirit of love mentioned, and as there are ten to speak, naturally two would have to speak on the same subject, and another one would have to speak on a different subject. So it is my lot to speak on brotherly kindness, which is not enumerated in that list. It is, however, an essential element and quality to possess—one with which I am sure you are all very familiar, and one which is a very beautiful attribute of each and every one of us. And I am sure we cannot have brotherly kindness and it remain a dormant; it is something which of necessity must be active. It must be operative; it must be something that goes forth from us; it is energizing, life-giving; it is inspiring. But before we can have this act of brotherly kindness we must have it in our heart. If, thou, the truth wouldst teach; thy soul must overflow, thou another's soul wouldst reach." So also with brotherly kindness. Before you can act this kindness out with the brethren, you must have it in yourself. I recall the words of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity!" Each and every one of us are dwelling together in unity, I am quite sure. Brotherly kindness is a very common possession of each one of us, and is very easily acted out by each and every one of us. We have had a manifestation of this for many days while we have been numbered together on this special train going to and fro over the country, meeting with the ecclesiasts; we have seen this manifested time and again.

This brotherly kindness is a different kindness to what we are required to have for the world of mankind at large; it is kindness for the brethren, not kindness for the world. However it does say, "Do good unto all men as you have opportunity." And we are told to be patient with one another, to love one another and to forgive one another. And so we have this special attention, and they have the Lord's special favor. The Lord is not only the Savior of his own, the bride of Christ, the church, the Lamb's wife, but he is also the Savior of the world, of mankind. We find, however, that the love which is shown toward those that are his, and he has commanded a special interest by us toward those that are his.

We find that our dear pastor Russell has told us that the mark for which we should strive is perfect love. I am very glad indeed the Lord never required perfect knowledge of us; that he never required perfect obedience of us. If he had done this, however, he would have given us the ability to know things perfectly, and the ability to do things perfectly. Had he required perfect knowledge and perfect obedience of us, and left us as we are, we would all have surely fallen. But what he has required of us is patience—love, pitting kindness toward everybody; and so we find that the prize mark, as has been set forth by our dear Pastor, is perfect love; and leading up to this great mile post is love for the brethren. Recall to your minds how he has told us the first quarter mile post is love for the father of righteousness; we begin to admire them because they are right, because they are good, because they are proper, upright and holy, and so on; but the great third prize mark is love for the brethren. I can see from your very strong evidence that many are progressing rapidly toward the prize mark of perfect love. We do not understand that these all act independently of each other. In other words, to illustrate, we do not understand we must reach the first quarter before you begin on the second quarter, and run the second quarter before you can begin on the third quarter, and so on. That is, we do not understand you are to have all of the duty love toward God before you have any of the love for the brethren. We do not understand that you are to have all of the love for righteousness as a principle before you have any of the love for the
PEACE

BY BROTHER G. C. ETON

While I was in the ante-room in San Francisco I saw a little child that had been sleeping and had awakened. While it was a beautiful child, its face was all red, and it was crying, and its mother seemed alarmed. The nurse came and took him and carried him in her arms; and the child put his thumb in his mouth and all was peace. I thought of what the brother told us last night. You remember I was a child in the nursery, but I was there with the nurse and Peter was sleeping with me. He was a little child, not much room—not much more room—I should think than in a Pullman sleeper with two in a berth—and he could not turn over. But what was there in Peter that made him so quiet, so serene? It was the peace of God which passeth all understanding. He knew that that peace had been given him. Christ said, “My peace I give unto you.” Can we give the same to each other? I think not. Has Christ given it to us? I think he has. I think I never had such peace as I have had since I have been in the truth.

I remember once of being at variance with a young man who was with me in business, and he thought I was rather stepping on his heels, and maybe on his toes also, but he came to me one day and says, “I don’t want you to interfere with my customers!” Well I had simply, thought, been trying to welcome his customers as they came in, and had no intention of such; and one word followed the other as fast as I could say them. And I think I was a Christian man, and after that he came to me and said, “I could not partake of communion yesterday because I had that thought on my mind of what I said to you.” Now I said, brother, let us go into the back room and talk it over. We went back there and had quite a little talk. Today he is the staunchest friend I have. We understand each other. There is peace. And I am trying to get that brother into the truth—trying to give him the real peace that we have gotten from this blessed truth.

1 Pet. 3:2, “Grace and peace be multiplied.” Now that means added to day by day. It does not mean the first peace you get—the little mite or portion which you get as you come out of the world, or perhaps from the nominal church. Perhaps you were like myself. I was an Episcopalian and I tell you when that creed came up I could not see that was peace; there was no peace in it for me. It stuck in my “cray.” I said “No, I cannot say that, and I won’t stand here and say it.” That is what brought me out. I remember when a sister from the New York church came to my wife and I; the first time we have ever had to talk about the church. And we were passing out of the church, and said, “For you, too.” Those words have rung in my ears for these seven or eight years—“For you, too.” These few words were what gave me this peace. Possibly along that same line, you have gotten this peace also. There are others who don’t know how we must add to, day by day. How do you get this peace? How do you get the multiplication of peace? By being added to through the knowledge of God and of Jesus our Lord. Where does it come from? Right here—this wonderful little book—the Bible. You remember we used to have great big books on our parlor table; they were very large, and had all the names of the births, and the deaths, and we knew those pretty well. We did not know the rest of it. I write as a witness of the marriages, but if we were to find where a certain chapter in the Bible was, it would be a hard thing for us to do. But let me tell you that right here is where you find that peace added, multiplied, day by day, through the knowledge of the Word. I am glad we have that. It shines in your faces. Are we not thankful for that? Praise the Lord today we can have this peace the world cannot take from us, nor give to us. The world is trying its best to get peace, and right upon that they are building larger battleships every day. One nation is jealous of the other, but they cannot keep peace in their own war. We can get peace by just opening our Bibles tonight, or any time, peace without money, without a million dollars for each battleship. We can be as poor as can be, and yet we can get this peace. I am real glad that the Bible says, “Not many rich, not many noble.” It does not say a word about wealth; wealth; if I am not mistaken, I can go among those who are in the truth and they say “Oh, I have got to know my lesson.” They can tell you a whole lot about it. I have simply to get my lesson; so the real intelligence is there.

PATIENCE

BY BROTHER I. J. DEGROOT

BE PATIENT therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and has long patience for it, until he receive the early and latter rain; and be patient, establishing your hearts; for the coming of the Lord is nigh. If there was any significance in my having the subject of patience the thought came to me it was because I could preach very well to myself, and while I was without the words I was wanting something about patience; if any one else did not get any benefit or be edified by it, I might take the lesson unto myself anyway, for I need patience, and I need this patience which the apostle here mentions. “Be patient therefore, brethren.” The apostle says, “therefore.” That will teach me to be patient. I am ready to give up. “That is the end of this chapter he speaks about the rich man upon whom miseries shall come, and he says they shall howl. When he wrote this letter perhaps he had merely in mind the rich in earthly goods. We at this present time have also many rich with us—not who have riches of the right kind, the heavenly riches, but those who think they are rich, who have earthly riches. We know they are many that think they are rich, who are dressed in fine clothes, and he says in the second verse, when he speaks to the rich people of his time, the riches were corrupted, and the garments moth-eaten. “The garments of earth, or the system, or religious people, were the garments of self-righteousness; and the garments of self-righteousness, it is garments of false religion, a garment that will not help them. As the prophet says elsewhere, a time shall come when the bed shall be too short, and the covers too narrow, that it shall not be able to cover them; that the creeds of earthly human systems shall be as the garments that will then be too small for the use of man; that men will need something else. I think we can all testify that we have found out before it was too late that the creeds did not give us a covering, that we were not satisfied. So we have been drawn nigh to him who could give us the real covering, the robe of Christ’s righteousness, and we will not need to howl, we will not need to be sorry for that.

But my subject is patience. We should be patient because we see all of these things, and not only because we see all of them, but because they are in opposition to us. We who have the true riches, we who have the robe of Christ’s righteousness, we who know who we are the true church, we who are considered as deceivers, and yet are true. So in this way we are to consider these things, and we are to be patient under those circumstances; and not only are we to be patient with those who are opposed to us, but as our brother already pointed, we are to be patient with ourselves. I like the thought that the brother brought out, and it is harmony with what the apostle Paul tells us, not to look at ourselves according to the flesh. He tells us that God reckons the dead, according to the old man, and is reckoned alive in Christ. Therefore I say, “I am not myself, I am not myself dead.” If we always reckon ourselves dead, and have patience with our poor fallen flesh, and while we must strive to bring it into subjection and get it under, mortify the deeds of our body, and not let them go on, we shall never reach actual perfection this side of the vail. So let us be patient with ourselves; let us also be patient with our brethren, for they are all of the same stock—they have all been redeemed by the same precious blood of the dear Lord; they are all walking in the same path, trying to gain the mastery, trying to reach the prize they have been running for, and
which by God’s grace I trust we shall all receive in due time. And when we see in them little faults, little blemishes, let us remember that they are of the same mind as we are, that they have the same battle to fight as we, that they have the same enemies to down that we have, even if they have not the same Master to help them and to look upon them, not according to their works, but according as they are in Jesus Christ. So let us be patient with the brethren. And the text the brother referred to, “In patience possess ye your souls” we may take for our lives—in patience possess your lives—just what you have now. Don’t worry, don’t be anxious, but in patience run the race that has been set before us. If we do so, looking unto Jesus, who is the author and finisher of our faith, and practice patience daily with ourselves, with our brethren, with our enemies, with the whole world, it is sure that our minds are to be established in the strength of the Lord and his Word. As our dear brother here called to our attention, we have all that we need between these two covers of our Bible. We are to be sanctified with the truth. And in looking through the Word of our Lord we can see things there that will help us to be patient, that will help us to continue in patience, in running the race until we finally finish our course.

So my closing thought would be, let us put forth every effort in this grace, and put every effort into the other graces also, but in this one grace especially because it is such an exceedingly needful one. To get a little worried is so easy. Myself and the brethren do not have so much trouble with it as myself have, but it is so easy to get a little bit worried about things that do not go just as we expect it. And so in this thing we have need of patience so that finally we may receive the reward that is set before us.

FAITH

By Brother J. A. Davanna, Anna, Ill.

WE MIGHT ask the question, "What is faith?" The Scriptures answer, in Heb. 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen." So far as our text is concerned, the faith we are considering is our faith in the sixth verse, that without faith it is impossible to please God. We read of Noah when he was building to ark, the great faith he had to exercise to hammer away on that old boat for 120 years. And this great faith he must have received from time to time from those who were opposing and scoffing at him. It must have required a great deal of faith to think that someday there was going to come a flood on this earth; certainly he must have exercised more fear than the anxious farmer who is living in a mining business, I found it required faith to drive a tunnel 1100 feet in solid granite, looking for coal at the far end, and I found what it was to be disappointed when I had got to the other end. It is a great thing to be disappointed.

Then we read of Abraham, who took God at his word, left his home, left the land that he knew about, to go into a strange land—how much faith he must have had to exercise to go into a strange country. And then as he took his son, the son whom he thought would be the heir of all the blessings of the earth, and offered him up, he reached the climax of faith here.

Then coming down to our time, we find that without faith it is impossible for us to please God. We look around us and see that the business of the world from a worldly standpoint has to be done in a great deal of faith—"I am digging more and more and it is the little things that help me to grow in faith, it is the little things, the daily affairs of life. It is when I come to do that which the Lord has placed in my hands, that I can look up to him and ask him for faith, ask him for ability to discharge the duties that he has placed upon me as his servant, realizing that I have nothing, realizing that, it is all to be used in his glory and honor as a faithful servant, and I must exercise all my ability to do his will. I am learning day by day to exercise more faith as I go forth in his service, and with his help and with his blessing I hope to serve faithfully to the end.

JOY

By Brother Dr. R. L. Robie, Bellvidere, Ill.

DEAR brethren, I am glad to be with you this afternoon, and try to talk for a few minutes on this topic which is the fruit of much prayer. We hope to some degree to stand joy to be, in the ordinary sense, a mental exhilaration, but we find that it is also made up of deeper, broader, more abiding quality, when we come to understand the things that we hope for, because we understand that hope is largely made up of joy.

We might divide it into present joy and future joy. Now we know that present joy is made up of possession, the things that we have been striving for, when we reach the object of our efforts, and possess the things that we have been striving for, for instance, we rejoice in them, we are glad, and that is a present joy—which we are glad also that the world has to some extent. But we also see that their joys are very fleeting, that they do not remain very long, that these earthly temporal joys very soon pass away; the things that we reach with the joy that the world has to some extent must have something that is far beyond all of this. We have a joy that is not so much in present possession, although we are glad we have very much of this too, because the Scriptures tell us that godliness is profitable unto all things, having the promise of the life which is to come, and of that which is to come. And so we rejoice in the pleasures that come to us through the knowledge of these wonderful truths and through our fellowship one with another and through the comfort of the Holy Spirit. We rejoice in all of this very much indeed, and yet these are weak and trifling as compared with the joy of God that is to come, and of the promises contained in the Scriptures. And we rejoice in all of it. And so it tells us of Moses, that he preferred not to enjoy the pleasures of sin for a season, but rather looked forward to the joy that would come to him through his obedient faith in God, and his love for him. So he would rather suffer affliction with the people of God than to take pleasure in the glorious joy that would come to him. And this, I believe, is the joy that fills our hearts, the joy which the world knows nothing about, and which the world cannot take away from us. While we do rejoice in the hope of the future life, and of the joys which will come to us, yet we also see that these pleasures are small in comparison with the joy that is to come, the joy of his presence. And so we are taught that the joy which we have is a measure of joy; we rejoice in seeing that our past sins are all forgiven, and will be blotted out of the book of God’s remembrance, and if we go on faithfully as he has outlined in his plan these sins will never be remembered against us but it is a joy that can embrace even the world.

And so it gives us a present joy, and even this joy the world has not in its possession. This is the peace that abides and is very comforting indeed, but if we go on to cultivate the spirit of love then our joy is constantly increasing. As our knowledge of the Spirit grows, and as we become acquainted with the love of Christ, our love to our brethren has been telling us about the more we have of meekness, the more joy; the more gentleness or the more of patience, the more joy. And so we begin to rejoice in all of these wonderful fruits of the Spirit, as we are told to cultivate them day by day. And as we do so, we know that the culmination is love. But joy comes right next to love, and rejoices in the hope of the glory of God which passes all understanding. And how joyful it will be when we are ushered into the presence.
of the King, when our dear Master will introduce his bride, his wife who has made herself ready, to the Father, Jehovah, our loving God, and present us before him faultless and blameless, without spot or wrinkle, or any such thing. Then what shall be the joy that shall well up in our souls! How shall we then rejoice in the Lord with all our powers and be glad through all eternity!

LOVE

By Brother Romie Harrison

AS THE RESULT of our presence here this afternoon it is evident that we know something about love; it is as a result of our acquaintance with that part of the heavenly Father's character, the fruit of love, that we have assembled here this afternoon. And we are certainly indeed grateful we have had the privilege to become acquainted with our heavenly Father as a God of love. We realize it is only upon us whom the ends of the ages have come at the present time that have had the privilege of the truth of this matter, and know that our heavenly Father is indeed a God of love; and the world of mankind lies in the wicked one, and darkness covers the earth, and they have a misconception of what our heavenly Father is. They have very little of the love which our heavenly Father possesses and as we have had the privilege of becoming acquainted with this fruit of the Spirit which our Father possesses, it places us in a position where we have more of a desire to develop this fruit of love. This afternoon it will be well to know something of the value of this spirit of love which the Father himself possesses. It is the spirit of love which has prompted our heavenly Father to bring into existence such a race of beings as the human family, and not only that, but our heavenly Father is the best demonstrator of his love in permitting the reign of evil throughout the past six thousand years. And those who have had the privilege of becoming acquainted with the heavenly Father's character, knowing he is indeed a God of love, have the privilege of viewing the matter from this standpoint. When we seek to understand our heavenly Father has not only interest in man's pleasure here for a few years, but it is our eternal pleasure he is interested in, then we can begin to see his love is being demonstrated in this reign of evil. You see it also has prompted him to provide a ransom, a redeemer, one through whom the whole world may have access to our heavenly Father. And it has helped us to appreciate more of the heavenly Father's love. Some of our dear friends believe that the word "perich" in the Scripture does not only mean to be annihilated, but more than that, they think you will be placed in a place where you will be preserved and not perish but endure torture throughout eternity. The heavenly Father has provided this grand process of recovering the race from the fall, and not only that, but he has many grand blessings in store for the race throughout eternity. It is this spirit of love that has prompted the heavenly Father to arrange the grand plan, a considerable change to the sentiment we have, the church class, which our beloved brother, John, has stated, that he is a propitiation for our sins, and not only our sins, but also for the sins of the whole world. But there is a special favor in our behalf. You recall the Scripture in Peter which states that the Son has gone up to the promise land, Moses answered, "Unless thou go with us, send us not up hence," the Lord replied, "My presence shall go with thee, I will give thee peace." I was thinking that this represented a considerable change to the sentiment we all have, that we all ought to have, in respect to the great transactions that we are now engaged in. We are going up out of Egypt; we are going up to the promise land, and the heavenly Father sent us word that he will give us the heavenly Canaan—"go up and possess the land." And it sounds very easy to us, "Go up and possess the land," and I presume Moses was the only one of all the Israelites that really felt any hesitation about his going up to the promise land. But it may be difficult to see that a countrymen of amount of difficulty lay before them. What is it going to cost before we get into the glorious land? How many difficulties will there be in the way? How much will be the travail of soul before we shall enter into those glorious things? Then these words of Moses, "Unless thou go with us, send us not up hence." I think that you and I feel that same way; that unless God is with us it would be in vain if he should tell us, "Come out from among mankind, and be a separate and peculiar people, and

Address by Brother Russell

DEAR FRIENDS, I will not speak to you very long. It is a warm afternoon to sit so constantly. My mind was running along the lines of the words of Moses. When the Lord directed him to send the children of Israel up to the promise land, Moses answered, "Unless thou go with us, send us not up hence," the Lord replied, "My presence shall go with thee, I will give thee peace." I was thinking that this represented a considerable change to the sentiment we all have, that we all ought to have, in respect to the great transactions that we are now engaged in. We are going up out of Egypt; we are going up to the promise land, and the heavenly Father sent us word that he will give us the heavenly Canaan—"go up and possess the land." And it sounds very easy to us, "Go up and possess the land," and I presume Moses was the only one of all the Israelites that really felt any hesitation about his going up to the promise land. But it may be difficult to see that a countrymen of amount of difficulty lay before them. What is it going to cost before we get into the glorious land? How many difficulties will there be in the way? How much will be the travail of soul before we shall enter into those glorious things? Then these words of Moses, "Unless thou go with us, send us not up hence." I think that you and I feel that same way; that unless God is with us it would be in vain if he should tell us, "Come out from among mankind, and be a separate and peculiar people, and
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take up our cross and follow the dear Redeemer," to accept him as our leader and the Captain of our salvation, to go on in this narrow, narrow path from grace and from knowledge to knowledge, and from faith to faith, until we get into all the things which God has in reservation for those that love him—"Unless thou go with us, send us not up hence;" let us stay in the world unless we would have the Lord's blessing and assistance. He who can never be satisfied to reach these glorious things unless we had the dear Master for our leader and our Counselor, is not satisfied with anything less than all the way? What a precious comfort is it that the heavenly Father gives us this same assurance he gave to Moses—"My presence shall go with thee, and I will give thee peace." We have found it! Those of us who with earnestness of heart left the world behind, left the antiquity Egypt, and are going up, following the Captain of our salvation, have found that the presence of the Lord goes with us; we have found that he gives us the peace; we find in him the peace of all the world. All understanding, and is ruling more and more in our hearts—not having obtained the full rule thereof; he who said, "Go forth now and possess the glorious things"! faithfulness is he who called us, who also will do for us exceedingly, abundantly more than we could ever ask or could ever have thought.

Our heavenly Father, when he marked out the narrow way in which our dear Redeemer walked, knew the trials and difficulties of it. Our dear Redeemer knew not the way he would take, as the Psalmist says, "The Lord knoweth the way which he will go." He did not know, and God made known to him by step by step the path that would lead to the glorious consummation—glory, honor, immortality, the divine nature; and he was faithful in taking all these steps. And then the Father took him, and through the apostles, by the Holy Spirit, made known the way that he would go. He shall show us the path of life. He will make us know the steps that will lead us to glory, honor, immortality; he knows the way we shall take. How comforting that is! And to know he is our Father, and we can trust him, and that he has the best interest of us, and we need no care whether you get it or not. Not that mind, but like as a father pitied his children, so the Lord pitied them reverence him; and he has adopted us into his family, and we are his children. He will be with you all the journey long, and I know the way you will take, and I will be with you in all the trials and trials; I have planned them all; I want you to have trials; you must have these conditions; you cannot have the development of character unless you do have the opposition of the world, and the flesh; and the doing these are necessary to the love your "O the Lord, your God, doth prove you." What does he prove us for? "Whether ye love the Lord, your God, with all your heart," etc. What does he expect of us? He expects of us obedience. Our dear Master learned obedience by the things which he suffered. Obey the Lord, my mind, lay absolute loyalty to God under all circumstances and under all conditions of life, and in the dark, when we can see what his leading is, and when we cannot see the leading of the Lord—to be faithful, faithful when all seems unfavorable; faithful when the sun is shining on our way, and faithful when it is dark sometimes, and when the rain comes down, and when the sorrows of life overtake us. Be thou faithful, loyal to God, obedient to him. So Jesus says, "Be thou faithful," and so long, Lord, must we be faithful? Can we finish it today? No. How long must we be faithful? As long as "Be thou faithful unto death and I will give thee the crown of life." Then the Lord has sent us forth, and the apostle says he is able to do for us better that we could ask or think, and we have assurance on the way that all things shall work together for good. Sometimes we can see them to be working for good, and sometimes we do not. We are to know that the Lord is assured that he knows the way, and he is interested in us, he is our Father, and we have his love; that he makes all the provisions necessary, that nothing can in any wise harm those that are trusting in him. Unless thou go with us, send us not up hence." Let us go on in this narrow path; the world is wicked and full of sinners; and it is not a little world unless we have the assurance of God's Word that he will carry us through. But he has given us that assurance. "My presence shall go with you." Has it been so with you, have we not found it just as the Lord told us? We have had his presence, his power, his help, and we have been afflicted. "We read of the Israelsites, as they passed through the affictions on the way to Canaan—in all their experiences he was afflicted. So we say in all our difficulties and trials our Elder Brother, our heavenly Bridegroom, is interested deeply, and he is able as well as willing to provide for all the little incidents of the way. And he would have us learn the lessons of faith and patience, and obedience, and loyalty, and all these various graces about which the brethren have talked this afternoon. Are we learning them dear friends? I trust we are, and I trust that the Lord is going with us, that his presence is with us, and he will give us peace—peace that shall go with us when we get to the end of the journey, and we shall enter into the joys of the Lord, and enter into all the glorious things which he has in reservation, but I trust he is giving us peace now. It is a great privilege; and I say to all who believe, I hope, I trust they believe, enter into rest. There is no doubt that there is no want of rest and complete rest for the people of God, for God has promised and he assures us now, that we who believe enter into rest. Are you getting your share? You are not getting your share unless you are exercising faith; faith is not merely an abstract principle, but a faith that manifests itself by works, a faith that works with zeal.

I will close my remarks on this occasion by saying that the dear friends here and on all our journey along, and indeed wherever I go, have, I believe, a great blessing whether the worldly and nominal church get any blessing or not; the faith and works come right home to the door, and there is necessity for work; and if we do not have the faith we do not have the works. So the faith and works come right home. One dear brother said to me on one occasion, as I got off the train on Sunday morning. Brother Russell, it is a very unfavorable morning I will admit, but I would tell you I already have a blessing. I never did have anything special to do with any meetings before today, but the responsibility fell on me, and there were not many to help, and I had to do it all. But I have been laboring in such a way that when I became immersed in such matters, it was such a new experience to go out and distribute tracts, and it was hard at first, but I said to myself, Here now, are you going to shirk your duty in serving the Lord? you said you would like something to do, now he has given you something to do. No! I will not shirk it, Lord; help me." The Lord helped me, and I have gotten such a blessing. I am happier than I have ever been before; if the convention does not amount to anything to the others of the city, I have gotten a blessing in my heart." So I think it is even where that all of those that love him and have faith in him, have faith in him, and are having the faith that works by love—not which works in a combative way that hurts people; we do not want to have that, we want the love, let us get that kind, dear friends. "We have many experiences in having fights, but I have found that there is very little good results come from having battles with people. The love and kindness and tender mercy, of our God appeals especially to our hearts, and as we exemplify the submission of God in presenting this glorious plan to others we have his blessing. So then, we are on our way, we are still going up, and when we started we said, Lord unless you go with us we will not go up. The Lord said, "My presence shall go with you, I will give you peace." And has it not been so? The Lord's presence has been with his people—"Let it always, even to the end of the age." So in all our experiences let us use the truth, let us remember, too, that the Captain of our salvation is also our Counselor and tells us what to do.

One of the speakers this afternoon referred to the fact that the general in the army laid out the work and told the others what to do. And so it is with our great General. You and I are not competent to lay out our work; we have all the confidence in the great Captain of our salvation. So it is not for you nor me, nor for any other brother or sister to attempt to tell the Lord to push and pull things out of his way, but simply to seek to find out the will of the Lord's way in our position, and then the Captain of our salvation is ordering the battle and he knows the result will be all right. And if he is not giving us all the opportunities we think we ought to have, we ought to have confidence that he knows how to manage his own battle, and if our hearts are fully committed to him we will more likely be called upon for more service.

I am very pleased to congratulate the dear ones of the convention company who have come on the train, and the dear friends who came from Los Angeles, Oakland and San Francisco, and find us the dear ones who have come. We are very glad to have been with you richly and abounding. How grateful we are to him, the giver of all things! We rejoice with the dear friends here in Sacramento that they have made such kind arrangements for the entertainment of us for our meeting here in this hall, and for the evening meeting. I am glad that they have so cheerfully and happy a company here, and that this shall be an occasion long to be remembered.

No doubt when we get into the great convention, the general assembly of the church of the first-born, whose names are written
in heaven, we will talk about the different conventions—I remem-
ber seeing you at this one, and that one, and what a time we had
at the other place—do you remember the little speech I tried to
make? We will have a good time, dear friends, all of those who
love the King. The Lord has a blessing for all those who seek
to do anything in his name, and to help the brethren, or to co-
operate in his service. He is able to do for us exceedingly and
abundantly more than we could ask of him, according to the
riches of his grace.

(Reprint from the Sacramento Union, Tuesday, June 27, 1911.)

PASTOR RUSSELL TO SPEAK TO-NIGHT ON TOPIC
"HEREAFTER."

CHURCH LEADER OF INTERNATIONAL REFUGE TO BE HEARD BY
SACRAMENTOANS.

Pastor Russell, the famous head of the Brooklyn Tabernacle
class and president of the International Bible Students’ Association,
whose sermons have attracted countryside attention, will speak
at the Clunie theatre tonight at 7:30 on the "Hereafter." Seats
will be free and no financial assistance of any nature will be
asked. Those attending the lecture tonight will be amply repaid
for their efforts, as the discourse of the gifted speaker is consid-
erable out of the beaten paths of the ordinary theological sermons.
At San Francisco, Sunday, Pastor Russell addressed one of the
largest crowds ever gathered together in that city, packing the
immense Dreamland pavilion. He will come in a special train of
eight cars, which was made up in Chicago by members of the
International Bible Students’ Association who have been in
convention at San Francisco. Pastor Russell joined the party at
St. Louis, and has lectured all along the route, attracting con-
siderable attention by utterances on the "Hereafter." He is an
independent speaker and accepts no fee for his lectures.

Pastor Russell, by his fearlessness and persistence in dissem-
inating his views orally and by the printed page, and for his
defense of the Bible and God’s inspired revelations to man, has
won the admiration of the vast majority of unprejudiced truth-
seeking Bible students. That he is a power in the world: that he
is a most influential mover of public opinion on religious matters
today, is conceded by thousands. He came into prominence in
New England in 1877 by his distinct views expressed in relation
to "The Wages of Sin." Since then his field of activity has
continually broadened.

His unswerving defense of the Bible’s infallibility, so far as
it is translated from the original correctly, has gained for him a
unique and prominent place among the world’s thinkers. His
lecture tonight will contain his well-known views on the “hell
fire and brimstone” theory, which is rapidly being discarded by
progressive theologians. Everywhere crowded houses have
received the lecturer, and from the amount of interest already
aroused in Sacramento over his coming tonight at the Clunie
theater indicates that the people are desirous of obtaining a
little light on the much mooted question of the "Hereafter."

The Famous Shasta Route

AFTER spending the day with the Sacramento
crew, enjoying the fellowship of their conven-
tion, we left about midnight, via Southern Paci-
fic Railroad, for Portland.

This journey was northward through a section of
the country which is a never failing source of
interest and fascination to travelers. The
route is known as the Shasta Route, and forms
one of the most picturesque railway journeys
in the United States. The finer scenery begins well to the north
in the neighborhood of Redding, and from there nearly to Portland
it is a succession of scenic transformations.

A few hours after leaving San Francisco finds the traveler just
entering that glorious stretch of river and mountain scenery found
on the extreme headwaters of the Sacramento River and Canyon.
From its headwaters among the maze of mountains on all sides
of Mt. Shasta, the crystal snow-fed waters of this river flow south-
ward in a shining winding stream of silver.

Leaving the crags, we followed the winding Sacramento River
farther and farther into the depth of the mountains. Now and
then we caught glimpses—beautiful vistas of Mt. Shasta. All
along this part of the river are beautiful summer outing spots,
more or less rustic in character, the most prominent one being
Shasta Springs.

One’s first impression of the springs is a lasting one. The
whole scene, as the train rushes suddenly upon it, comes as a com-
plete and unexpected surprise. Our train stopped long enough
for all to get off and have a drink from those famous springs.
Mossbrae Falls bursts from the green, mossy mountain side
in myriad and virginal streams which extend for a considerable
distance horizontally along the hillside, and give a large quantity
of water into the Sacramento. The entire mountain side is a
reservoir of pure, clear, delicious water, of which Mossbrae Falls
is but a part.

Leaving Shasta Springs the train climbed out of the glorious
canyon, one never to be forgotten, and then Shasta appears in all
its transcendent beauty. Shasta is the first of the great glacial
peaks of the Cascades as one goes northward. It is also one of
the highest, rising about 11,000 feet above the valley at its base,
and its total elevation is 14,930 feet above the level of the sea.

It is reckoned by geologists as a typical volcano, and rises above
the mountains that congregate about it; as, for example, Lincoln
towered above his contemporaries. There are five glaciers at
Mt. Shasta, and the ice is several hundred feet thick.

After a series of gradual approaches the real foothills and flats
of the mountains are encountered by the train. In a long sweeping
curve the train makes straight for them, then swerving to the
left, almost parallels its course for a time, then swinging to the
right again, squirms about until it gets well back on the slope
again, and now finds itself high above its former line, and over-
looking a long line of shining, twisting rails, with a right of way
ahead that is moderately straight, but of heavy grade. At the
pass 4,113 feet elevation, we turn with a last lingering look
toward Mt. Shasta, now far behind, and towering like a giant
in the air; and, as the darkness closing in, and we were in the
tunnel crossing the range.

In a few minutes we emerged and went swinging down in a
steady rhythmic motion into the valley of the upper Rogue River.
The descent of the Siskiyou into the Rogue River Valley is the
superlative of railway scenery. The range on the left—the
side—is much finer. The engineering is bolder and the view
imcomparable.

"The angel of the Lord encampeth round about those that fear him
and delivereth them."

During the small hours of the night, while the friends were
steadily sleeping in their berths, and the train was passing through
one of the wildest portions of Southern Oregon, a number of men
were found riding on the top of our cars. At first they refused
to get off, but when informed that our train was a Bible Students’
Special, they were willing to get off, and we proceeded on our way.
About the same spot an hour later the Oregon Express train was
held up by four robbers, who went through the registered mail
and secured considerable plunder.

The friends, however, were totally oblivious of the Wild-west
behavior of our train came so near being accorded. Nevertheless,
this experience and many other incidents of the trip caused us all
to realize that ours was a special train in many more respects
than one—we realized that the Chief Captain was directing every
feature of the journey, and provided all necessary protection.

Early Thursday morning we arrived at Portland, Ore.
Convention at Portland, Ore.
June 29, 1911

(Reprint from Portland Evening Telegram, June 29, 1911.)

WILL BE HEARD AT THE ARMORY

Pastor Russell, accompanied by a special trainload of 175 International Bible students, arrived from Sacramento this morning. He has been the principal speaker at a series of Bible study conventions at a dozen leading cities west of Cleveland. The largest auditoriums have been crowded at each place—over 4,000 at Denver, 5,200 at Los Angeles, 3,500 at San Francisco. International Bible students have gathered into Portland from a radius of 250 miles to attend this convention, and are still arriving on each train. A successful gathering is assured.

The International Bible Student Association is an undenominational organization, the object of which is to encourage advanced Bible study—as the Sunday Schools encourage elementary studies. Branches are organized in all parts of the world, even in India, where great success is met. They mainly use the Bible helps issued by Pastor Russell. These books, “Studies in the Scripture?” have had a sale of over 5,000,000—the largest of any book outside the Bible. His sermons are published in 1,200 papers reaching 13,000,000 readers a week.

Mr. Russell will speak at the Armory tonight.

Praise and Testimony Meeting Led by Brother Luton

I feel very sure the hearts of the Portland class are rejoicing even at this early stage of the convention in the feast we know the Lord has spread for us. Furthermore, he gives us the opportunity of telling to each other and to the world as far as they will listen what we know.

In speaking to Brother Russell this morning we asked him if he would give us a key note for our praise and testimony meeting, and he thought a few moments and said, “I think this would be good; the secret of the Lord is with them that reverence him; and he will show them his covenant.” I am sure all of us have dwelt on that, and will continue to dwell on it till we reach the other side of the vail where we will know as we are known.

A Brother.—I think the key-note given for our testimony meeting is a very beautiful one. All round us throughout the country we have secret societies, and they guard their secrets very closely. There are none allowed to know those secrets but they must have the pass-word. We can tell our secrets and none will understand—they are only with those that reverence the Lord—only those who have come to take his name and ways above all other names and ways.

When I was ready to reverence and accept the Lord, I received the secret also; and I try to give it to a great many people, but have not been able, because they do not understand; they have not the password. The password is “Reverence of the Lord”—acknowledging of his Word above all other words. I am glad that I can testify to having this secret within my heart, and that I desire to reverence the Lord’s Word everywhere above any other words at all times. I bring you greetings from the Grand Rapids, Michigan class.

A Brother.—It has been my lot to attend a great many secret order meetings. I had the happy lot this morning to go to the train and meet all of those dear folks; I saw them get off the train and go through the depot, with smiles on their faces, and I saw the other people standing around gawking at them. It showed that they had no part of our secret, and they would like to have the rest. If they had only asked me I would have told them how to get it.

A Brother.—The brother said we had smiles on our faces. The reason is, God took us out of darkness into his marvelous light. I tried to love God long before I came to this truth, but I feared him. I was shaking for fear I would not be worthy of being in heaven, and there was no other place but hell. When I was sick I was afraid of my life, that I would not survive, and I thought now there was no place for me except to burn in hell. I was seventy years of age when God took me out of darkness into his marvelous light. I groped in the dark all the time until I read Brother Russell’s books, and, glory to God! He sent Brother Russell’s literature to me. Praise his holy name! What glory it will be when we all join our Redeemer in the kingdom. Glory to his name!

A Brother.—I bring you love and greetings from the Chicago class to all the Portland friends; also of those near-by places; I have always appreciated the text that has been suggested for a topic, this morning. It seems it cannot be expressed a different way. The Lord said he would take away our stony heart of unbelief and give us another heart, and then it says to keep that heart. It seems to me that is another way of saying, keep the secret of the Lord; keep thy heart with all diligence for out of it are the issues of life. Paul expresses it in another way—I have kept the faith. I think we have all kept the faith, and we should be
able to say so any minute for we know we have not denied it. I am glad to say I have kept the faith, and hope to keep it to the end.

A Brother.—"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." This is the best place I know of to keep this secret faithfully unto the end.

A Sister.—They tell us that it is hard for a woman to keep a secret; that if you tell them not to tell anything they immediately do and tell everybody that of us. But I am so glad that with this secret we can tell everybody and not have to worry about there being no damage done. So I am glad I belong to that secret society; it is still secret and you can tell all about it and only a few can hear.

A Brother.—In former years I belonged to a number of secret societies, and I delighted in them, but since I have been admitted to the secret order, the original one, I have lost interest in all the rest. One peculiarity about this one in contradistinction to all the others is that the others are composed almost entirely of men; in this secret society the sisters are as well as the brothers.

(Sister Edgar, of Glasgow, Scotland, was trembling and conveyed the message of "Aunt Sarah" to the class at Portland; whereupon a brother moved "that this class send their united greetings to dear Aunt Sarah." The motion was duly seconded and carried unanimously.

A Sister.—I am very thankful I am in this great secret society and have the privilege of having a measure of this great secret.

It rejoices my heart to learn more of this secret. I ask an interest in your prayers that I might appreciate it in a way that will enable me to come off more than a conqueror.

A Brother.—I think Chicago is getting the best of it, and I want to say something. You will not have many testimonies from Milwaukee, as I am the only one from that city. I desire this morning to bring you love and greetings from the dear class there. In my testimony this morning I want to say that it is wonderful how the Lord keeps his own secret. It is not our secret, but his, and he has kept it. So all of you have read as that famous city of Milwaukee; one reason is that a couple of years ago they elected a Socialist ticket. I do not believe there is a city all over the globe that has not heard of the fact Milwaukee has elected a socialist administration. However, the secret of the Lord is in his hand; it is not ours, and none can find it. There are about forty-five prospective Kings over in Milwaukee and the newspapers don’t know anything about it. The reason is, it is the Lord’s secret. When the secret shall be made known, the Lord being through your hearts in the newspaper that forty-five or fifty kings were elected in Milwaukee and the people shall be surprised. That will tickle everybody. So that secret will be made known. I am glad I am one of those prospective kings. It rejoices my heart that we have been made to know the height and depth, and the breadth and the length of God’s wonderful wisdom, and justice, and love and power.

A Brother.—I have been sitting here and noticing your smiles—certain Scripture came to my mind, “In confidence and quietness shall your strength be.” I am glad so many are here and to see the smiles on their faces. The Lord says, “My peace I give unto you.” There is no question who has the truth and who has the error. I am glad the Lord has permitted me to see this wonderful truth, how God has loved not only us but the whole human family, so much that he sent his best treasure in heaven to come down here and suffer for us. I ask an interest in your prayers.

A Brother from Canada.—I am thankful to be with the friends in Portland. The friends from the Woodstock class desire me to convey their love and greetings to all the friends along the way. I must bring in also of some of the other classes—Hamilton, Ontario and London, where there are large classes. The Lord is not only using the church separator in the United States, but he is also using it in Canada, and I am glad this morning to tell that the Lord has led me to this wonderful secret. I was in the colporteur work in Canada, and called on a gentleman and told him what I had, and he said, “I don’t want it. That has done more harm in the Toronto churches than anything else. It took all the very best people out of my church.”

Address by Brother Russell. Subject: “The Secret of the Lord”

Rejoice this morning, dear friends, to find myself with you. I remember very well my very pleasant visit to you from the Northwest Power list. I know that the numbers here are increasing, and from other sources I have reason to believe that you are not only increasing in numbers, but also in spirituality; this is the most important thing. What would you give to have as much power and light as to if we did not have the spirit of the Lord? What is the object of this long selection that God is making during the present time, except to take out a people for his name, people that are to be heart-loyal to him. We are all agreed that he is, that he is righteous, no, not one, but we are glad to know that God looketh not on the outward appearance, but on the heart, and we are glad to believe that in heart we are growing more and more in the likeness of our dear Saviour, the likeness therefore of our heavenly Father, because he was the express image of the Father’s person in every sense of the word.

The text which we have for consideration this morning is one that I think is very precious—“The secret of the Lord is with them that reverence him, and he will show them his covenant.” And who are those that reverence the Lord, and how may we show the Lord that we love him? The Lord answers the question by telling us that, if we do the Father’s will, that will be the evidence that we are his disciples. If you love me you will keep my commandments—my directions; and the apostle says that we have an additional command, that in not only keep the Lord’s commandments, but they are not grieve us; for, as our Lord said, “Father, I delight to do thy will.” It is one thing to not wish to do God’s will at all, and to wish to do our own will; and it makes quite a step when we surrender out own wills and wishes to the will of the Lord; and even then sometimes after accepting the Lord’s will there is a conflict. God will not let us have it our own way. They will surrender themselves and keep the surrender before the Lord so they do not take back anything they have consecrated to him; it is quite a fight many have along that very line. When we not only surrender, we make a consecration of our wills, but when we find ourselves in sympathy with God and his wonderful arrangement, his divine plan, and the purposes revealed in his Word, and the elements of divine character—justice, wisdom, love, power—made known to us in the Word of God—when we are in harmony with this, then we are close to the Lord; then we delight to do his will—not merely will do it, and say, “Lord it is very hard; I am sorry you asked me to do anything so hard;” but it is not so, contrary to say, “Heavenly Father, here is your will, I am glad to know it, and I am glad that I do know it, I am so pleased that I may do your will.” That is the attitude of heart we all wish to attain more and more. It is not an attitude of heart that we could expect to reach at once; but it is the mark before us. So that starting in, and having patience with the Lord, what would we do? We must be submissive, and saying “amen” to the divine propositions as they come to us, we gradually get to looking to see what is God’s will, and to prefer God’s will to anything of our own, or anything that anybody else could give us. That is the real attainment. This is the class that the Lord is working in, and this is the Lord with them that reverence him,” that love him, that love his will and his way more than anybody else’s will, more than anybody else’s way, and more than their own will, and more than their own way. He will show them their secret. You have found it so, and I have found it so, that the Lord makes known his secrets in proportion as we get in that right attitude of heart where we can properly appreciate them and enjoy them. Now the other, the worldly class, do not understand God’s secrets; he does not wish them to understand; they are not in a condition to understand. Even every who have taken the name of the Lord and have made even an outward profession, could not be said to be not in position to understand the secrets of the Lord. Why? They would not make proper use of them if they did know them; they would do themselves further injury if they did know the Lord’s secrets; they might seek to oppose him, which would be a terrible condition. And so, the Scripture is true, that the wicked will understand. How glad we are that the wicked cannot understand God’s plan! If they did, it would be injurious to themselves, and would interfere with God’s plan, in a measure; and it would be impossible for the Lord to keep his plan hid except from the proper class. To you it is given to know the mysteries of the kingdom of heaven” said Jesus, but to all outsiders, these things are spoken in parables and dark sayings, that, hearing, they may hear and not understand, and seeing, they might see and not believe. Is not that wonderful, dear friends? It is God’s way. His ways are always marv—

élous to us; the more we get to understand them, the more wonderful they appear. Who would have been God’s counselor, to have told him how to do this matter? The apostle was cer—
pertly right in suggesting that not a creature could ever have suggested to our heavenly Father how to carry on his great and wonderful plan that he has arranged. He needs no counsellor; he is all-wise and all-powerful. But, taught by the example of Christ, our elder Brother, who has gone before, who has trodden the pathway in advance, and who is now our instructor, that he may bring many sons to glory, honor, immortality, joint-heirship, with him in the kingdom. How glad we are to see that this lesson has been learned. My father made use of that lesson at one time a very peculiar expression. It must still seem very peculiar to all except those who know something about the divine plan of the ages, and that expression was this: He said, “Father, I thank thee that thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for thus it seemed good in thy sight.” Now, it seems so strange we have thought that anyone who could not see these things would go to eternal torment! It seems so strange that the dear Redeemer who came into the world to save sinners should have his message in the form of a parable, that they may have hidden these things from all the masses of mankind, so they cannot see them, and cannot understand them.” Could Jesus want the mass of mankind to be kept in ignorance so they would not understand, and so, they would go to eternal torment? Oh, no, my dear friends, it is altogether different from that. He loved them all, and he has a gracious plan, the Father’s plan. But he knew the Father was selecting a special class, a little flock, to be joint-heirs in the kingdom, and he saw them and recognized them, and in prayer owned the Father’s wisdom in the method adopted, that these things should be obscure from the masses of mankind forever since.

So then, let us not boast ourselves of greatness, of wisdom, nor of the things that the world is boasting. If we boast, let our boasting be of the Lord, his wonderful love and grace toward us, that while we were yet sinners, God had compassion on us and provided a remedy, and then in his providence we were humbly born, or in some other way favored so that his grace has reached our ears, and so that our hearts were not so proud they would not receive the message, or not so hard that they would be opposed to the message, but it is by the grace we are saved, we are saved, and we are saved forever; as our dear brother Read sang a little while ago, “Our Friends are Passing Over.” Soon we will all have crossed over, and those before on the other shore are almost now in sight.

Thank God for our wonderful privileges. I congratulate you all this morning on our having this opportunity of meeting again, and thinking of our heavenly Father’s plan; and who we have come from a distance are glad to meet you of Portland and vicinity, and you of Portland and vicinity. I am sure, are glad to meet all of those dear ones who have come a long journey, to see you, and so our hearts and our prayers and hymns are ascending to the throne of our glorious Lord, the great High Priest; and they ascend as a sweet incense before our heavenly Father, and we have his blessing with us this morning, and this causes all our hearts to rejoice.

And while our hearts are rejoicing and blossoming in the desert place, which has been so barren and dead, and is now so glad, and are bringing forth, I trust, more and more fruitage to the great Master’s glory. I remind you and myself at the same time that we are now in a land which not a great while ago was a desert land, and here is the beginning, as it were, of some of those glorious trees of life which have been descended from the garden of Eden. You are raising wonderful orchards of plums and apples, and they are famous now throughout the world; they are going to nearly all our eastern cities. Your prunes are to be had in our markets in New York, Pennsylvania, Ohio, Illinois, and everywhere, and your apples are famed the world over. The Oregon apple is known in Great Britain. Some of our Scotch friends who are with us have probably eaten Oregon apples in Scotland.

And we have heard the laws you have framed here—all, we believe, under providence. So what there is going on today my dear friends, that you and I may not see something in the future that God’s Word foretells. We do not want to be at odds with the Word of God.

It seems strange that the dear Redeemer who came into the world to save sinners should have his message in the form of a parable.

**Question Meeting Conducted by Brother Russell**

**Question 100.—In the parable of the pounds, what does the pound represent? If your answer is not correct, please explain what is meant by ten pounds at the end of the way, and the fact that the ten-pound servant was given the pound of the one-pound servant.**

**Answer.**—There are two parables that are alike in many particulars; the one describes the Lord’s reward for labor, the other describes the giving of various talents, some more and some less, one talent, two talents, five talents. And they gained various pounds. The parable of the talents, we might remark, seems to fit very well to the different talents which some people have, to make use of, I think, for private conversation. Another might have a talent that would be in the same direction, and also another talent for public service. And another might have a talent for writing. So you see one might have a number of talents and another have only one talent, in any conspicuous degree. At least that is what we think the Lord had in mind when he gave that parable. This would represent you and me in our varied conditions of mind and body, and opportunity, and the reward of the talents would be that everyone who is faithful in using whatever he might have, whether it was one, two, or five pounds, if they have been faithful over the few things, the more and some less, all equally faithful would get the same general reward.

**Now the parable of the talents was different, in that each servant got a separate pound—one pound, no more, no less; the Lord did not explain what a pound means, therefore you and I are to try to understand the meaning of a pound, their substance, etc., what they might refer to. I have suggested in the Watch Tower that these pounds represent justification, that each gets justification whether he has many talents, or few talents, and that justification means the making of the individual right, or acceptable with God through this one blessing that comes to him, justification, that justifies his entire being, and whether he have more abilities or less abilities, they are all justified by that one blessing of the pounds in the parable. So, then if you had many talents, there would not be any of them counted unless you were first justified. This gift of the Lord, justification, is a particular gift that he gives us, and it has really made you his servant. Justification covers all the natural talents you have, whether it be few or many, and at the end of your course you are to
present all that you have to the Lord as his servant, and he will call you to an account at the end of this age for all the talents you possess, all of which comes through justification, and not be counted at all without justification.

The question inquires further and asks if one talent would be taken from one person and given to the person who had made use of the matter. And this seems to apply to both parables. If one fails to use his opportunities and privacies they will be given to another. This gives us an instruction along that line. In St. Paul's experience you remember he foretells some of the brethren who were not exceedingly or extremely careful to be used in the Lord's service, and he strove all the more to do what he could; if there was any brother that was short in any way, here was another opportunity for him to come in and do that much more. He intimates in some places if they had been up to their responsibilities, they would have been looking out for his temporal welfare, and he mentions it after he had gone to another place. He did not tell them while he was there. Now if you had chosen to contribute to those who have served the cause much better while with you, but as it was I was obliged to labor under breaking tents, that I might not be chargeable to any of you. But they lost a great privilege. Now he intimates that if he found anybody who was losing an opportunity, and that if he could work over-time and get that opportunity he would be glad to do that much more. So you and I have so many talents of our own that naturally belong to us, and we are to be faithful in using those talents and pounds in the Lord's service, and if there is any failure on the part of any one we are not to stop to quarrel with him and fail to do our own part. And when we are considering this opportunity the brother is neglecting and carry on the same work, so that we will get a great blessing even if he is losing one.

Question 101.—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice. Why in quoting this do you use the plural number, sacrifices, instead of sacrifice?

Answer.—It would depend. The apostle did not mean, evidently, that the brethren were to present all their bodies as one sacrifice, but each to present his own body, and the construction of the sentence would depend upon which way you wished to use it; or, perhaps, I beseech ye brethren that you present your bodies.

"I beseech you to present your own body," the same thought would be in it; it would not change anything at all.

Question 102.—When we read, "This same Jesus which ye see go up into heaven shall also come in like manner, etc., does not this have reference to the new creature begotten at Jordan and not to the man Christ Jesus who gave himself a ransom for Adam—what does it mean?"

Answer.—The expression "This same Jesus" was made to the apostles when they were still men, when they had not been begotten of the Holy Spirit, when, therefore, they were not able to understand the things. They had a great lesson in the fact that Jesus had arisen from the dead, and there will be what was before—what was demonstrated to them by his coming and going as the wind, appearing and disappearing, etc., but still they were not able to understand the manner in which this could be done in the primary grade, trying to learn something, and when telling them about the coming of the Lord the messenger did not include any particulars respecting the manner of the Lord's second coming, but simply the plain fact. This same Jesus—is it the same Jesus, the new creature Jesus, or is it the old creature Jesus? Will I answer that Jesus was the name of the man, and Jesus was the name of the new creature, and Jesus is still his name, and he will still be Jesus when he comes. So when he would express himself on the subject in Revelation, you remember he says, "I am he who was dead, and behold, I am alive for evermore," and one and the same Jesus, the new creature that was dead, it was the old creature. But he has revealed his identity. He holds himself to be the same Jesus all the way down; the change is in the nature, but he is the same Jesus. It was this change, Jesus, the Jesus of the resurrection; it was the Jesus born of the Spirit, who could be in two places like the wind. God is the Jesus who would so come in like manner as they saw him rise. He went away in a manner unknown to the world, a manner that was very quiet, nobody knew about it, the world did not see him go; and when he comes in like manner the world would not see him come.

Question 103.—Please explain this text: Jesus Christ, the same yesterday, today and forever?

Answer.—We are not to understand this text to be in conflict with any other text in the Scriptures; we are not to interpret all Scriptures so as to harmonize all. The Lord Jesus Christ did experience his changes. That is made plain to us. He was merely the man Jesus at the beginning of his ministry; he was the Spirit-begotten Jesus at Jordan, and was the one born of the Spirit in his resurrection, but he is the same Jesus, the anointed one, and the significance of this term "yesterday, today and forever" means that he has the same office, authority, and relationship to man; he is always the same, with the same sympathy and the same love, all the way down. The changes of nature and the progression in the divine plan—has not altered his character in any manner or in any degree.

Question 104.—Isa. 65:17: "For behold I create a new heaven and a new earth, and the former things shall not be remembered nor come into mind." Please give the meaning of this verse, especially the last part.

Answer.—The Scriptures frequently use such expressions as this: The Lord uses the words heavens and earth in a symbolic manner, as we have pointed out in the Scripture studies; we have the symbolic heavens representing the ecclesiastical powers, and we have the symbolic earth representing earthly society, organization; we have the symbolic mountain representing the streams of truth; we have the symbolic seas, representing the restless masses of mankind; and the Lord declares this present order of things is not new harmony, with the divine power, and the new earth will be under disorder through sin and disobedience. Another Scripture says that the whole course of nature is wrong at the present time, everything is disorder under the prince of this age, this dispensation. The Lord Jesus is to be the new prince, the new king, the new power and ruler, and he says, "Behold, I create a new heavens and a new earth." This is in harmony closely with the statement here of Isaiah. So we read in Revelation, He that sat on the throne said, "Behold, I make all things new," a complete change from all this disorder, and sin, and present things—a new heaven and a new earth will be carried out, and the heavens of the new order of things will not be the earthly nominal church systems of the present time, but the church of glory will be the new heavens—Christ and the church with him on the spiritual plane, invisible to men, will be the new heavens. The new order of things in the stream of unity, with righteousness controlling, the prince of this world will be cast out, and the Prince of Life, the Lord of Glory, will be the king over all the earth, and instead of the darkness will be light and blessing.

But the brother's question especially relates to the meaning of the first part, that the former shall not be remembered nor come into mind. Does this signify that we are to forget all of these things? No, the thought would be that whatever we might have thought worthy of recording, and worthy of remembering, wishing to treasure up as things that were worthy of note, we will not think of them as worthy of mentioning at all. We are not to forget all of those things of death and imperfection; they will be so overwhelmed by the new order of things in the new dispensation that they will not be worthy of being mentioned, or being especially recorded. We will still be able to remember them, in fact we may want to, but we will not think of them as being worthy of mentioning at all. Some of us will sometimes say, thinking of something unpleasant in the past, "I will try to forget that." A sister remarked to me the other day, when some question came up, "Oh that is among the things I am trying to forget. Not that she did really forget them, but she was putting them away, they were not worthy to be remembered in comparison with the better things. So all the most precious and grand things of earthly arrangements today—for instance we speak of the coronation of King George of Great Britain, or the inauguration of a president, and that we had them on a platform as worthy of mentioning at all. We are not to forget all of those things of death and imperfection; they will be so overwhelmed by the new order of things in the new dispensation that they will not be worthy of being mentioned, or being especially recorded. We will still be able to remember them, in fact we may want to, but we will not think of them as being worthy of mentioning at all.

Question 105.—Is the new covenant a conditional or an unconditional one?

Answer.—The covenant is a conditional one. That is shown by the fact that is has a mediator. If it were an unconditional covenant, it would not need a mediator. As, for instance, the Abrahamic covenant is unconditional and has no mediator, as it points out the new covenant; or, as the lawyers say, an unilateral covenant. It is immediately, without any mediator, in the sense that it is simply what God himself will do, without having any other condition or making any requirement. The new covenant, however, will be, conditional, but there will be two parts. God says, "After those days I will make a new covenant with the house of Israel and the house of Judah," and the mediator comes in. That mediator, God is getting ready now. Christ is the mediator of the new covenant—Jesus, the head of the Christ, and the church, the body of Christ, will be the great
mediator, and stand between God and Israel, and all who get blessings through Israel.

Question 106.—When will the new covenant go into effect, and when will it end?

It will go into effect just as soon as the mediator is completed—Jesus the head, and the church the body—as soon as the first resurrection will have been accomplished; and we know not how many days or weeks might intervene before the thing will be finally ushered in, but practically what it is waiting for is the completion of the body, the mediator, the completion of the churches, and then his taking his great power and sealing that covenant with his blood, and beginning to put it into effect. We would say it would be very shortly after the last member of the church shall have finished his share in the sacrificing, and is glorified with his Redeemer.

What will it end? The new covenant will end in one sense of the word, when the world comes into its millennial age, when the mediator, having accomplished the work—having brought the people all up to perfection, all that are willing, and having destroyed the unwilling, the world then brought up to perfection will be taken over to the Father, and the mediator will step from between. The Father has agreed to accept them under this new covenant arrangement, he does accept them; and that is the end of the new covenant—so far as this new covenant arrangement is concerned. But, in another sense of the word, there is another covenant that will continue after that throughout eternity. God's covenant with all mankind, and with the angels is that if they will be obedient to him they will enjoy everlasting life, and have all the blessings he has provided. So, just as soon as Jesus rules over the word to the Father, it is because this special covenant of mercy is ended, and it ends because it will have accomplished its purpose; and that is from between and the new covenant is at an end, having done what it was sent down to do. The spirit is back in the hands of the Father as it was before sin entered the world. The Father treats the world just the same as he treated Adam. As he put Adam on trial, and that meant that Adam could not go on with God, so he will put the world on trial, and that will mean that the world is in covenant relationship with God; they will be on trial to see whether they will stand and personally be responsible to the conditions of obedience if they will not, they will die the second death. It is pictured in Revelation 20, you remember, Satan will be loosed, and the trial will affect the whole world of mankind, and as many as are disobedient will be counted to have the spirit of the adversary, and will be destroyed with him. All those who have the spirit of obedience, and will maintain their covenant relationship with God, will enjoy everlasting life, and all the blessings that God has for those who are in full harmony with himself.

Question 107.—Is it your understanding that there are those now living who are fully consecrated to God, and begotten of the Holy Spirit, who have not as yet heard of present truth?

Answer.—It is my understanding that there are such. It is my understanding that the Scriptures refer to this very class where the word of God is given to his people, long before the glory where God is speaking to his people in Babylon, “Come out of Babylon, ye are not my people, that ye be not partakers of her sins, and receive not of her plagues.” They could not be God's people unless they were Spirit-begotten, and they could not come out of her unless they were his people.

Question 108.—When will our children be sure that the ancient worthies have been resurrected, and that they are not materialized demons?

Answer.—It is a long road that made that question. I guess I cannot answer that. I will say something along this line, however, not exactly in answer to the question. To my understanding, when we go through the class mentioned, the ancient worthies resurrected as perfect, they will be so complete, so wonderful a manifestation of divine power, that it will give a sufficiency of proof to all those who are in harmony with the Lord; the Jews, in particular, will recognize them.

Question 109.—At what time do we cross the line of uncertainty in respect to our assurance that those consecrated will become members of the bride class?

Answer.—My understanding is that we crossed that line in 1878, namely: as we set forth in the Scripture Studies, at that time the call ceased, but the door was not yet shut. That at that time we were at the close of the resurrection result at hand if they had all proved faithful, the little flock would have been complete. But there was no prospect that they would all prove faithful, and whatever number of them would prove unfaithful, either to the extreme degree of going into the second death, or to the lesser degree of not showing a sufficiency of zeal, and thus going into the great company class, these deflections would leave that many more openings or opportunities for others to come in. Our thought is, that since then quite a good many people of the Lord have come in. A relative question may come in, then, and that is, how do we assure ourselves, to some degree at least, respecting those who now remain, of the truth of the statement that if proof of evidence would we have, if any, that they had been accepted of the Lord, and begotten of the Holy Spirit, and would be eligible to the little flock class?

Answer.—One way might be several evidences or proofs. One would be their manifestation of the fruits of the Holy Spirit, including love of the brethren. Another would be the manifestation of a knowledge of the truth, because the apostle says that no one can understand the deep things of God, except by the spirit of God. And chapter 2 Corinthians 13th others a strong influential testimony that he has been begotten of the Spirit, and that he may therefore make his calling and election sure. And another evidence of God's favor would be a baptism to such others to suffer for Christ's sake, to endure something, to lay down his life in the Lord's service. In other words, the privilege of sacrificing, because sacrifice is to be understood as a great privilege. If we do not suffer with him we will not reign with him, therefore, to have the opportunity to enjoy the opportunity, of suffering with Christ, is one of the best evidences that we have of our acceptance, or eligibility to the opportunity, to such others to suffer for Christ's sake, to endure something, to lay down his life in the Lord's service.

Question 110.—Is there any information in the Scriptures as to what proportion of the earth's inhabitants will be slain during the great time of trouble?

Answer.—I know of nothing. We merely assume from different purposes that a great many people will die in that time of trouble, and yet we have no indication of how many. We do not have an exact number of how many, and of others of whom it is said their names were slain; that is to say, their titles, their offices, their honorable stations, were destroyed; they were destroyed in the sense of their dignity, their office, their position. We have looked to the type of the Jewish time of trouble we find the record that a great many lives were lost in the siege of Jerusaelim. So we will have to wait and see; and we hope we will be of those who see from the other side of the valley. Watch, ye may be accounted worthy to escape those things coming on the earth, and to stand in the presence of the Son of Man.

Question 111.—How long after the end of the time of the Gentiles will it be before the first of the dead are awakened from the tomb?

Answer.—I don't know. I might do a little guessing. Guessing would not be very satisfactory, but our guess would be that about one thousand years. We look at the French revolution, and we have there an illustration of a good many people who died; and of others of whom it is said their names were slain; that is to say, their titles, their offices, their honorable stations, were destroyed; they were destroyed in the sense of their dignity, their office, their position. As far as possible, we have looked to the type of the Jewish time of trouble we find the record that a great many lives were lost in the siege of Jerusaelim. So we will have to wait and see; and we hope we will be of those who see from the other side of the valley. Watch, ye may be accounted worthy to escape those things coming on the earth, and to stand in the presence of the Son of Man.
is begun to be a female or begun to be a male. The begetting is the same in every case. So, with the Holy Spirit’s begetting; they are all of one begetting, all by the same Holy Spirit. And thus it appears the human tend to determine whether it will be a male or whether it will be a female, after the begetting process is ended, just so with the spiritual; after the begetting of the spirit has been accomplished, certain conditions, etc., tend to determine whether the spirit is to be born out of the flesh or to the spirit nature like unto the angels, and that determining factor we find plainly stated in the Scriptures is with ourselves. In proportion as you and I are faithful to him who called us, and to the terms and conditions, we will make our calling and election sure. The begetting, which was primary and so to make sure, is to the divine nature. If we fail to make it sure in the highest sense of the word, there is still a possibility of a birth to a lower nature by the same Spirit begetting; or there is still a possibility of being utterly cast away into second death.

Another illustration you remember, brought to our attention in the Watch Tower, is that of bees. In bee culture it seems there are three classes of bees; there is the worker, and the drone, and then the queen bee, and there is a long list of consequences whether the cell shall turn out the one or the other depends upon certain subsequent treatment. When the bees desire to make a queen bee they apparently feed that larva more and more nourishing food until it becomes a queen bee, of larger size, distinct from the rest. From which we might draw the lesson there: that those who feed most upon the spiritual food have the best chance of getting to the royal position.

The Lord has given us plenty, and we are all called to be of this king bee, and queen bee, class—the queen class rather suits us pretty well, since God is the King. Perhaps we may learn a lesson there: that those who feed most upon the spiritual foods have the best chance of getting to the royal position.

We often hear people say they do not believe the church should have any interest in the Old Testament Scriptures. Jesus Satan assailed him, he referred to the Old Testament Scriptures. He did not give his opinion, or reply to statements from his own mind or thoughts; he referred to the Scriptures, it is written so and so. When the apostles went forth to show that Jesus was the Christ, they always referred to the Scriptures. Old Testament Scriptures were the only Scriptures in existence at that time. And the apostle writing to Timothy advised him to learn to rightly divide the word of truth. And he said it was a good thing for him that he was versed in the Scriptures from his youth up. And the Lord authorized the Old Testament Scriptures just as St. Paul in Romans said that the things written aforesaid were written for our learning, that we might have confidence, and might have hope, and might be steadfast through knowing the things that were written, knowing what things to expect, and knowing when they should be fulfilled, and to whom they would be fulfilled, with those who love righteousness, those who will be in harmony with the eternal principles of righteousness and with God.

The Lord gave his revelations from time to time in a peculiar way—in a way that is peculiar to himself. No other person or being could do it. It is not the case in the heathen religions they have what they pretend to be revelations, and those are just merely catch phrases that might be understood in any one of three or four different ways, and if one way does not fit them you can have another way. It reminds one of the way the people of Methuselah moved. He was a great master at moving in a way that nobody could understand. So you have heard how he was going to have a mountain moved to him. On a certain day he ordered the mountain to come to him several times, and, of course, the mountain did not come to Methuselah. And Methuselah said, “The mountain will not come to me, but I will go to the mountain, and we will be together anyway.” So that is on a parity with all other religious teachings aside from the Bible. The Bible is the only thing we have with us that is righteous and miraculous at the same time.

Discourse by Brother A. I. Ritchie. Subject: “OLD TESTAMENT PROPHETIES AND THE SEED OF ABRAHAM”

In the beginning when man sinned, and when the penalty of death was passed upon him, and he found himself condemned to die, the Lord hastened to beget the seed. So whether we shall be of that class depends largely on how we shall assimilate the truths that the Lord has given us, and the assimilation includes also our use of the blessings and favors that are coming to us. So having one begetting, much will depend upon us, as to how we use the varied opportunities and blessings.

The Bible is different from any other book in the world; there is not another book at all like it. Take all the holy books of all the other religions and they are child’s play as compared to the Bible. They are productions of men, and they are far below the Bible as the production of a child would be below the production of a man.

There is nothing of any consequence in them at all. They nearly all pretend to give a short cut along the line of having character, of being saved, etc., without the faith which is first; they are not to die at all, promising a short cut to life. But the Bible is the only book that really recognized the source of death. It is the only book that recognizes death to be a fact, how death shall be overcome, and how sin shall be taken out of the world, and how we may be filled in harmony with those who love righteousness, those who will be in harmony with the eternal principles of righteousness and with God.

The Lord gave his revelations from time to time in a peculiar way—in a way that is peculiar to himself. No other person or being could do it. It is not the case in the heathen religions they have what they pretend to be revelations, and those are just merely catch phrases that might be understood in any one of three or four different ways, and if one way does not fit them you can have another way. It reminds one of the way the people of Methuselah moved. He was a great master at moving in a way that nobody could understand. So you have heard how he was going to have a mountain moved to him. On a certain day he ordered the mountain to come to him several times, and, of course, the mountain did not come to Methuselah. And Methuselah said, “The mountain will not come to me, but I will go to the mountain, and we will be together anyway.”

He said to Abraham, “Get thee out of thy country, and from thy kindred, and from thy father’s house unto a land I will show thee.” He did not even tell him where he was to go, but he said, “You start out and travel, and when you are traveling I will indicate to you what you are to do.” He said, “I will bless thee and I will make thee name great; and thou shalt be a blessing; and I will bless them that bless thee and curse him that curseth thee; and in thee shall all the families of the earth be blessed.” Then he said, “The Lord God is going to bless all the families of the earth; and so in the same way he was going to bring that blessing through Abraham. Now a little further on, in the twenty-second chapter, the Lord elaborated a little on that promise. “By myself have I sworn, saith the Lord, for because
So, when the Lord called Abraham to offer his son on the altar, Abraham remembered the promise, as the apostle Paul tells us, God said, "In Isaac shall thy seed be called," and he had faith enough in God that if he had allowed him to put Isaac to death, he could give all of his seed. And the seed of the faith he would receive. "And he was not ashamed of the glory of the seed," ready to carry out what God requested of him; and in doing so he received him back in a figure, from the dead. He exercised faith in a remarkable degree. He was said to be the father of those who would be justified by faith, or the father of the faithful, indicating that the law and the seed was not the only one person who fulfilled all these conditions; and when the Lord came it was his desire that he might fulfill all the Scriptures concerning himself. Others came before him who claimed to be Messiahs, and who claimed to fulfill some Scriptures, and tried to do some things told about the Messiah; but when the Lord Jesus
came he fulfilled all the prophecies, one after another, that spoke the Lord Jesus Christ, and narrowed down the application of the term "seed" to himself alone, and it could not apply to any other one. Now the law covenant began as wide as the whole human race and narrowed down, prophecy by prophecy, type by type, until it rested on the Lord Jesus Christ alone—like an inverted pyramid, if you like; it narrowed down to the Lord Jesus Christ, and pointed him out as the one and only seed by whom the Gentiles could, because they were educated and taught by the Lord's dealings with them. The Gentiles were not only without God, but without hope at all. The Jews did seem to have a kind of a hope, but the hope they had turned out to be a false one, because they were not able to meet the requirements of that hope. So all the law covenant could do with the Jews was to educate them to a certain extent, then show them their sin and separation from God, and point them to Christ—point them to the Messiah which was to come, and the one in whom all the hope was vested.

Now when the Lord Jesus came he fulfilled all of those prophecies one after another. For instance, he was born of a virgin, fulfilling one prophecy; he was born in Bethlehem, fulfilling another prophecy; after he was born the children in that vicinity were killed, fulfilling another prophecy; he was taken down to Egypt, fulfilling another prophecy, and in time he was brought back from Egypt, and taken to the land of Nazareth, and that fulfilled another prophecy. And then when he began his ministry he was preceded by John the Baptist, who quoted the very prophecies referred to, saying he was sent to make straight paths, etc., etc., which fulfilled prophecy and quoted and fulfilled right there before their eyes. Then when he fulfilled the prophecies that he had been learnedly interpreting the law and fulfilling prophecy, he was crucified, and he fulfilled prophecy again, because he came right at the very time that the true Messiah should come—at the end of the sixty-nine weeks—and the very first sermon he preached was a sermon on similitude and antitype. "The time is fulfilled, the kingdom of heaven is at hand." For he was in the wilderness in Daniel where it says Messiah should come at the end of the sixty-nine weeks, and there is no doubt the Lord explained that prophecy at that time and showed that it applied to himself. And the Lord Jesus now fulfilled the time prophecies up to that time, and did not understand them, and explain what they mean, that was a chance then to start to study time prophecy, because their attention was drawn right to them. There was only one prophecy that would apply to him in that way, and that was the reason for any of the Lord's people after that not understanding the prophecies of the Lord fulfilled one-half year after that they did not understand them. Then when he began his ministry he began teaching in parables and dark sayings, which fulfilled another prophecy saying that he would teach them in parables and dark sayings, and teach things which were kept secret from the foundation of the world. The apostles tell us that this gospel began to be preached by our Lord Jesus; he was the first one to preach it, and that fulfilled another prophecy. Then he went about the good news to the twelve apostles, corresponding to the twelve tribes of Israel. Then he was anointed with authority, and he went up and down through the land of Judah, not going to the Gentiles at all, saying that he was only sent to the lost sheep of the House of Israel. All of these things were in harmony with the prophecies. So you see he fulfilled one prophecy after another, and always came back to those things which were written.

Then when he came down to the end of his life, he came back to Jerusalem on the very day foretold by Zechariah at the end of three and one-half years, and it was also foretold by Daniel—just two and one-half years—required to the day; he had foretold in one-half years. Now the Pharisees and others of the Lord's people, had been taken by surprise. And the Lord preached a sermon on time prophecies at the beginning of his ministry, and there is no reason why they should be taken by surprise three and one-half years after he began his ministry, but further on in the same prophecy. He came into Jerusalem on the very day foretold by Daniel and Zechariah, in the midst of the week, in the Spring, the only time he could come—it could not be any other time. If they had known the Scriptures and been prepared for the fulfilling of those things that the Lord had spoken by his holy prophets, and which things had to be fulfilled—as the Lord said not one jot or tittle should pass away until all be fulfilled—they would not have been taken by surprise, they would have not have objected to what he came, after they had been waiting five hundred years for him. But they paid more attention to the traditions of the elders, and this, and the other thing, about their standing with the Roman nation, and the Pharisees especially paid more attention to what the people thought of them, than what the Lord had said; they would not know the prophecies, and the Lord said the reason they were cast out and their house was left unto them desolate was, that they did not know the day of their visitation. That is the reason he gave for it. And if they had had their attention drawn to that prophecy, they would not have been surprised, and could have foreseen that in one and a half years to find out that day, and did not do it, it would be quite proper that they should be cut off at that time; and so they were. You remember he went to the temple that day and fulfilled a prophecy right there, when the children cried to him in the temple, the crown of thorns, and the prayers of the temple. The Lord's people had a chance to know those prophecies, and their remarkable fulfillment. If they had been men such as Nathaniel, who was trying to serve God, they would have fed on those prophecies, and understood them, and would have been better prepared than they were when they were quoted to them, and knew when they were fulfilled.

When the Lord Jesus was a boy he learned these prophecies, and when he began his ministry at the age of thirty years he knew them, and, with the Father's help, fulfilled them the best he could. We know this is true because in the Garden of Gethsemane, he was dismayed, and they fell asleep, and then he cried, "O my Father, if it be possible, let this cup pass from me." And he said in the Father, and I will be with thee in the exceeding joy. And he said, "How then could the Scriptures be fulfilled?" He recognized that was the very thing he had to do, go over into the hands of the world; and if he should call on the heavenly Father for protection at that time it would prevent them from fulfilling the prophecies in the Father's kingdom. So when he fulfilled all of these things he earned the life which was promised to the one who would keep the law covenant. He proved that he was the seed that came from Abraham. He also proved that he was the seed promised in the Garden of Eden, and provided that the whole earth should be brought under one kingdom or authority forever the same. When he was struck down upon him, and the seed did come at last. As soon as the seed was developed, the Lord began to show that there was more than one man in that seed. For instance, he said, "If any man will be my disciple, let him deny himself and take up his cross and follow me." "Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls." He said to the apostles, "Ye who have forsaken all and followed me, in the regeneration shall sit on twelve thrones judging the twelve tribes of Israel." Now because he was the seed which was promised to Abraham, he foretold prophecies and lived in harmony with the Father's will, and had all the promises and grace. The Father had made a covenant with him, and that promise was to be fulfilled, and he was not to be less than Jesus. And the Lord Jesus, he had been promised, he had been promised to the men of the fathers, and to Abraham, and to his seed. And he was to be the head of all the families of the earth. And now he says, "I am going to have a crown, and I am going to have others also, and when I am sitting on the throne above all the families of the earth, and judging them, you twelve disciples are to sit on the throne with me, judging the twelve tribes of Israel;" also indicating that the promise which came down to him was in a measure to be shared by others—those twelve apostles.

Again, the foundation of the spiritual temple had twelve foundations, which were the twelve tribes of Israel, and they are associated with the Lord Jesus. In the twelfth chapter of John he seems to refer to the same thing again, indicating that although he had gone by himself in fulfilling these prophecies, and had proved himself to be the seed, and had earned the distinction of the prize, and the promise offered, yet it was to be David's; he was to share honors with others. In the twelfth chapter of John, beginning with the twenty-fourth verse, he says, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground
and die, it abided alone; but if it die, it bringeth forth much fruit." That refers to himself. And he says, "He that loveth his life in this world shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Did he keep it unto life eternal, did he keep it alone or to others, possibly? The next verse shows: "If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serveth me, him will my Father honor." Now he indicated that the privilege of service he had was to be shared by others, and they were to partake of the same; or, they were to partake of the same as he was. He said that when they received the Spirit they understood these things; and the apostle Paul explained a great many of those things in his epistles so we can understand them out, indicating that when the Lord was on the earth he knew he was going to share his blessings with others; and he knew this, because he knew he was to be raised up. John we have another suggestion that shows the same thing. In his prayer he says, "Neither pray I for these alone, but for them 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 given me, and that thou hast loved me." Now, who was that one to be, that one that was to be the seed, making of the twain one new man? "And the glory which thou gavest me I have given them; that they may be one, even as we are one. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: these things have I spoken and in them be included particular."

You remember, when the apostles went out, as described in The Acts of the Apostles, this was the burden of their message: "That this Jesus whom ye crucified God hath made both Lord and Christ. This is the Son of David, which was to come; he is the seed of Abraham that was promised, and God hath made him Lord, and crucified him. You did not know what you were doing it, but you were helping develop that very seed that was to be developed, helping to fulfill the prophecies which said he would be despised, his life taken, and he would be cut off, not for himself, but for others." So the apostle says here that this Christ is not only the individual, as a singular person, but he adds that this seed was not only himself that was the seed that was to come, but he included the apostles in that. Now, the apostle Paul seems to show that the whole church are members of the body of Christ, in the third chapter of Galatians. "Now to Abraham and his seed were promise made. He saith, I will make thy seed as the sand of the sea; which is Christ." And, if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." So this seed is not only Jesus; we have it narrowed down not only to Jesus, but we have it enlarged until it included the Lord; and when they received the gift of the Holy Spirit, were permitted to show it not only included the apostles, but also those who believed into Christ through their word; and those who would be immersed into Christ, those who would have the mind of Christ, those who would be the same, have the same relationship toward God's will that Jesus had, would be all one in Christ, have the same thought, and in that sense of the word, Christ began about 1900 years ago, and he has been in the world ever since in the members of his followers. The Lord indicated that also to Paul on the way to Damascus, "Arise, and go into Damascus, and there it shall be revealed unto thee;" Jesus had been crucified when he said that, but he indicated that when Saul was persecuting the early members of the church who believed into Christ, and who had committed their whole lives to his service, he was persecuting him. This seems to agree with the thought given in fact by the reason of them the reproaches of of those who would like to reproach God are still falling on certain people in the world now, and will continue to do so as long as that class is being developed. The reason the Lord permits this is so a certain class can be taken out who will seek and love righteousness in spite of all the opposition of the world, and so prove by their actions that the church is alive in the world and all its allurements, and the opposition of the world. So this class extended out and became wider and wider, and the question was, how many would be in it? It kept on developing, and has been developing a certain class for now over 1900 years, and it includes all who believe in the Lord Jesus Christ, all who are participants in his sufferings, and all who are made conformable unto his death, those who are filling up that which is behind of the sufferings of Christ. And all of the texts which indicate our association with Jesus in his sufferings, associate us with him in his kingdom; and this is the way we are filled, this is the way the church is filled. We are filled in this respect, that there will be 144,000 of these besides the Head. This class will be taken out and finished at the end of the gospel age, very soon now we understand, and then the seed class will be complete at any rate. So you see the seed began way at the beginning, and certain ones were withdrawn, others were drawn off, and still others were drawn off, and it was narrowed down, and narrowed down, and none of the prophets were Messiah, none was the Messiah except Jesus Christ. And when it narrowed down and focused on the one person, then it was shown that these same prophecies could be interpreted in another way to include all of those who would have the Christ spirit—the same kind he had. "Let the same mind be in you which was in Christ." And if you have the same mind in you as was in Christ, then you will be made a partaker in his sufferings and in his death, and all who will live godly in Christ Jesus will suffer persecution as he did. But even as he was not of the world; we are taken out of the world; as he was separate from the world, so we are not of that class to be judged along with the world, but are to be judged along with the seed class, and developed as the seed class. So that the seed class has to widen and become more and more until at the end of the Gospel age it is complete.

Now, a great many of the Lord's people have the thought that the Lord's plan ends there. It is a peculiar thing that the Jews thought that about 1900 years ago. They were encompassing land and sea to make proselytes, and trying to get everybody to be Jewish, or the Lord's people. When they were killed, they were killed along with the Gentiles. When you have a proselyte he is two-fold more a child of hell than he was before. And he says they were even worse off than Sodom and Gomorrah, which, if they had been left until now, would repent of the things they did. These people were really worse off when converted from heathenism to Judaism than if they had been left alone. So during the Gospel age nominal Christians think, "When we get the world converted God will burn the earth up." So at the present time they have begun to despair of converting the whole world, and they say when the Lord has got all the church out, he is going to destroy the heathen world. That is not the plan of the Lord at all. Just as soon as that seed is taken out, and it includes not only the little flock, but also the great company, who are associated with the little flock, God will be just ready to fulfill the promise made to Abraham, "In thy seed shall all the families of the earth be blessed." Now the question comes, where are we in this plan? Are we right down near the time Satan is to be bruised, and when the families of the earth are to receive their promised blessing? Have we any indications to show us where we are now, that we may know how the Lord expects us to live and act? I replied our position to two-us one family, in which we may have probably two or three hundred prophecies which are being fulfilled right in our midst now. We see the fulfillment on all sides of us. Of course, if we did not know these prophecies we would not know they were being fulfilled. If we recognize God is the one who has given his prophecy, there must be fulfillment; then we have every reason to have faith and trust and rest in him.

Some of the indications of the time in which we are living, are, the great increase of knowledge, much running to science, and very little running to church systems, church systems, the rolling together of the great church systems, or nominal Christianity. Another one is the gathering together of the nations into treaties. It is not so very long ago that nations began making treaties, one with another, and I might draw your attention to the British kingly that were made for great many years; they were the nation that kept alone, and they seemed to profit by that experience; but now Great Britain has several treaties and alliances, and all nations of the earth are bound together, not only by treaties, but by commercial interests, and the like. Another prophecy is, that there would be a great many wealthy men at that time. The wages of the working men are kept back...
by fraud. That would seem to indicate the condition of things where this would be possible.

Another thing foretold was, that at that time the Lord’s people presumably would not give heed to sound doctrine, but would be turned aside to fables. And I do not know any thing more fabulous than the doctrine of evolution, which is, I think, but little more reasonable than Aesop’s Fables, and yet educated men say they believe it.

Then, again, another prophecy was, that blindness in part would happen to Israel until the fullness of the Gentiles be come in. If we have indications that the Lord is returning his favor to Israel, that would be a very strong proof that we are living near the end of the times that the Lord would see the time when the seed is about to be completed. We have a good many illustrations of this. About thirty years ago there were only a few thousand Jews in Palestine, and now, I believe there are about 7,500 in Jerusalem alone; and it was not many years ago that the early and latter rains were not falling in Palestine; they have been falling now for more than five times as many Bibles sold to Jews than there had been the year previous.

Last Fall a sister was out giving literature regarding one of our meetings, and she gave a tract to a Jewess. She says, “Where are you Christians going to stop? You take from us everything that is the best we have.”

The sister says, “What do you mean?”

“Because you took Jesus away from us, and he is the best mark our nation ever brought up.”

I have spoken to a number of Jews who believe that Jesus was a great man. It was not a hundred years ago when it was customary among Jews to spit on the ground as soon as the name of Jesus was mentioned, they hated the name so much. Now they are ready to listen to the name of Jesus, and discuss whether or not they were guilty of his death. A great many of them say now that it was not us who killed Jesus; it was the Roman government.

All of these things are little straws indicating that we are living in a peculiar period of the world’s history, and the blindness is being taken away from Israel.

Then the little flock is almost completed; the people for his name are almost taken out. If that be true, then there is not very much longer for you and me to stand the rest of our tests regarding our faith, to see whether we are of the faith class, or of the class to be judged of the Lord. The faith class are those who seek and love the Lord, see after his will, and are glad to do his will, and do it where it costs something. The other class are those who love the things of the earth so much the Lord will have to put a bit in their mouth and drive them as we drive a dumb animal. The faith class are typified by the sheep. For instance in the twenty-third Psalm the Lord is like a shepherd, and if you have noticed, when you call a sheep if it is getting to come to you at all it will run. And if you go to drive a sheep it is almost as hard to drive sometimes as a hog is. But in the East the shepherd goes ahead of the sheep and the sheep follow; and with the shepherds, then there is the ager of the land. If the ager of the preceding age, the faith class always follow after the Lord, always deligent to do his will, want to know his will, and choose his will in preference to their will, or anybody else’s will. That is the class being taken out now. They will receive tests to see whether they are of that class or not, that they may overcome the world by faith in his promises, whether the Lord’s promises are sufficiently bright to right out from the worldly things and to follow him alone. So the only thing for us to do is to become well acquainted with the promises God has given to us. These promises are not given for the benefit of the world in the Millennial age, or for the benefit of the prophets, because they did not understand them; they were not given for the benefit of the heathen; they were not given for God’s own benefit; they were given for us upon whom the ends of the ages have come. And if we do not feed on them, and do not know what they are, one will be prepared to stumble when a hard test comes to us. “The Lord, your God, doth prove you, whether ye love the Lord your God or no.” Shall we fall or stand when the test comes to us?

Symposium: “ADDING THE FRUITS OF THE SPIRIT”

FAITH

By Brother W. W. Wright, Piedmont, Ala.

SINCE we have our dear Father’s revelation given to us, the expression of his mind, we have learned of a great plan, and various features of that plan, and we find that faith is one of those features, and made the basis of salvation. We find that the ancient worthies obtained salvation through faith; Abraham believed God, and it was accounted to him for righteousness.

They maintained their justification by the sacrifice of their human lives for a better resurrection. But we learn there is another salvation. While the apostle explains to us in eleventh chapter of Hebrews the faith the ancient worthies possessed, and the wonderful salvation they obtained, Peter in his second epistle tells us of a more precious faith that we are more vitally interested in—“Peter, an apostle of Jesus Christ, to them who have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ.”

Now we all realize how precious this faith is to us, and the wonderful salvation obtained through it; not the salvation of a better resurrection, but of a higher nature that we are to obtain, the divine nature, about which is written in the earth.

Now while this faith is made the basis of this wonderful salvation, there are to be additions to this faith, and the dear brethren that follow me will tell us about those additions we are to make, to our faith, and come up to the condition of full manhood.

Now we are wonderfully blessed by having the privilege of possessing this wonderful faith, and it behooves us to make this faith real, to realize our condition, and to realize the certainty of all the precious promises, and to realize that our dear heavenly Father is the most real of all things, and that the promises are ours if we are faithful to the end. If we do these things we will never fall away, but an abundant entrance into the kingdom will be ministered unto us.

VIRTUE

By Brother C. H. Swingle, Chicago

VIRTUE contains the thought of strength, of fortitude, and we are to add it to our faith. You will notice as our dear Brother Wright explained, this faith is our precious faith. Something that is precious is something that costs. And so many of us were confirmed into the church simply by learning a certain catechism, and then we become partakers of the divine nature, and so on. We would surely think that virtue is the very next thing to be added to our faith, whereby strength is embodied in all of the fruits here. Virtue is strength of character, you see. Strength of knowledge—add to your virtue knowledge of temperance, or self-control, strength of patience, patient endurance; strength of Godliness, strength of brotherly kindness; strength of love. All of these are included in this adding. We must add these, so it is quite proper, you see, that it is the first addition there is—fortitude, self-control, strength as it were, all of these things are embodied in those which follow here. Now we can see how we might need that first of all, for when one has the precious faith he will find tests will come along the line that will separate fortitude. For instance, our dear Brother Wright, if I did not think you would go away from your mother’s faith? What does it mean? It means we must add that strength which will make us please God first in all things. And then there is that strength we will need as we deal with the brethren—the fortitude which makes us strong in knowledge, in truth, in doctrine; so that we may be a help to the brethren around about us. You remember in the forty-eighth Psalm where it describes this glorious class, having done all of this addition, and now established in glory, it says, “Walk about Zion, and go round about
her; tell the towers thereof." We understand this is the message of the ancient worthies to the world of mankind at that time. "Mark well her bulwarks, consider her palaces; that ye may tell it to the generation following." And so as we tell that she is a necessary thing first of all. If we have a weak faith, if we have a wobbly life, if we have a brotherly kindness, if we have a golden candlestick, then the brethren are not to have a golden candlestick. If we have a self-control that is not a proper thing. If we have a self-control in the presence of the brethren, and in the presence of wife or family, you see we are not adding the true things that we should. The apostle in Phil. 4:15, says, "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 proposition that I thought that in the tabernacle only those who have the faith will be in the Holy, and you remember as you come in, right in the very center was the golden altar, and on this side was the table of shewbread, on that side was the golden candlestick, you will see what it means, then. It pictured things of strength in our faith, the golden altar being, the brother will no doubt explain when he comes to it, patience, which is represented in that golden altar. The three first given, virtue, knowledge, self-control, are the strong things, and the three last given, godliness, brotherly kindness and love, are the beautiful things. So, "Strength and beauty are in thy sanctuary." And why does it represent strength? Because the apostle following the same divine injunction, puts strength first. Add to your faith strength, that you may not be weak and wobbly, and moved about by this thing or that thing, but remember as the table of shewbread, that is filled with golden candlestick represented beauty, so "Strength and beauty are in thy sanctuary." And the pivotal point represented by the golden altar is that of patient endurance. Now then, dear brethren, if we have not been adding these things of strength to our faith, surely we will not be overcomers, we need strength to overcome; we need to overcome as he overcame, and every picture we have of our dear Jesus is that of a strong one—not too strong to be living, not too strong to be tender and gentle.

KNOWLEDGE
By Brother F. A. Grove, Louisville, Ky.

What kind of knowledge is it the apostle is speaking about here? Could it be worldly knowledge? It surely could not be. It tells us here in the knowledge of God. "According as his divine power hath given us all things that pertain unto life and godliness through the knowledge of him who hath called us to glory and virtue." In I. Pet. 1:5 it says, "But as he which hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you." Then it is a knowledge of God who hath called us out of darkness into his marvelous light that we should have. And this knowledge the apostle tells us we should add to our faith and to our virtue. Now it is the worldly that are addressed in this epistle: In the first verse he tells us. "Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith." These are they who are to add knowledge to the faith and virtue. Now it is, "But as he which hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you." Then it is a knowledge of God who hath called us out of darkness into his marvelous light that we should have. And this knowledge the apostle tells us we should add to our faith and to our virtue. Now it is the worldly that are addressed in this epistle. In the first verse he tells us. "Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith." These are they who are to add knowledge to the faith and virtue. Now it is, "But as he which hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you." Then it is a knowledge of God who hath called us out of darkness into his marvelous light that we should have. And this knowledge the apostle tells us we should add to our faith and to our virtue. 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with in my former teaching; but when I came to see the wonderful plan of God I saw that those who are now in the race and running for the prize are to be associated with Christ in the work of lifting up mankind, who have been in sin and degradation, up to the perfection that was lost in Eden.

PATIENCE
By Brother Benjamin of Chicago

LET us see what the Scriptures say about patience. Ezecl., 7:5, "Better is the end of a thing than the beginning thereof, and the patient in spirit is better than both the mighty and the strong." Again we read in Romans, 12:13, "Rejoicing in hope, patient in tribulation, continuing instant in prayer." I Thes., 5:14, "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." I Tim., 3:3, "Not given to wine, no striker, not greedy, of filthy lucre, but patient." Again in James, 5:7-8, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain." (Vs. 8), "Be ye also patient, establish your hearts, for the coming of the Lord draweth nigh." I Pet., 2:20, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently; but, if ye be buffeted for doing good and ye suffer for it, ye take it patiently, this is acceptable with God.

Dear friends, as I look into your kindly faces I recognize that spirit that bespeaks for patience, that spirit that bespeaks for a sound mind, and I rejoice with you to be here today and speak a comforting word along this line. It has been a great joy and pleasure to me to be with this party, and at every point we have stopped I have gained grace and knowledge from the brethren. There are two words ringing in my ears—thankfulness and gratitude. I am thankful to these dear friends for the kindness they have tendered me, for the generous way in which they have received and helped us, and I am sure this spirit of patience is with us all, and I am thankful and grateful to our heavenly Father for this blessing.

PIETY
By Brother O. A. Olson, Chicago, Ill.

THE first question might be asked, "What is piety? What is it to be a pious person?" I think it means to be a reverential person, one who respects the Lord and His Word, one who thinks about the Lord, one who exercises the fruits and graces of the Spirit, and shows out in his daily life the character of our heavenly Father. Such a person would be a pious person, and I love to see that the dear brethren are so pious, and reverence the heavenly Father and His Word, and it does us all good.

We have so many illustrations of those who were pious. Take for instance, our Lord Jesus. What a pious and reverential character He had. His love to His Father was shown to us at the time when after He had been tried and had been put to the test, and they put a purple robe and a crown of thorns on His head. Pilate said, "Behold the man!" As if to say to the people there, "Can you produce another character like this? What a wonderful character it is that stands before us. Show us another one of your brethren like this one, such a pious and wonderful character!" Surely it is good to look at Jesus who is the author and finisher of our faith, and when we learn of him we learn of one who is pious and reverential, who has respect unto his heavenly Father.

Another illustration is Paul whom we read of in the Acts of Paul at Rome, and the guards from time to time evidently came into his home, for you know he lived in his own house while a prisoner at Rome—think of the light he sent out, of that pious character, and what effect it must have had on those who came to take care of him from time to time. It must have had a very salutary effect on the hearts of those who came into the truth at that time; as Onesimus. If we are pious and reverential we can show forth the truth in a better way; we can show forth his character in our daily life, and it will be helpful to others also.

The Lord said there would some come among us at times who would not be pious, Paul in his letter to Timothy says that some would have a form of godliness, but deny the power thereof; and also says there are some who seek gain through godliness; they think godliness is profit. A man of a pious life, a man of a consecrated life, you know they will not gain; and neither will they learn the truth about our heavenly Father's wonderful character. Godliness, with contentment is great gain. Surely we have all experienced it; we are content with his leading and guiding of us day by day, and it makes us more godlike.

And the apostle in II Peter, 1, 3 says, "According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him who hath called us to glory and virtue." The Lord has not left anything undone, he has prepared all the means necessary for our gaining his character. I know when we all get beyond the veil with our dear Lord Jesus and the heavenly Father then we will shine forth as glorious characters, more godlike than we could ever think of being on this side of the veil, and it will only be those who have the highest character, and who have in their character all that originates and developed in them that will attain to this glorious position of kings and priests. And we are learning now to add to our faith, virtue, knowledge, and, etc., and these things will be the means to help us in the next age to assist mankind up to the glorious position of the character-like image of God's dear Son. He is also working out that great pattern set before us, and he will be the pattern for the world of mankind, and I love to think of the glorious time at the end of the Millennial age when they will all sing praises to our heavenly Father forever. In a few more years we will share in the glories of the kingdom, and hope that great joy of uniting the world of mankind. May the Lord help us to gain that glorious character which Peter speaks of here—a finished character. I love to think of that where he says we might abound; we are not only to have this in a measure, but we are to have these fruits and graces abound in our hearts; then we will have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

BROTHERLY KINDNESS
By Brother Wm. McKeague, Glasgow, Scotland

THIS is an expression that the Bible seems to be full of—brotherly kindness, or rather, brotherly love, for God is love. And when we understand the source of all love, then we understand thestandard that is set. The standard is far beyond the comprehension of any who have ever lived on this earth. Only those who have come in contact with God have come to understand the character of this great God of ours. You have often read, I suppose, the poet Milton, and you know how well he is able to describe paradise lost but what a failure he makes of it as he tries to describe paradise restored. It is only the eyes of the children of God who have conceived of paradise restored. How important love is! How important brotherly kindness is! The Bible abounds in brotherly kindness. We see brotherly kindness manifested in the world all around us. We see men who have their hearts filled, you might say, with pride and joy in doing good and graces abound in their hearts; then we see they have their wages in this world, so we know that it is for the glory and praise of men to a great extent that these things are done. But we see again where brotherly kindness is properly shown. Let us take a few examples of it. See our dear Brother Russell, the way he has defended himself for the truth of all. He is receiving no wages, so far as men are concerned, but he is just the same. He is giving his all for the truth's sake as those who are receiving their wages from an earthly source. And we see those who are working in the Bible House, especially. When I came there my eyes were opened—at any rate they got something looked on, in regard to the share that great joy of exercising there. You see all of those people going about their several tasks and all doing it such a harmonious way, all because they have the spirit of brotherly kindness, showing forth to others the great joy they have found in the Lord. And so it must be with all; that spirit of sacrifice that will animate all, that we will give up all for the sake of the great work that is to be done in the future. I think when we have these ideas of brotherly kindness, we are having ideas that will carry us safely through the journey.

LOVE
By Brother Dr. R. L. Robie, Belvidere, Ill.

I AM another one of those "minute" men, along with Brother Swingle, only I have seven times as big a job as he had. He had only one-seventh the work I have, while I have the whole of it, and surely that is an extremely hard job to put on one just at the last minute.

We have been considering very briefly the various characteristics, which, put together, make up the spirit of our dear Lord Jesus. In this particular Scripture, II Peter, first chapter, the apostle is outlining the principles that go to make up true character. If we get these things wrought into us, then we are like God himself. God has all of those characteristics in perfection. Now if we turn to the fifth chapter of Galatians, we see the matter turned
just the other way. It begins there with love—the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. They are turned around just the other way. Now why is that? I would understand it to be for this reason: They are turned around because God loves you. If you want to appreci- ex the fruits of the Spirit, and you must have love in your joy, and love in your peace, and love in your longsuffering, and love in your patience, and in meekness and goodness, and all of these different things; there must be love at the bottom of every one of them, or they are of no use whatever; they are all love, the line of Christian character. But if love is the foundation of them all, then we can have something that is of real value. We all, no doubt, have read Prof. Drummond’s “The Greatest Thing in the World” and we all enjoyed it very much indeed; we got something out of it. And we still have a debt of love; even though we was able to get out of it. We have a deeper knowledge of God's plan than Henry Drummond had, and we rejoice and thank God for it most heartily. We can see more in the thirteenth chapter of I Corinthians than he was able to see in it, although he was a very wise worldly man, and may have had much of God's truth due in the time in which he lived; yet he did not have the wonderful truths we have, as our dear Pastor has unfolded us the key to the Scriptures, which has helped us to unlock the things of knowledge and wisdom, etc., in a deeper, broader, much greater sense than they were ever unfolded before. And so we rejoice in the wonderful privilege that is ours in knowing these things in a much greater sense.

Now then as love in its ultimate. John in his epistle tells us about that. He that loveth is of God, but he that loveth not is not born of God, for God is love. And so we see that when we are cultivating the various fruits of the Spirit, and developing the character which we trust has been wrought within us by a know-ledge of these things, then we are acting like God himself. And so I trust we will all seek more and more to be filled with this character. And not only so; but we must remember that all men may know that we are his disciples because we have love for one another. And then we shall be able to carry out that great commandment, the eleventh—"A new commandment give I unto you, that ye love one another, even as I have loved you.

Address by Brother Russell. Subject: “GROWING IN GRACE AND KNOWLEDGE”

N A VERY considerable sense of the word, this will be the termination of one part of the con- vention. There will be some meetings tomorrow, but those who are in the convention touring will have a good time and we shall all enjoy it very much. He that loveth is of God, but he that loveth not is not born of God, for God is love. And so we see that when we are cultivating the various fruits of the Spirit, and developing the character which we trust has been wrought within us by a knowledge of these things, then we are acting like God himself. And so I trust we will all seek more and more to be filled with this characteristic. And not only so; but we must remember that all men may know that we are his disciples because we have love for one another. And then we shall be able to carry out that great commandment, the eleventh—"A new commandment give I unto you, that ye love one another, even as I have loved you."

(Reprint from Oregon Daily Journal, June 30, 1911.)

PASTOR RUSSELL MEETS OPPOSITION TO HIS THEORIES

STATEMENT THAT HADES MEANS NOTHING BUT THE TOMB OR DEATH, AROUSES CRITICS—TO ANSWER QUESTIONS

Marked opposition has been aroused to the views expressed by Pastor Russell in his lecture at the Armory last night when he expounded his theories of hell or purgatory.

"The Protestants have the most devilish doctrine regarding the hereafter there is on earth," said the speaker. "No heathen holds as wicked a doctrine upon this point as the average Protestant. We all regret that Calvin sent his Christian brother to the stake, but whoever copies a wicked god will be a wicked man."
So the program for tonight's meeting will be changed and the time will be devoted by Pastor Russell in answering questions. The meeting will be open to Jews and Gentiles of every denomination, and it will have been shown that such meetings are the most interesting and profitable. The speaker's point at variance with self-styled "orthodoxy" was in respect to those who have died without becoming saints, and the majority of them without ever having come to any real knowledge of God.

"These non-elect are not suffering tortures, either in a Catholic purgatory for centuries or in a Protestant hell of everlasting torture," he said. "There is no Bible authority for such teachings, although I once, like others, so believed."

Feet bearing no shoe or being in a state of nakedness, either in purgatory or in eternal torture, they will be gradually brought down from the tomb and blessed with all the glorious favors of God, foretold in the Scriptures as appertaining to Messiah's kingdom. The reign of righteousness will last 1,000 years. The darkness of ignorance and superstition will flee away before the rising of the sun of righteousness. Instead of going down into sin and degradation, the race will be instructed and helped upward to the perfection of mind and body. While mankind will thus be making progress, the reflection and image of God, forfeited by Father Adam's disobedience, their everlasting home, the earth, will be undergoing marvelous transformation, the result of which will be the worldwide paradise promised in the holy Scriptures. Sex distinctions will gradually disappear and man will become like the image of God."

"Thus, everything lost by Adam's sin and redeemed by Jesus' faithfulness unto death, will be given back to Adam's race in general—except to the willful rejectors and resisters of the divine message and justice; these will be destroyed utterly in the second death."

This afternoon Pastor Russell and 200 Bible students who are traveling with him will be the guests of the Portland Chamber of Commerce in a trip on the "Seeing Portland" street cars.

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Public Question Meeting Conducted by Brother Russell

The meeting this evening, dear friends, is a question meeting, and quite a number of questions have been handed in. That there shall be no favoritism I will turn the pile upside down as a matter of fact, of course.

Question 113.—Regarding death, do all die? John 8:51 says, "Verily, verily, I say unto you, if a man keep my sayings he shall never see death."

Answer.—Death is a man's death, in the absolute sense, would mean destruction. That is to say, the first death would have been just the same as the second death, absolute annihilation, had God not kindly, graciously, made an arrangement for redemption from the first death—the Adamic death. Having redeemed all from the Adamic death, God does not speak of death in the absolute sense, but as Jesus said, and the Word of God generally gives the thought, they sleep. Jesus said respecting Lazarus, our friend Lazarus sleepeth. There is to be an awakening in the morning of the resurrection; he is not really dead, but in a sense of being annihilated, or destroyed, having perished; God's arrangement has him from the very beginning was that through redemption and by the resurrection of the dead, he should have an opportunity of everlasting life if he would keep the Lord's Word. When Jesus was speaking to the disciples, and they said, "If Lazarus is sleeping he is doing well, and said Jesus unto them, 'Lazarus is dead;' but he only used that plain expression in order to come down to their method of speaking of death. In his own way of speaking of death, Laz- arus had merely fallen asleep; he was not dead, the condition of death being that of destruction, just the same as when a dog is dead. Now the condition of death of a man of the first death of the second, if he had left the two creatures in exactly the same condition had God not arranged that man should be redeemed from death, while he made no provision for redeeming a dog, nor for any future life for a dog. Therefore Jesus said, "If any man keep my sayings he shall not see death;" he may fall asleep, but he will be wakened, and if then he shall keep the Word of the Lord, and be obedient to the directions of the same, he shall have everlasting life through Jesus Christ our Lord.

Question 114.—How shall we understand the earth to abide forever? In Rev. 21:1 we read, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea."

Answer.—We answer that according to the Bible there have already been two worlds, and the third one is coming, and this earth has been the scene of all these. As, for instance, the Apostle speaks of the world that was before the flood, of the present evil world, because sin is now reigning, and of the world to come wherein we dwell. The CONDITION of things was before, there being under the dispensation of angels; during the present time, from the flood down to the coming of Christ, at his second advent, the world is left in the hands of mankind, and Satan, the prince of this world taking advantage of men, taking advantage of their ignorance and superstition fears, has become the world, but three different orders or conditions of things in the earth. The condition of things which preceded the flood was different from the present order of things. That condition of things was before, there being under the dispensation of angels; during the present time, from the flood down to the coming of Christ, at his second advent, the world is left in the hands of mankind, and Satan, the prince of this world taking advantage of men, the children of disobedience, and the children of disobedience are much more numerous than the children of obedience; therefore it is the present evil world. The new dispensation, or new order of things that God will introduce at the second coming of Christ, is spoken of as the new heaven and the new earth, in this same symbolical way. But it will be the same physical earth, the same rocks, the same water, the same air, the same gravity will be here. But we will come from the flood. One world has passed, and another world will appear in the time of the second coming, when the heavens of the future age will be the church in glory. The earth at the present time is the present social order of things, society as at present organized on the basis of selfishness; and the mountains represent the kingdoms of this world, and the rivers represent the truth, so far as the non-elect are concerned. The heavens which are not clear, restless. And the Lord pictures a change in this respect, that all of these things are to be made over new—a new order of society under the domination of Messiah, and there will be no more sea, in the sense that there will be no more people who are in that condition of ignorance and restlessness. And every knee shall bow, and every tongue will confess. This present order of things will pass away and give way to the new order of things. This word "World" is translated from three different Greek words, and our comprehension of this word has been correspondingly rather confused.

Question 115.—Are the dead to be raised to judgment, or are they to be given another chance?

Answer.—As we showed last evening, the whole race got one chance in Adam, and when Adam sinned he was condemned, and all the race, who were in his loins, shared his condemnation and death. And God provides through Jesus one redemption for all—for Adam and his children. To what end? That they may all have a second chance; everyone one of them. They had one chance in Adam and lost it through Adam's disobedience, and God provides another chance for every man to obtain eternal life through his Son Jesus. Some of us are having our chance now. Those who have received the message of God, those who have heard the voice, Jesus says, "Blessed are those who hear, blessed are your eyes for they see." The intimation is that many of those that surrounded him did not have a hearing ear, and did not have the seeing eye, but those who did see and those who did hear, were promised that you and I have an opportunity now, because we are in the land of promise, on trial, and the word trial has the thought in it of judgment; you are on judgment, or on trial, the two words having the same thought.

The trial will be a decision rendered at the end of this age. Some of those who have the pounds and the talents Jesus describes, saying that at his second coming he will reckon with his own servants—not with the world, but with his own servants to whom he gave the pounds and talents, and he will inquire of them how they used the pounds and the talents, and the one who will come forward and say that he had a pound or a talent and he did not use it but had buried it in the earth—in business or in some other way—will be counted an unfaithful servant, and will not get the
blessings that will come at that time, and the other servants, whoever they may be, who have received the pounds and talents of opportunity and privileges in connection with the high calling of this age, if they have used these faithfully will be greater, a blessing on the Lord, than they received. If you have been faithful over a few things, I will make you ruler over many things. All the church are to be rulers over the world of mankind. When? When mankind will be on trial, when mankind's judgment day will have come. Has the world a different judgment day from the church? No, the church's judgment day is in now, and the judgment day of the church, it has lasted ever since the day of Pentecost, and will end when the last member of the church, the elect, shall be completed. Then the world's judgment day will begin and the world's judgment day is to last for a thousand years. All through the thousand years of the reign of the Lord Jesus, mankind will be on trial, judgment, to see whether or not they shall be worthy of everlasting life as human beings, or whether they shall not be worthy. This judgment day of the world is spoken of you remember by the apostle. He says, "God hath appointed a day when he will judge the world in righteousness by that man whom he hath ordained. Who is that man? The same great man he also speaks of—the Messiah, Jesus the head and the church his body."

Question 118.—"Please explain Matthew 8:12, "But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth."

Answer.—"The children of the kingdom shall be cast into outer darkness, there shall be weeping and gnashing of teeth." What does this mean? We will treat these two texts together, as they are very much alike. We answer, it is not like purgatory, because purgatory is full of fire, and it could not be very dark there. This is a naked darkness, and a very intense darkness, and even of fire it not? It could be the holy fire of our Protestant view, either, because the holy fire of our protestant view is very light and bright and hot. It would not be outer darkness, it would be inner light, wouldn't it? Sure it would. We have been forgetting what we were doing when we read our Bibles. What does it mean? It means that...

The Lord is here not speaking about the world at all; he is speaking about his church, and those who are faithful will be in the light, in the light of knowledge, in the light of understanding, in the light of appreciation of God's plan. As the Scriptures declare, none of the wicked shall understand, as the Scriptures again say, "The secret of the Lord is with them that reverence him, and he will show them his covenant.

"They will be in the light, and they are called in the Bible, children of the light. Now the Lord in these parables is speaking of some who in the end of the age, not those who are not going to be rejected by the Lord, but the Light, the Light, will be rejected from the Light, will be cast out into outer darkness. Where is the outer darkness? Why the outer darkness is everywhere. There is a lot of it in heaven and earth, and there is plenty of it here in Portland; and if any of us who are God's people do not walk carefully, and live in the fear of the Lord and the Lord of it, do not continue to be children of the light, nor continue to be favored by the Lord with further light on his Word, but will be cast out of this favored condition, bound hand and foot in the sense that we will not be able to control ourselves; it would not be optional with us to walk when we will if the Lord will, the Lord would force such a one out of the light; he would not be allowed to stay in the light at all.

Question 117.—"And behold they cried out, saying, 'what have we to do with thee Jesus, thou Son of God?' Art thou come to torment us before the time?" What time?

Answer.—This dear friends, you remember was the language of the chief priests and scribes who cast out some of these demons at the first advent, and he commanded them to come out of the man and they objected; they seemed to think they were still within the limits of their time. Haven't we got a right to continue under these conditions? Haven't you come too soon? Are you going to torment us before the time? Well, I would suggest this: The word torment there does not have exactly the same thought that our word torment would have. It would mean, "do us distress"; just the same as in a landlord's warranty, a landlord is said to put a tenant in distress. The landlord put them in distress for failure to pay his rent, and that is the thought that is here. Have you come to distress us, or put us out before the time? But, anyway, whatever the fallen spirits might say would not be good theology with any good Christian. We are to reprove them in a way that will accomplish the very opposite. We want Jesus, the Jesus, and the apostles, and prophets, say. What the demons say would not count anything with me.

It reminds me of a gentleman who was once arguing a point with me, and he quoted a Scripture, and it was quite to his side, and I said, "Where is that?" And we turned to the place, and I found then why it was peculiar. It was in John. It was what the devil said. Now," I said, "Brother, you are quoting me what the devil said. He had no right to say, and we, before, what these demons said is worthy of no further consideration.

Question 119.—"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever."

"And the smoke of their torment ascended up forever and ever, and had no rest night and day which worship the beast and his image."

Answer.—These passages are taken from Revelation, and the book of Revelation is a symbolical book; that is exactly what it purports to be. We read that Jesus sent his angel and signified or made signs of certain things, and those signs, or symbols, have not been kept as they were given by the Apostles before 800 A.D. Now we will not undertake at this time to investigate the entire book of Revelation, but content ourselves briefly by saying, first, that all teachers will admit that no doctrine should be based wholly on a text of Scripture found in Revelation, if it does not have its foundation in other parts of the Word of God; no one may build a doctrine merely upon a passage of Scripture which has only Revelation for its basis, because that being a symbolical book, nearly all the statements in it are symbolical. Now in this case you will notice the reference to the beast and false prophet, and then the statement of the lake of fire and brimstone, and that system is to be destroyed; and that system is to have torment, and it is to collapse—not the people. You will find something on this subject in the little pamphlet we gave away last night.

Question 120.—"Is not the first resurrection spiritual? Gal. 3:1, "For the body of Christ shall be raised with Christ, seek those things which are above."

eph 2:5, "And you hath quickened who were dead in trespasses and sins." Eph. 5:1, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Rom. 6:3, "But like as Christ was raised up from the dead by the glory of the Father, we also should walk in newness of life."

We described last night how the world of mankind would have a resurrection by judgment, and that the resurrection for the world would be a gradual one all through the thousand years—not merely the moment in which they are awakened and come from the tomb—that would be only the start. They will come forth with the light of the Lord, with the glory of the Father, as the light of the soul is the thought. Now, as the world will be rising gradually out of sin and death conditions for a thousand years, and gradually attain to full human perfection, and attain that in the end as a result, so to some extent God gives the same picture in respect to the church. That is to say, from the time of this full consecration to the Lord, from the time of your begetting of the Holy Spirit, you are represented as a new creature, as rising from the old dead nature, as becoming alive unto God as a new creature, and the new creature is said to grow, first a baby, then a child, and a young man, and a fully developed man. And this thought of character development is otherwise represented as part of our resurrection—ye are risen with Christ, walk in him. And so these various texts quoted apply to this part of the resurrection which we are now to experience in the present spiritual life. This is the thought. This is the part of the resurrection, in the sense of rising up out of his weaknesses, and attaining more and more to a character development, he will not be fit for the glorious instantaneous resurrection, which God has for the church at the end of this age at the second coming of our Lord.

Question 121.—"Please explain John 11:25, Jesus said unto her, I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Answer.—All mankind, through Jesus, will be made alive. No one will oppose our teaching on this resurrection of life with faith and obedience. But this provision has been made broad enough in our heavenly Father's plan that every member of Adam's race may return to everlasting life by faith and obedience. Now then when they have once come back to perfection of life, if they continue to be obedient they will never die. For instance,
the world all through the thousand years will, by belief and obedience, be returning to perfect, full harmony with the Lord, and if by the end of the thousand years they are in full obedience their hearts and minds there is no reason why they should ever die. God wills that all the obedient have life eternal through Christ.

Question 121.—John 5:24, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and will not come into condemnation, but is passed from death unto life forever."

Answer.—That means this: That those who come now into heart relationship with the Lord Jesus Christ will not be the first future condemnation with the world. The whole world during the thousand years of Messiah's reign will be in condemnation, and have the opportunity of coming out of the condemnation, rising from death and going back into harmony with God, but those who now rise to heart relationship with Christ, which is possible now, and may be thought of and considered as having made a union now in advance with the great life-giver, and if they make that arrangement with him now, and by faith walk in his footsteps as his disciples, they will not need to come into the world's condemnation, the world's judgment, trial, because they passed from death unto life immediately. That is to say, they are counted already as having passed from death unto life; they are counted already as becoming new creatures and are merely waiting the right time to come when by the change in a moment, in the twinkling of an eye, in the resurrection, their course will be completed and they will be like the Lord and share his glory.

Question 122.—Ecc. 12:7, "Then shall the dust return to the earth as it was, and the spirit shall return to God, who gave it."

Answer.—First of all, what is meant by the spirit? We answer that the word spirit in the Hebrew is ruach; it signifies the breath, the breath of life. When God formed man, we read he breathed into his nostrils the breath of life—plural, the breath that is common to all, whole; the human has the same kind of breath exactly as a horse has. The difference between man and brute is not that a man has a different kind of breath, or spirit, but that he has a different kind of a body and the difference between human bodies we can readily see. Here is a man with one shaped head, another man with another shaped head. Bring in a phrenologist and he will describe the two men accurately just by the shape of their heads; he will not describe the difference between the men by the breath; the breath will determine nothing, the body will determine the whole matter. Imagine a man with a dog's head on, and the phrenologist will tell you that the man will think exactly as the dog did. "The more like a dog's head it is shaped, the more his reasoning will be after the line of the dog's reasoning, because a man does no reason with his feet—or ought not to—but he reasons with his head, and according to the shape of his head his reasoning is bound to be so. When God gave breath, to the man, the man has lived, and begat other dogs and they lived. When God gave life to man, man lived. We read, God breathed into his nostrils the breath of life—that breath that is common to all lives, and man became a living soul, a living being. And so man then reproduced his own kind, another man with another shaped head. He has handed down that spark of life, that breath of life, from his day down to where we are today, and you have part of that same breath of life that God gave originally in a spark to father Adam to all his sons and daughters and grandchildren. If Adam regenerated the spark, he has not given a fresh spark to anybody. Man has passed from death and that meant that the spark of life would go up. When Adam died, the breath that God had given to him, what became of it then? The body returned to dust and what became of his life? He no longer had any control of that, it was back in God's hand. God's hand has no hold on it, and as soon as he died he had no further claim on it, it was back in God's hands. So with all of us from Adam down; as we die we give all up our rights to life. None of us could say, I have a right to live. It is something I have lost and may get back again. If you ever go to a court, you claim my deceased father, it must be through the Life-giver. We have all lost everything once through the first Adam's disobedience, and the only way to get life again will be through the great Life-giver; and God has appointed for all the world the great Life-giver. The church is now getting life under the special blessings of the highest of this age. But in the next age Jesus will be the great everlasting Father. As the prophet Isaiah expresses it, "He shall be called the Everlasting Father." It does not mean that he will be called Jehovah. Oh, no, the word "Jehovah" means life-giver, and he will be the life-giver to the world of mankind, the great Life-giver to the world of mankind in contrast with father Adam who merely gave temporary life, subject to various mutations and death. Christ will be the great life-giver to all the world of mankind to give everlasting life to all on the terms of loyal obedience to God and the principles of righteousness. So all through the millennium age Christ will be regenerating the world. They were regenerated once by father Adam and did not get a sufficiency of life, they are lost in the midst of the condemnation. Christ, by reason of his purchasing the world by his own precious life, became the rightful owner of mankind, and he purposes to become the Father, or life-giver, or regenerator, of the world. And every one that is to be associated with him in this work; as the first man Adam had a wife, Eve, the last Adam will be associated with the first work of generating the world of mankind, so with the second Adam is to have associated with him a wife, a bride, in the regeneration of the world. I remind you of Jesus' words to the disciples. Saint Peter was talking about various matters, and Jesus was telling him, he said, I will send you a reward who would follow him, and Peter said, "Lord we have left all to follow thee; what, therefore, shall we have?" Jesus said to him and the other apostles, "He that has followed me—you who have been faithfully following me, in the regeneration—and when will the regeneration be? Not yet. Not one of the spiritual family that the apostle Paul seems to refer to, but we do not know what these distinctions are; it is not revealed; but merely that there are different orders or grades of our heavenly Father's family on the spirit plane. The one thing is to be sure the spirit plane. Then he has also another part of his life, that spirit plane, and he has gone on with himself to constitute a new creation, and there was no place for a new creation; it was to be an entirely new creation. So our Master, who was the first-born of this new creation, when he ascended up high left us word that if we would be faithful as he was faithful and prepare a place for us, and he tells us what place will be, that it will be in the divine nature. Saint Peter says God has given us exceeding great and precious promises, that by these—he also promises working in us to will and to do God's good pleasure—we might become partakers of the divine nature. All who become partakers of the divine nature will have that place in heaven that is next to the Father's abode—the Father, the Son, the Bride, the Lamb's wife, and then all other orders under those.

Question 123.—"But the fearful, and unbelieving, and abominable and murderers shall have their part in the lake which burneth with fire and brimstone; which is the second death." Please explain.

Answer.—The question answers itself. It says, "Which is the second death." That is the way it reads. All of these things symbolize the second death.

Question.—Do you believe in physical regeneration, or the living of a continual, chaste life?

Answer.—I think this is a question upon which, as the apostle says, everyone should be fully persuaded in his own mind; it is not a subject that is laid down as a law in the Word of God. It is, therefore, not a Scriptural question. The Scriptures, in general exhort toward all purity, but the Scriptures also say that marriage is honorable in all, and the bed undefiled. It is not in the majority of anybody to supersede the words of Jesus and the apostle. The apostle is not speaking about the marriage relations that for those to whom it may be possible to live a life of chastity, it would be a very desirable one, saying, "He that marries does well, and he that marries does not better."

Question 126.—Do you believe in reincarnation, the soul reverting into the physical body?

Answer.—I do not. I believe it to be entirely foreign to God's Word in every sense of the word.

Question 127.—What is "present truth" and what is it to be in the truth?
Answer.—We answer that present truth would be that truth which at any time would be the particular message or fact that God would have his people take notice of. For instance, if we were today to preach about a flood of water coming, it would not be present truth; but for Noah to preach about a flood of waters coming would be present truth; it was present truth in his day. He preached that thing that was due at that time; so today present truth is that truth that pertains to our time, the harvest time of the Gospel age, the glorious morning of the new dispensation after the disqualification of all the present truth. There are other truths that always proper, of course, such as the fact of our heavenly Father's greatness, and love, and wisdom, and justice, and power; and such as the fact that our Lord Jesus came into the world and died for sinners. Those truths are always present; but what is meant by present truth particularly is those features of truth which apply to that present time, and more particularly than to any other time. So I understand, then, in answer to the question, that the present truth of this time is the harvest message that we are living on the harvest time of this Gospel age, when the Lord is about to make up his jewels, and that the Gospel age is to close and the new dispensation of Messiah's kingdom is about to be inaugurated. To be in the truth would mean, therefore, in that sense of the word, to have a known fact; and to be a loyal one in supporting those things, and in promulgating the message that is now due.

Question 129.—If the dead are in a state of unconsciousness, how do you account for the presence of Moses and Elias on the mount of transfiguration?

Answer.—Very simply, my dear friends. In the book of Revelation you have a number of symbols. John, the revelator, says, "I saw this, and I saw that, and I saw the other," and he heard a voice from the one angel saying to another, "Angel, angel, etc." That was all a vision, wasn't it? Yes. He saw visions; he saw beasts, and saw the woman sitting on the beast, and all of those things. Now just so with this transfiguration scene. Jesus said it was a vision. We read that he took Peter, James, and John up, and there was the vision—"happening again"—and they were there, and he gave them a message, and he ourselves were there. His garments put on a shining appearance, and became part of the vision, and there appeared unto them Moses and Elias, in a vision. They saw Jesus, Moses and Elias, and the garments of Jesus were seen to shine, and they did not know what to do. He was on the mountain; the glory was there, and he was on their faces asleep part of the time. And then Peter, as he discovered that the vision was lasting for some time, said, "Lord, it is good to be here; let us build here three tabernacles," etc., not knowing what he said. He was not very clear on the matter, but as they came down from the mountain, we read, Jesus charged them straightly, particularly, saying, "See that ye tell the vision to no man until after the Son of Man be risen from the dead." And Saint Peter afterwards, in writing his epistle, said, "We have not followed cunningly devised fables when we declared unto you the power and coming of our Lord Jesus Christ, for we were eye witnesses of his majesty when we were with him in the holy mountain." Saint Peter tells us, therefore, that that vision in the mount of transfiguration was a picture of Jesus' kingdom, Elias typifying one class in the kingdom, and Moses symbolizing or typifying another class in the kingdom.

Question 130.—Is there an unpardonable sin?

Answer.—Yes, there are many unpardonable sins. The word "unpardnable" is used in more than one way in the Bible. I presume the questioner refers to the sin unto death. There is only one sin unto death, but there are many unpardonable sins. For instance, you may do something after you have become a Christian that is sin, and that sin be a wilful sin; to that degree it was a wilful sin; to that degree it was an unpardonable sin. And what would that mean? That would mean that you would need to receive some chastisement, or stripes, for that sin. It will not be pardoned. You cannot say, "Lord, take it all away, please." It is all very proper to go to the Lord and ask him to forgive the sin. That is, to take away the feature of it that would come between you and the Lord and hinder you from enjoying his favor, but you must still expect that even if he restores you to the light of his countenance that there would be some struggle in your life. The idea is that there was any measure of willingness connected with the sin. In that degree, you see, it is unpardonable, but is one that might be expiated in that degree. Now when we speak of expiation of sin we do not mean the original sin; the original is entirely expiated. If you can do nothing to get rid of the sin, and after you have become God's child, after you become a new creature, then you are on trial, and then in proportion as you may have willfulness, in that proportion you will have stripes; and so the Lord said, some will be beaten with many stripes, and some with fewer stripes, in proportion to their knowledge, etc.

But there is a sin that is unto death. No amount of stripes will come in. No amount of stripes will be satisfactory. The individual committing that sin will die the second death. As the apostle says, "If you keep sinning in a wanton manner, you shall pray for it." There would be no use to pray for it. The sin that is unto death is a wilful sin, deliberate sin, intentional sin. The apostle describes this sin unto death in the sixth and tenth chapters of Hebrews, and he in the New Testament, and the Lord. Saint Peter says, speaking of some of those, that they turned like the sow to wallowing in the mire, and like a dog to his vomit. Such a person, sinning wilfully against light and knowledge, there is no more sacrifice for his sins; he has had his mercies and he has despised them, and there is none remaining for him. There is a share in the sacrifice for Adam and all his children, every one of them, and they must all get their share; but whoever gets his share and then misuses it, there is nothing remaining, and his wilfully turning away and coming back into the grace of God is not met with a common thing, will mean his utter rejection by the Lord.

Question 131.—And the graves were opened and many of the bodies of the saints which slept arose. Was this the first resurrection?

Answer.—No, we answer, it was not the first resurrection. Why? The words here used are used in this connection: We read there was a great earthquake, and many of the bodies of them who slept arose and came into the holy city after Christ's resurrection. The account is not very explicit, but any who arose there could not have experienced the first resurrection for several reasons: First, that Christ himself was the first that should arise from the dead; no one had a resurrection before Jesus. He was the first-born from the dead. Why, did not Jesus raise Lazarus from the dead? Oh, no, Lazarus was still in the condition of death after he was awakened. None were raised completely out of death. They were awakened for a little time, and again lapsed into death. They did not have a resurrection. A resurrection is a complete lifting out of death, and Jesus was the first that should arise; he was the first one lifted out of death to the perfection of life. Those, then, that were awakened at this time could not have been such, because the apostle says, it is his resurrection, and says, "That I may know him and the power of his resurrection, being made conformable to his death." In other words, the resurrection of Jesus is the only resurrection for all of these 1800 years. But the church which took place at the time of our Lord's death, it was not for nearly three days after that Jesus arose from the dead. But anyway, the second ones that are to have a resurrection from the dead are the church. Jesus' resurrection to the spirit plane was the beginning of the church's resurrection. The apostle says, it is his resurrection, and says, "That I may know him and the power of his resurrection, being made conformable to his death." So in the eleventh chapter of Hebrews we read of the ancient worthies, who died in faith not having received the things promised them, God having provided some better thing for us—the church— that they without us should not be made perfect; they cannot get their resurrection until we get ours. So the very most that could have taken place at that time would have been that some might have been awakened in just the same sense that Lazarus was awakened, and not in any other sense.
Convention at Tacoma, Wash.
July 1, 1911

(The following is a sample of press recognition: The Tacoma Daily News, Tacoma, Washington, June 30, 1911.)

FAMOUS SPECIAL TRAIN DUE IN TOMORROW

INTERNATIONAL BIBLE STUDENTS AND PASTOR RUSSELL ABOARD

"Ubiquitous Preacher" Will Be Heard in Tacoma Tomorrow Night—Special Train Making Wide Swing Through West.

At six o'clock tomorrow morning eight Pullman cars filled with Sunday school and church workers and bearing the name "International Bible Students' Special" will roll into Tacoma. Aboard it are 185 delegates to the international convention just closed at San Francisco and Pastor Russell. Pastor Russell, in the world of Bible workers, looms up almost as large in some respects as the whole 185. He is president of the International Bible Students' association, president of the world Bible and Tract association, pastor of the London and Brooklyn tabernacles and wears the title "World's Ubiquitous Preacher." Tomorrow evening at 7:30 o'clock he will talk at the Tacoma theatre on the subject, "Hereafter." The theatre is expected to be jammed to the doors because of the unusual reputation of Pastor Russell. The talk will be free and no collection will be taken. At three p. m. a meeting will be held in the Masonic Temple probably a question meeting, led by Pastor Russell.

The special carries delegates from twenty eastern states and from Scotland. Starting from St. Louis, they are making a wide swing around the western half of the United States and Canada, and they have taken the famous divine for their guest. He has made this known in all the cities where stops have been made, declining for this reason invitations from the various cities, including Tacoma, which have wished to entertain him. The special train is fitted up with all conveniences and the delegates live aboard it wherever they stop.

BOOMED WITH BEECHER

Pastor Russell for years lived in the same house and prepared his sermons in the same study that Henry Ward Beecher occupied. His Brooklyn charge is one of the most remarkable congregations on earth, over twenty nationalities being represented on its board of elders and deacons. The edifice itself, however, proved to be inadequate on Pastor Russell's speaking dates—the first Sunday of the month—and the Academy of Music, Brooklyn's largest auditorium, was secured. Now that he has accepted the London pastorate his time is to be divided between the two churches.

NEW ENGLAND TRAINING

Reared under the strictest religious discipline as a Protestant, Pastor Russell, as a boy was taught and believed the "hell and fire" doctrine. Zealously he went about his native New England town to save his comrades, inscribing on walls and fences Bible texts. Calling sinners to repentance.

At fifteen in an endeavor to restore an infidel to Christianity, the boy himself was turned from his beliefs when his instructors could not substantiate their literal lake of fire and brimstone theories. The boy then turned to a serious study of all religions, Buddhism, Confucianism and other Oriental religions, finding them wanting, he says.

At length he came to the conviction that the Bible is an inspired instrument of the Creator. With this conviction came the ambition to tell all the world about it and to appeal to Catholic, Jew, Protestant and free thinkers alike, he has found it necessary to stand aloof from sectarianism.

(Press comment by Tacoma Times, July 1, 1911.)

FAMOUS PREACHER IN CITY

Brimming with vitality and optimism, Pastor Russell, celebrated Brooklyn and London Preacher, arrived in Tacoma today on his "swing around the circle."

Pastor Russell's work, however, is religious, not political. His mission is to preach the Gospel. He insists on talking in a public hall. He will not allow any charge to be made or collection taken. He keeps the doors open to all religions. He is ready to debate his beliefs with anybody.

THEY FIRED QUESTIONS

"Why, at Portland last night," said one man in his party, "he asked the audience if they had any questions to ask. Well, that started it. People fired questions at him for two solid hours. And he had an answer for them all."

Pastor Russell has had an unusual career. At fifteen he was a zealous Bible worker. Two years later he had turned infidel. At twenty, however, through his study of the Scriptures, his confidence in them was restored, and from then on till today he has been active in religious work. At sixty he is at the head of two big churches, the author of several books and the best known religious lecturer in the country.
Address of Welcome on Behalf of the Tacoma Class by Brother J. M. Fleetwood

I AM sure there are times when every one of us fail to find a way to express our appreciation to the heavenly Father for his love and mercy toward us, and that is just the frame of mind I find myself in this morning. Words utterly fail me when I attempt to express the great blessing and privilege I feel to be mine of welcoming you in the name of our Lord, and in behalf of the Tacoma class to our beautiful city. There was a great joy in our little class when in response to the call, request Brother Russell informed us he would give us a day in Tacoma, and the anticipation of this event has been uppermost in our minds and hearts ever since. Comparatively speaking, we are a small class, but what we lack in numbers we hope we make up in zeal and earnestness, and homesickness.

I recognize in this audience a great many familiar faces. True, there are some strangers and others who will become very near and dear to us in the bonds of Christian association and fellowship. But we are met here as one great family, and I assure you that you are all alike heartily welcome. Those dear friends who have come on this journey no doubt have seen many beautiful things to admire, and among them the wonderful mountains, symbolizing the kingdom of our Lord Jesus Christ which we all expect to see established soon in power and great glory. This Kingdom we truly hope to see with our own eyes, and for this purpose we are here, because we want to gather in these beautiful scenes around us, our thoughts respond to the Psalmist when he said, “I will look unto the hills from whence cometh my help. My help cometh from God, who made heaven and earth.”

The story is told of a man who in his youth found a coin in the street, and forever after that as he walked he kept his eyes on the ground looking for coins; and during his long life, he found a great many coins, both gold and silver, but in the meanwhile he never saw the flowers and plants, nor the trees which grew in such beauty and profusion around him; and when he reached the mountains, nor the valleys; he never saw the blue sky. To him this world was a long, dusty highway, the place he was to look for coins. But how glad we are this morning that we have learned to look away from the sordid earthly things to the eternal hills, the mountains of the kingdom of God, from which cometh our strength.

Dear friends, we want to assure you once more that you are all welcome in our midst. The dear colporteurs, the pilgrim brethren, who came on this journey, the workers at the Bethel home, and our dear Pastor, whose work of love and labor and suffering has been so instrumental in bringing to our minds and hearts a conception and realization of the greater and higher and better truth.

One day certainly is very short for an occasion of this kind, and I will not take any more of your valuable time, and now take pleasure in introducing to you Brother W. A. Baker, of Portland, who will act as our chairman.

Brother W. A. Baker: It is a privilege and a pleasure to officiate as chairman of this one day convention. When we stop to think, we find that Brother, learning to sympathize more perfectly with each other’s frailties, weaknesses and shortcomings, and to comfort one another in those things so necessary to our spiritual edification, and this is going to be the character of our convention today. We say, “our” convention, and in “our” we include our Lord and Master. God is here in power and glory, and none of his children is not our convention, our convention, but our convention. We have with us this morning a brother who has accompanied the excursion train, and has been privileged to listen to many addresses of welcome; and you have had the brethren open their hearts to you, to show you their appreciation of your sacrifice in endeavoring to be with them on these occasions. We wish this morning to have a brother from the excursion train respond to the address of welcome on behalf of the Tacoma church to which we have just listened—our dear Brother Pierson, of Connectic.

Response on Behalf of the Special Train and Visiting Friends by Brother A. N. Pierson, Cornwall, Conn.

I CANNOT understand why I should be chosen to respond. I am sure most of you at least have been at the conventions in the east, and you are perhaps tired of the same old preaching. I can say then that I am not able to respond to this hearty welcome by our brother. I am sure all of those who are privileged to be with the special train and with Pastor Russell felt early this morning that we were quite welcome to your city when we saw the smiling faces that greeted us at the station. Coming all the way from Connecticut to the middle west, over the desert, we were sometimes cheered by seeing an oasis, and that seemed so refreshing, where the fields were so parched. And so the different classes as we met them, the brethren and sisters that greeted us so heartily at the different places, were like oases to us, and we certainly felt glad to see the wonderful country you have all along the coast here. I do not wonder that the brethren refer so often to the beautiful land they live in. Those of us who have come up all along the coast know how the rain is refreshing the earth, and how the earth brings forth its wonderful verdure. Those of us who were privileged to ride over the hills of Portland yesterday noticed the many homes that were crowded in the mountains, and the roses and eucalyptus, and honeysuckle, and beautiful vines supported by them. The next day, when we saw the beautiful valleys with improved farms that looked so grand and beautiful. Looking on the other side we saw the city with its beautiful river. Did it not make us think of the restored earth, when by and by it shall shine forth in all its beauty, and even the densest desert, like there, will be an abundance of fruit even for all those who are in their graves. A few years ago I was privileged to be on the coast, and took a trip over to the Catalina Islands, and riding out over what is called the Aquatic Gardens, we saw through the glass bottom of the boat the wonderful growths in the sea that looked like trees, some of them forty feet high; and then the mosses, and then the lower shrubbery that seemed to grow there among the rocks; the beautiful white bottom and the gold fish and the blue fish and the bass, sailing around so calmly among those mosses, when we were in that little boat, reminded me of the “little flock” above the restored earth, in the kingdom when peace and quietness shall reign. The redeemed exiles will rejoice together in the beauty of nature and realize that death is passing away and all is coming into harmony with the heavenly Father.

But when we see these beautiful things which attract the world of mankind, we do not wonder that the tourists are going to the Pacific Coast, not least of which is the beautiful place. We wonder that people come to Oregon and Washington. But dear brothers and sisters, that is not what brings us together; somehow or other we do not think or care so much—I think I speak for all of us—for these beautiful things; we have something higher and grander and more noble in our minds. It is the present truth that fills our hearts; it is the love of God, and love to our heavenly Father that brings us together. In this I think we can all rejoice. As we read in our morning Manna, we are children of the light, and the Lord is helping her early in the morning, and in these blessings we are, as it were, up on the mountain top early in the morning seeing the sun rise. I like to get up early in the morning, and I assure you that those that sleep late miss a great deal. So the world of mankind does not know what joy and blessings we have; we have seen something that the world knows nothing of; they sleep so soundly, and some of them are blind, and we feel sorry that we cannot help them, but we can rejoice dear brethren and sisters, that we have the present truth, and that we can walk in the light, and have the precious fellowship enough with another, and feed daily that the blood of Jesus Christ cleanseth us from all sin.

Now I am sure we shall rejoice together with you today in the feast the Lord has spread for us. The Lord bless our meeting together in Christian fellowship, and may we be a help to one another. We probably shall not be able to come west any more; this is probably my last visit to the coast, and I rejoice to meet the dear friends and worship and adore our blessed heavenly Father.
Testimony Meeting Conducted by C. A. Osborn.  Keynote: "LOYALTY"

A SISTER.—The Psalmist says, “Light is sown for the righteous, and gladness for the upright in heart.” I feel sure we have the truth, for we have the joy of the truth. Let us rejoice in these glorious things more and more.

A Brother.—I am having an opportunity I did not think I would have, of attending this convention. I was out of town, I do believe, the day we are having here, and it says, “Eye hath not seen, nor ear heard, what the Lord has for us.” If it is so glorious here, what will it be when we all meet in that grand and glorious convention beyond the vail? I bring greetings from the Spokane class to the Tacoma class, and all of you. I hope I may be able to be one of those who will meet you beyond the vail.

A Brother.—I am glad to be here today. The brother who just spoke was associated with me in a nominal church, but I am glad we are both now in the truth. I used to think I was doing a great work preaching hell to the people, but I am thankful to say that today I have changed my preaching along that line. I thank the Lord for the light.

A Brother.—One of the brothers said he was singing a new tune now. The Psalmist said he would sing of mercy and truth. We are the only people that sing of mercy and truth. We have not only a new tune but we have a new song; the Lord has put a new song in our mouths, and we love to sing it, and we believe that will not only be our tune now, but it will be our tune for the next thousand years.

A Sister.—I am thankful to be one of that number feasting at the Lord’s table. Surely he has anointed our heads with oil, and our cup runs over.

A Brother.—I have been seeking for the truth for sixty-five years, and I have found it, and I am rejoicing in the Lord.

A Sister.—We are attending the convention party and we have had a glorious time all the way. I was surprised at a sister here stepping up and saying to me, “Sister, I met you in 1889,” so I was welcomed to Tacoma. When I went to the post office this morning to get my mail at the general delivery, now, the clerk said, “I suppose you belong to the convention?”

“How do you know I belong to the convention? I am not tagged.”

“I saw it by the smile on your face.”

So I want to be loyal to my Lord wherever I am, and not only as I go from place to place visiting the dear classes, but also in the time of trial.

A Brother.—I am very thankful indeed to be here this morning. I have been here in Chicago and vicinity for a number of years, because some of our dear friends are here. Brother and Sister Fleetwood used to have their home in Chicago, as you know, and I am pleased to tell you that our dear Brother Fleetwood is the one that gave me the present truth. It is now about fifteen years ago, and I well remember how the Methodist minister told us about this, and I realized that we were under a delusion. I was going into my final stand of life, I thought, but God showed me the truth, and I rejoiced in that day, and I can now tell you, dear friends, it is better together than ever before. I rejoice in this good word that our brother has mentioned as a keynote, the word “loyalty,” and it seems to me it is the companion word to the word our dear Pastor has repeatedly told us all along the line—obedience. And he brought out the thought how good it is for the Lord to love God’s will and to do God’s will. I am so glad that by the kindness of our Father I have got to know his will and to love him, and by his grace I will endeavor to do it. I truly rejoice in being with you today. I am glad to tell you also that we have a dear friend here in Chicago, and that is from the Tacoma class—Brother Henry Hoskins—and he has manifested in our midst the beautiful spirit of the Lord, and I am sure he is a sample of the dear friends here in Tacoma; and by that means we know them all and love them all. I will be grateful for an interest in your prayers.

A Sister.—I thank the Lord that I am one of the Tacoma class. I thank God he called me into this little class to learn the truth. I thank the Lord for this meeting, and I am glad to meet more of the Body of Christ, and I thank God I am one of you.

A Brother.—I am glad to be in this assembly this morning. The spirit of a sound mind makes us fools for Christ’s sake. I am glad I am one of that kind. I am to be associated with so many prospective kings, those who have entered on the race course, and are pressing forward toward the mark of the prize of the high calling of God in Christ Jesus. May the Lord give me strength to win the prize. May we be loyal to the cause in which we have enlisted.

A Brother.—When I started on this trip I did not realize half the half was never told. I never realised even on my soul the pleasures and blessings that would occur to us by coming on this trip, and I would like to remark what our dear Brother Lindsay told me one morning on the train as we were riding along; he said, “Don’t you think it will be a hard time for us to get to earth again?” And then he said, “And then, first, we have such wonderful blessings now we do not see how they could be any better. But when we realize what the Lord said is true, “Eye hath not seen, nor ear heard,” I just wonder, sometimes, whether we will be able to contain those blessings. How thankful we are that the Lord will give us the divine nature, and then we shall be able to contain all the blessings he has in store for us, and not only for us but for the whole world of mankind.

Discourse by Brother A. I. Ritchie.

T HIS will be the study that I designed to aid myself in remembering the chronology. There is so much of the chronology that it is difficult to keep it in mind, in order to get it into shape so it could be remembered, I grouped it, and arranged the principal dates with the thought of the last epochal day of Genesis as the basis.

There is nothing new in this, and nothing intended to be new; the old things that we have are the best things. The arrangement is new, and will enable us to keep the outline of the chronology in mind. If we take the seven thousand years of Jehovah’s day of rest, and divide it into hours and minutes, we will find that one hour would represent 13,542 seconds. In this way we can place any date that we have with proper relationship to all other dates. For instance, we know that the last Jubilee was 3,500 years after the fall, and by our measure we find this becomes precisely at midnight. The question would naturally arise, “How long do we live from the time of creation or at what time?” The Scriptures say that Jehovah is the father of light, with whom there is no variability or shadow of turning (James, 1:7); that God is light and in him is no darkness at all (1 John, 1:5); Who covereth himself with light as with a garment (Psalm 104:2); the light dwelleth in him (Daniel, 2:22); light and understanding are found in him (Daniel, 5:11); and his brightness was as the light (Hab., 3:3); and Jesus in his glorified condition and the Father dwelling in light which no man can approach unto. Even the angels who are in harmony with God are spoken of as associated with light. The angel that appeared to Daniel had a countenance as of lighting (Daniel, 10:6). When the foundations of the earth were laid, all the morning stars sang together (Job, 38:7). Satan’s original title was Lucifer, or the light-bearer, the son of the morning (Isa., 14:12). The Lord said he beheld Satan as lightning fall from heaven (Luke, 10:18). God makes his angels spirits, and his ministers a flaming fire (Heb., 1:7). Jesus in his resurrection body shone above the brightness of the sun (Acts 1:24). And the angel of God that came down to shepherd his flock (Gen. 32:10). Then again the favor of God is represented as light. “Jehovah lift up the light of his countenance upon thee. . . . Jehovah cause his face to shine upon thee and give thee peace.”

On the contrary, Satan is associated with darkness. The time of his reign on earth has been the night of sin. He has been the ruler of the darkness of this world (Eph., 6:12). Those who have escaped from his power are represented as being turned from darkness to light, and from the power of Satan unto God (Acts 26:16). In order to deceive those who seek after God, it was necessary for Satan to transform himself into an angel of light (2 Cor. 11:14); indicating that since his fall he is no longer the light-bearer but is associated with wickedness. The source of his fall was his desire to exalt himself above the stars of God (Isa. 14:15).

The proper time then to start our day would be at the time when there was the greatest light, indicating the time of absolute favor with God, and also of sinlessness, or righteousness. This naturally would be at noon. To the Jewish days there were two evenings, as indicated in Exodus 12:8: “And ye shall keep
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<td>1615</td>
<td>12</td>
<td>2311</td>
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<td>Exod. from Egypt.</td>
<td>Jer. 4:23</td>
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<td>1573</td>
<td>18</td>
<td>2311</td>
<td>10</td>
<td>33</td>
<td>Law Covenant.</td>
<td>Lev. 26:2-13; John 7:4, 35:10</td>
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<tr>
<td>1959</td>
<td>6</td>
<td>2357</td>
<td>10</td>
<td>33</td>
<td>Land divided in Canaan.</td>
<td>Dan. 41:10-16; 7:1-14, 23-31-45</td>
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<tr>
<td>1119</td>
<td>460</td>
<td>3097</td>
<td>18</td>
<td></td>
<td>Judges.</td>
<td>Is. 60:2; Jer. 7:4, 35:10</td>
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<tr>
<td>1074</td>
<td>999</td>
<td></td>
<td></td>
<td></td>
<td>Solomon died.</td>
<td>Jer. 42:3</td>
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<tr>
<td>817</td>
<td>776</td>
<td></td>
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<td>Lycurgus in Sparta.</td>
<td>Jer. 42:3</td>
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<tr>
<td>753</td>
<td>373</td>
<td>3500</td>
<td>12</td>
<td></td>
<td>First Authentic Gk. date.</td>
<td>Dan. 41:10-16; 7:1-14, 23-31-45</td>
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<tr>
<td>751</td>
<td>373</td>
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<td>Rome founded? “U. C.”</td>
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<td>625</td>
<td>373</td>
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<td>Nebuchadnezzar.</td>
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<td>373</td>
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<td></td>
<td>Temple vessels and princes carried to Babylon.</td>
<td>Jer. 42:3</td>
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<tr>
<td>606</td>
<td>20</td>
<td>3520</td>
<td>12</td>
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<td>Midnight.</td>
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<tr>
<td>536</td>
<td>70</td>
<td>3590</td>
<td>12</td>
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<td>Babylon glory at height.</td>
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<td>467</td>
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<td>3590</td>
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<td>British History begins.</td>
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<tr>
<td>254</td>
<td>153</td>
<td>4124</td>
<td>2</td>
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<td>Birth of Jesus.</td>
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<td>96</td>
<td>4222</td>
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<td>28</td>
<td>Early R. C. Gk. fathers begin.</td>
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<td>251</td>
<td>155</td>
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<td>Cyprian—visible church.</td>
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<td>52</td>
<td>4429</td>
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<td>11</td>
<td>Dioecletian—Roman emperor.</td>
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<td>68</td>
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<td>1805</td>
<td>6</td>
<td>5931</td>
<td>8</td>
<td>20</td>
<td>British and Foreign Bible Soc. formed, soon followed by 19 others.</td>
<td>Rev. 19:9-11, 13:2</td>
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<tr>
<td>1829</td>
<td>24</td>
<td>5955</td>
<td>8</td>
<td>25</td>
<td>Steam travel begins.</td>
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<td>1834</td>
<td>5</td>
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<td></td>
<td>Steam travel begins.</td>
<td>Rev. 19:9-11, 13:2</td>
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7000 years = 24 hours. 1 year = 12,342,920 seconds.
the passover lamb until the fourteenth day of the month, and the whole assembly of the congregation of Israel shall kill it between the two evenings (See margin). A Jewish day had two evenings, the one beginning at twelve o'clock and ending at three, and the other from three to six. It was in harmony with this killing of the passover lamb at three o'clock that Jesus died, at three—the antitypical passover lamb.

If Adam had not sinned there would have been no evening at all, but perfect noon would have continued. So then we would say that at noon would be the time of his sin, then the evening began to decline, indicating the turning away of God's favor. Then applying our rule and remembering that Adam was two years without sin, would place his creation at eleven o'clock and fifty-nine minutes. His sin took place at twelve o'clock and the lesser evening began. This was the time that God's face was turned away; (Psa. 104:29), "Thou hidest thy face, they are troubled." And this trouble has continued ever since with increasing weight.

When Adam sinned he was a king, and had a dominion, and he lost it as a result of sin. It was intended that all men should be kings, but since the first man sinned there has not been a king born upon earth with a natural heritage except the Lord Jesus Christ. All others have been under servitude either to satan or to other men, or to both. The farther away from the noontide of God's favor and man's intended heritage with God, the more subservient we find people in general, and the higher exalted are certain individuals above the general multitude.

So if we wish to know what time of day it is at any portion of the history of the world, all we need to do is to see the relative conditions of the leading kings, and men, etc., and those who are under them. In the beginning men were intended to be equal, all of them kings. At the end of the restitution time men will be kings again, having had the kingdom restored to them by the great Messiah. Half way between these two points, or at the time of Nebuchadnezzar, we find that one man exercised almost autocratic sway over the entire world, and there was no one in his kingdom sufficiently important that he could not order his execution without any one questioning it. We simply note his order to execute the wise men, when they could not interpret his dream. (Dan. 2:10-13.)

Mankind immediately began to fall, and in a very short time, because of the struggle for existence, men began to plunder and rob others of their earnings, and it was found necessary for families to band together, and the father, or the strongest one of the family, became a director, or a patriarch. As the population grew, it was found that the families were not large enough, and the descendents of one family got together and appointed a chief, and so the tribal system arose. As the population still further increased, these tribes became too small to protect themselves, and further aggregations were necessary, and a king was chosen from amongst the chiefs to exercise sway over the chiefs. Later on an emperor reigned over the kings, and over an empire of states and provinces, and small principalities. Each step of this progress marked a corresponding rise in the position of the one thus chosen, and a further dwindling in the relative importance of others. Each of those steps represented a step farther into the darkness, or into the night. And these organizations which were expected to bring about beneficial results really plunged man into greater servitude and degradation. When a man is once in the mire, the more he struggles the farther down he goes. Man's assistance and restoration are to come from the outside—from the one who was sent from heaven to redeem.

At 5:40 o'clock came the flood. By this time in the evening the sun's rays have considerably lessened in power, and this might be said to be the first evening storm. It was a great example of the Lord's power and ability to visit his wrath upon those who despised his Word and desire.

At 7:00 o'clock and eight minutes came the Abrahamic covenant. Speaking about the Abrahamic covenant, the Lord says that Abraham saw his day and was glad, counting of course that it was by faith that he saw it, and rejoiced in God's promise that all the families of the earth would be blessed through his seed, which is Christ. (Gal. 3:16.) If a person had been asleep, not knowing the points of the compass, while God could make him quite easily imagine it to be sunrise. This seems to have been the condition with Abraham. He saw the bright sun of promise, which really foreshadowed the Sun of Righteousness who would bring in the day after the night had passed, and he imagined that Isaac was that sun. But Isaac died, and all Abraham knew was that his seed was to be called Isaac. And so Jesus was descended from Isaac. If Abraham had been able to properly understand the signs that the Lord gave to him, he would have been able to understand that the time for the blessing of the world was still a long way off. (Gen. 15:5-17.) This Scripture gives the assurance that God showed to Abraham, that his seed should inherit the land which he saw from the east to the west and from the north to the south. If we take the sun of the ages of the animals and birds mentioned in the ninth verse, they make eleven. As these are years, with the proleptic measure of 360 days to each, and we get a total of 3,960 days, Ezekiel tells us (4:5) to use a year for a day. Two thousand forty-five years brings us to A. D. 1, and this leaves 1915 years until the period the Lord gave to Abraham in a figure will be completed, when we would expect that Abraham would receive the land promised to him.

When the Lord revealed in a picture to Abraham that his seed would experience the horror of a great darkness—the dark ages—which Abraham could not know that the thing would be so long, or the darkness so intense, and the horror so great. In the same connection he says that his seed would be afflicted four hundred years. If we apply the measure of 360 days to a year, we have the number of the spiritual seed of Abraham, 144,000. It says that the horror of great darkness fell upon him when the sun was going down as that very night Isaac was the plugging of the Lord's people and the whole world besides into the long night of sin, during which time the faith class will be taken out before the morning should appear. And when the morning should appear, the Lord will help his people—early in the morning. (Psa. 35:5.)
A bright sunset in many parts of the world indicates a beautiful
day to follow, and in this case it also does in type. The day that
Abraham saw by faith surely was a day to make him glad, as
the Lord said.

At 5:20 we are still hot, and a half hour or to the darkness, and
the brightness of the sun is pretty well gone. Those who are even
the Lord’s people by covenant have become so estranged from him
that they are not aware that they are sinners, and so when the
Lord offers to them a covenant, based on the keeping of his per-
fet law, they gladly accept it, and say, “All things that the Lord
hath spoken will we do.” (Exodus 19:5.) The law was spoken of in
type over and over again as the moon. The Lord did not
intend that the world should be without any light during
the night. As for the brethren, darkness covers them, and
gross darkness the people. But the Lord’s people are never left with-
out light or the light of the knowledge of the truth or the
light of the divine presence during the night, but he said, “Let there be lights in the firmament of
the heaven to divide the day from the night, and let them be
for signs and for seasons and for days and for years; and for
God made two great lights, the greater light to rule the day and the lesser light to rule the night, and he made the sun to rise and God
set them in the firmament of the heavens to give light to the earth,
and to rule over the day and the night, and to divide the light
of darkness.” (Gen. 1:14-16.)

So the time had come for the lesser light to be placed in the heavens to give light to the Lord’s people, but when the time came that the people in general, even including the Jews, did not recognize it from ex-
tection, and light, that they did not any more remember the Lord’s
law, a righteous law, it became necessary to give a new light,
and so the moon or law covenant was given. This moon must
not be confounded with the sun. The moon has no light of
itself, other than reflected; and if something should come between the moon and the sun we would see no moon at all; it would give us any light. So in the type here
the law covenant made no one perfect, for the blood of bulls and
goats could not take away sin. (Heb. 9:10.) The various
conditions which were the results of better things to come.

(Heb. 10:1.) The sacrifices typified better sacrifices under the
gospel dispensation. The jubilee typified the coming day, when
the Lord would make a feast of fat things for all people in his
holy kingdom, when the night of sin and weeping had passed. The
law covenant was not to be kept for more than 490 years, but it reflected the glories of the gospel of Christ, and Moses, the mediator of the law covenant typified the Messiah, or the Christ, who would introduce the new covenant with all its blessings.

By this time a great deal of ambition had come into the world. The children of Israel as a nation were not fit for rule by
law, but they were taken up as vessels of holiness. Not more wealthy nations had arisen in the world, and the people in general had drifted away from the Lord. The
Lord introduced the theocratic government, by which the
judges ruled in his name over the children of Israel. This indi-
cated that the Israelites were not in the same condition that they were when the Lord had given them the land as Adam had done, and must neces-
arily be under rigid control. The Gentile nations were under
the control of their kings who supported their authority by arms.
The Lord’s authority was exercised by means of various judges.
The people drifted farther away from the Lord, and as they
did, so they thought they were drifting toward the morn-
ing, or the coming day. They tired of the Lord’s rule exercised
through the judges, and desired that they might have kings like the
Gentiles. Through the prophet Samuel he warned them how these kings would end. It is in this condition that the young men for their armies and service, and their
maidsens also for servants, and that they would exercise a lord-
ship over them which would be very galling. However they said,
Oh, but we want to be like the Gentiles! And in this they showed
the natural tendency of the human race to be downward and
toward the darkness, because the Gentiles were in deeper darkness
then the Israelites were. But since they were so insistent and they must needs have the experience, at 10:18 the Lord
gave them a king, and very rapidly they found that their uprisings
uprises against the prophet were brought to nothing. They suffered all kinds of injustices from the hands of all these kings.
Even these kings were not so bad as the Gentile kings, because since they were the Lord’s people and had the advantage of the law and the prophets, they did not descend as low as the heathen, but arose somewhat above
them. At 10:35 the glorious reign of Solomon ended. During his reign people thought the promised day had come. Solomon made Jeru-
usalem the by-word of the world for wealth and splendor. The
tourists from all over the world made Jerusalem their objective point, and Solomon’s temple, and palace, and his court, and his

wisdom, and the great mercantile houses of Jerusalem, were the
talk of the world, and the especial admiration of the Israelites.
All of this grandeur and notoriety was very pleasing to the
Israelites and they were very much interested in the good things that were
enjoyed. However, when Solomon died at 10:43 all the Israelites
suddenly awakened up to the fact that they were taxed almost beyond endurance, and that instead of being the day of the Lord
which was to bring blessings to the earth, they had gone deeper into darkness, and that no more could be expected. The result was a
revolution which divided the kingdom.

In Leviticus 26:18, 21, 28, the Lord said that if the Israelites
would not obey him, he would punish them for a period of seven
times, or seven symbolic years, typifying 2520 years. Though
this special punishment did not begin until 233 years after the
dividing of the kingdom, yet at the same time, coincident with the
dividing of the kingdom, the Lord began to bring blessings on the
nominal kingdom of God during the Gospel age, it indicates the
Dict of Worms in 1521, when Luther stepped forth and denounced the
evils of Roman Catholicism. From this time forward there was also a divided nominal kingdom of the Lord; 330 years after the
death of Solomon brings us to the absolute overthrow, for the
Death of Solomon brings us to the absolute overthrow, for the
time being, of the nominal kingdom of the Lord. And the typical
kings were ended entirely and the crown held in reservation for
one whose right it would be, and he would receive it at the end of
the 2330 years. Christ came forward toward the same number of years, 2330 years, from 1521, bringing us to 1914, a date which we recognize
with the Lord and the Lord’s people as the opening of the dawn of God’s Kingdom.

The Jewish nation continued to descend into the night. The
other nations descended still more rapidly, and by 620, B. C.,
3300 years from the fall of Adam, or perhaps 3200 years.
This was the end of the kingdom of Babylon.
Nebuchadnezzar had already practically conquered the
whole of the known world, and had organized it into provinces.
At this time he came down upon Jerusalem, and carried off a
number of vessels of the temple, and also the golden vases which were
sent as tribute, and the middle of time that is in the kingdom of Babylon, and of the second Adam in the Millennial age; it marks the time when mankind had
descended to the lowest cobb politically.

Midnight is the time for dreams, and we have a number of
dreams recorded in the book of Daniel. This whole book refers to
the period about midnight. One prominent dream recorded
for us was the dream of Nebuchadnezzar, which reflected the
principal of life, the idea that Nebuchadnezzar is a better representative of God’s power than any other man who
ever lived in the world. Certainly no other man exercised such
supreme sway as he did. The kingdoms that came after Bab-

youn, though they were larger in some senses, and while the
first jubilee, the thousand years, seemed to be a little bit
head seemed to come down a little bit with each new kingdom. For instance the edges of Media and Persia were a little more democratic than was Nebuchadnezzar, or Belshazzar; the kings of Greece were
still more democratic, and the kings of Rome and the emperor
were for a long time chosen by the Senate, and the further we
come down on this plane and along this image towards the
coming, towards the present time, the more democratic has been the
kings, until now a king is selected by Parliament, much the same
as a customs officer is, and receives his pay from the Parliament.

Meanwhile we come down on this plane and along this image towards the
coming, towards the present time, the more democratic has been the
kings, until now a king is selected by Parliament, much the same
as a customs officer is, and receives his pay from the Parliament.

There is a mood among the English that have been trying to
figure out a way to wash over the toes of an image. Corresponding with this we
find that while the kingdoms of the middle ages, and those in
the time of Nebuchadnezzar, were almost impregnable and very safe
for the true king, the new king is almost impregnable and can
not be taken. They seem to have the picture in the image which
illustrates the kings of the present time as those standing in the
sand. Corresponding with these, other Scriptures show that the waters of the sea will be troubled, and roaring upon the shores;
while it would take a wave of the sea upon the sea, and the
mountains, representing the mighty power, has been melting
down like wax in a hot pan, and very soon the pan will become
very hot, so that they will go out of sight completely, and cease
to rear their heads above others;
Another dream at this time represents the kingdom lost in the beginning and to be restored eventually to mankind. No doubt if we had been living 2520 years ago and had talked to some of the leaders of that day, they might have considered this a bright and shining light, and for a time the Pharisees were content to walk in that light in a measure. Some other texts which indicate that the Lord’s people are to be in the light, and to be of this light, are as follows: Matt. 5:14, 16; 6:23; John 8:12; 12:36; 1 John 1:5-7; 1:9; 5:13; 1 Thess. 5:2-4, 5; 1 Peter 2:9.

At 2:15 came the antitype of the sacrifices introduced in the law covenant. And at this time also came the setting of the moon. The Lord took away the light as far as the people were concerned, a subtle matter. For the first time, the moon was lost. Jesus indicated this when he said to the Jewish nation, “Your house is left unto you desolate.” It was then that the moon set. There had come another light into the world which had been there for three years and a half, and which now superseded the glory of the moon, and which was to be the new light of the world. It was the beginning of the growing light of the kingdom which was yet to give light to the whole world when the sun will arise; even though it might be the time for the moon to arise, the moon could not be visible because of the greater light. From this time on the Jewish nation had no light from their law covenant. The Lord’s people of that nation found a way of escape from the law covenant to the Gospel, and into the greater light, because Christ was the end of the law for righteousness to every one that believed. (Romans 10:4.) When the moon set the Lord placed different stars in the heavens. These different stars fulfill the prophecy of the star of the east, according to the eastern star of the church, and to guide during the remainder of the night of the Gospel age. (John 17, 20.) “Neither pray I for these alone, but for them also who shall believe on me through their word”—indicating that they were the appointed means of light. The story of the sun and moon and the scorpion being held in the Lord’s hand is the empires of the Lord’s point of view, and represented them as four great and terrible beasts which would exercise sway over the earth.

These kingdoms, after the appointed time had passed, would give light to a kingdom whose king would be like unto the Son of Man, instead of a beast, and who would rule in the day, and whose reign would bring the light, or righteousness, upon the earth, instead of the darkness of heathenism and sin.

At 12:00 o’clock and four minutes came the end of the kings. The period of seven times began to count. The time in which the Lord’s second coming would take place, in which Jesus would return and tabernacle of David which was fallen down would be again set up. (Acts 15:16).

At 12:00 o’clock and eighteen minutes came the end of the desolation, and those of the Lord’s people who were in bondage in Babylon were given the promise to turn back again to Jerusalem. A sitting took place, not more than about one in ten or twelve had respect enough to the promises to return to the worship of the Lord and to the place where he would bless them. At 2:00 o’clock and eight minutes came the birth of Jesus, and the birth of his light. The light which lighteth every man that cometh into the world, a perfect being without sin and naturally in harmony with God, the Son of man, the first one to know God’s favor since Adam sinned.

The light shone in the darkness and the darkness did not comprehend it. (John 1:4, 5, 7, 8, 9.) This was the time that Jehovah began the new creation—aurely a peculiar time to begin a new world. Had there not been light in the darkness? the man kind had fallen very low. At 2:00 o’clock in the morning men sleep about the soundest, and this was the time when God began his new creation, although it was the time of darkness, when darkness was in the men, five unrighteousnesses on the earth, and people, and although the night was far spent, Paul tells us that the day was at hand. (Romans 13:12.) There was now developed a class who were children of the light, and who would henceforth walk as in the day—not in chambering or drunkenness—(Romans 13:13; 1 Thess. 5:3-8, 10, etc.). Their conduct was to be inspired by a different hope altogether from that of the rest of the world. Jesus said, “I am the light of the world.” He said also that while he was in the world he was the light of the world. He then said in a following clause, “Ye are the light of the world.” The followers now we are during the remainder of the light of the world, and it is by us that people will know what God is like, as they do not read the Bible, and even if they did they could not understand it; but they see your good works and they will glorify your Father who is in heaven. A bright and shining light, and for a time the Pharisees were content to walk in that light in a measure. Some other texts which indicate that the Lord’s people are to be in the light, and to be of this light, are as follows: Matt. 5:14, 16; Phil. 2:5; Romans 5:12; John 1:9; Luke 18:18; 1 Peter 2:9.

Saw a photograph of the valley below Mt. Lowe near Los Angeles, California. At the first appearance it seemed all black, but upon looking closer I saw a little group of very fine dots, all white. These represented the city of Pasadena, at the foot of the mountain, with a population of about 35,000 people. There were about 35,000 lights shown. A little to the left of this group was the city of Los Angeles, with a population of over 300,000. A little farther on was a fringe of lights representing the coast towns of San Pedro and Ocean Park, and still farther on was a70000 lights. It appeared to me that this must appear to the angels of light and to God, that it appears as darkness covers the earth and gross darkness the nations, but the Lord has never left them without a measure of light, representing himself, during the Gospel age. These lights are representative of the very first signs of the kingdom. A small fraction of these lights is a representation of the light of the Holy Spirit which God placed in a earthen vessel—your body, mine and others. The light is not ours, it is from God, and it is our duty to carry this light so shining that men may see our good works and give glory to God.
member of which came into the nation by being associated directly with God and receiving of his Spirit and having his mind—a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of him that called us out of darkness into his marvelous light. (I Peter 2:9)

As we approach closer to the dawn, Satan brings in a false morning in advance of the true morning. At 3:00 o'clock—A. D. 261—Cyprian introduced the idea of apostolic succession, and that the leaders of the church had the same apostolic authority that the apostles, appointed by the Lord, possessed, and that he taught that we should expect a visible church, with a visible head, to which the Lord's people could assemble. This was the beginning of the apostacy.

At 5:00 o'clock and ten minutes—303 A. D.—Diocletian began a terrific persecution of ten years. This seemed to be Satan's ruse to humiliate the church, so that they would be glad to accept his terms. These terms were offered by Constantine in 316 A. D., when he pretended to be converted to Christianity, and said, "I will pardon you all. I am not saying, "In this sign, thou shalt conquer." In order to make his claim to the crown secure, and to get rid of other claims to the crown, and seeing the growing number of nominal Christians, whose number had now rapidly increased as the day drew closer away from the sinfulness of the world, Constantine, he made a bid for their support. The idea of having an emperor belonging to the church who would protect them from persecutions and relieve them from the distress under which they had been living, took them off their guard, and the great bulk of the nominal church fell into the trap, and the empire was established. The heathen temples were turned over to the Christian denomination, and they not only took the temples but also the rites along with them, and the true Christians were forced out of them, since they could not recognize heathenism in this form. On the union of the state which had been forbidden by the teachings of the Bible.

At 3:59, or 539 A. D., papacy was thoroughly established in power, and the 1,260 years spoken of in the Bible began. We mention a number of places where the Roman Catholic Church has been established: 511-12; 3; 9:11; 12:5, 14; 15:5; James 5:17. For these 1,260 years papacy held a large measure of power, and the Bible was more or less proscribed, and was typically clothed in sackcloth, to be restored again to position and favor at the end of this period of time, 1799 A. D.

At 4:53, or 799 A. D., Satan introduced his millennium, which ended at the same time that the 1,260 year period ended. During this time darkness certainly did run over the earth, and many violent deeds were done in the name of the Lord and religion and they said, "The Lord be glorified." At 6:57, A. D. 1300 the Roman Catholic Church had a captivity of seventy years. This marks the beginning of the downfall of Roman Catholicism.

At 6:40, 1324 A. D., was the beginning of the Reformation when Martin began his work in Italy. This was further carried on in England, 1529 o'clock and five and a half minutes, or A. D. 1378. This was the ending of the captivity of the Roman church, when the popes began to return to Rome.

The work was further carried on in Bohemia by Huss, at 6:54, A. D. 1391. And the result of the labors of these and other men associated with them was that the light of the knowledge of the true God was spread throughout the world, an amount of the knowledge of the Lord and his ways and his Word, and causing a great deal of distrust of the Roman Catholic church and her method.

The great mediaval wars were carried on by the Roman church, which they hoped would greatly add to their prestige and glory—the crusades—did more to educate the people of Europe and break the power of the Roman church over them than anything that had yet happened. These crusades killed off the flower of the manhood of Europe, and did no further good, apparently, than to bring a certain amount of education and enlightenment into Europe; and as education was always the foe of Satan's kingdom of darkness, the power of papacy rapidly began to decline.

At 7:00 o'clock and four minutes we would expect a great measure of daylight. It was at this hour, 1440 A. D., that printing was invented, or rather revealed by the Lord. The invention of printing was sent by the Lord at the proper time to increase the power of truth. At 7:00 o'clock and seven minutes, 1453 A. D., the first Bible was printed. Previous to this time all Bibles were copied by hand, and this accounts for the numerous errors made in the transcription, so that it was practically impossible to find two manuscripts precisely alike.

It was at this time that the first Bibles have been turned out by the millions. It is a peculiar coincidence that in the very year the Bible was first printed the last of the old Roman civil empires fell to pieces. Constantiople had been the eastern capital, and for a long time had been the center of learning in Europe. Nearly all the great scholars of Europe were gathered there. The knowledge of Greece throughout the rest of Europe was very meagre, Latin being the language of the Romish church. The Bible was only known in the Latin Vulgate, which was a translation from the early Greek.

At this time Mohamed took Constantiople and destroyed a great portion of the library there, and drove out the scholars. They scattered all over Europe, and practically every school or university of any standing had one or more of these Constantiople scholars. This, associated with the printing of the Bible, immediately resulted in a new learning which completely revolutionized European thought, and the power of the Church was on the wane. The sun was rapidly rising. This resulted, in a very short time, at 7:21 in the morning, A. D. 1521, in that phase of the Reformation introduced by Luther and his contemporaries. The Diet of Worms was held at this time, 2,520 years after the dividing of the Jewish church, and the national kingdom of the Lord received as it were a death notice 999 B. C., which was carried into effect 393 years later. Luther served a notice which we expect to be carried into execution 393 years after 1521 A. D.

From this time forward the light rapidly arose, and darkness was pushed back at every side. One phase after another of reformation came in rapid succession. The rise of numerous Protestant sects in England, Germany, Holland, Sweden, Denmark, France, etc., broke the power of popery, and set free many other individuals who were not of independent character, and who sought for the light, and did not readily bow down to oppression.

At 7:35, 1611 A. D., the King James version of the Bible was printed. This was a wonderful work. It was a long way the best of any translation made up to that time, and it is such an understanding version that even the child can read it. This was followed after this came the methodism which broke the Lord's people all over the world.

At 8:13 came the revolution in the United States, 1776 A. D. This successful revolution made insecure the hold of every king over subjects. Subjects have been driven for over two centuries to discuss the means of counteracting this disturbing influence, and since that time no king has been as secure in his hold upon the people as before.

At 8:16—1789 A. D.—in the revolution of France, the revolutionists seemed likely to overthrow every kingdom in Europe, and indeed since that time the power of the kings has rapidly dwindled. Instead of being exalted way above the people, and speaking to them from a lofty eminence, they have had a hard time by maneuvering, and trickery, and petty bickerings, etc., in order to maintain themselves for over twenty years.

Immediately following this, at 8:18—1799 A. D.—the end of the holy Roman empire. The growing knowledge and light had practically made it a dead letter at this time, and all that was needed was an army of French revolutionists headed by Napoleon to march to Italy and give the final blow to the decadent empire.

The 1,260 years of oppression had ended. Immediately following this, 8:19—1803 A. D.—came the formation of the British and Foreign Bible Society, which was especially honored with a special revelation by the Lord. Following this came the American Bible Society, and within the next fifteen years nineteen other Bible societies were organized, many of which still exist. The British and Foreign Bible Society has distributed hundreds of millions of copies of the Bible and portions of it. These have taken the light and hope to every nation, and when they have gone, and Satan's kingdom of darkness has been assailed in all parts of the world by this diffusion of the Word of the Lord. The light is rapidly increasing, and events have since rapidly occurred which have made Satan's position, which seemed impregnable, very unfavorable.
Since that time we have nearly all our modern inventions. Since then we have illuminating gas, kerosene, the electric light, the locomotive, steamships, hundreds of applications of electricity, the development of the public school system, the development of the study of economics, the study of ethics, the rights of man, and great developments in chemistry, medicine, etc. All of these things have poured in upon us so rapidly that we are no longer surprised at an average rate of fifty a year.

At 8:24—1829 A. D.—came a still further measure of light from the Lord. At this time the clue to understanding prophecy was given, and Miller and others understood that we should take a year for a day in interpreting these prophecies. (Ezk. 46.)

At 8:28—1844 A. D.—the Miller movement collapsed, and the temple was cleansed. From this time onward there were a number of people gathered to the Lord who stood separate from all worldly alliances, and whose minds were cleansed from the devilish teachings of the immortality of the soul, eternal torment, the union of the church and state, the Trinity, etc. The light was growing fast; the morning was rapidly approaching.

About this time came the invention of the telegraph, and shortly after this Europe and America were united by the first submarine cable; and about this time the bicycle and sewing machine were invented, and shortly after this the electric light was invented. In 1846, the scientific world and the world of manufacture saw how the whole process of manufacturing steel became known shortly after this time. These inventions have revolutionized modern industrialism. It was at this time also that the modern public school system was being perfected. Canada and the United States led the way, and it has been a most wonderful thing that allowed the development of the public school system in America forced the European countries to follow to some extent; kings and their so-called Aristocracy could no longer sit on the safety valve, but a democratic sentiment, the policy of education. This they did very grudgingly. In Great Britain it is only in the last decade that the public school system has become really modern.

At 8:34—1874 A. D.—the time came for a new measure of light, and so the day star arose in the hearts of the Lord's people. (2 Pet. 1:19.) The outline of Present Truth went forth, the Lord's people were able to understand the mystery that was hidden from the ages and generations, and to understand and discern clearly why it was that the Lord's Gospel had apparently been such a failure. They were able to see clearly for the first time, and to see from the heart and with the understanding, that God is a God of justice and love and wisdom and power. From this time forward the Lord's people were able to serve him with much more intelligence and to stand free from all worldly entanglements, by understanding their position, and not being in the least affected by the sophistry of heathen philosophy, union of church and state, evolution, etc. At 8:35—in 1873 A. D.—the nominal systems which had represented the Lord and which had charge of his Word so long, were spewed out, because of worldliness and lukewarmness. At 8:36—1881 A. D.—The general high calling closed, after what came alive those of all human beings are called and who had to be proved before they were accepted by God to obtain the prize. Since that time those who obtained a place in the calling merely stepped in to take the places of those who had gone out, and the suffering continued. Those who have any measure of the light and love of God who are not of the Little Flock who has maintained the same position, no matter what the powers of affiliation, with any thing associated with Satan's reign and reign of darkness, will be separated from those who are children of light. The light constantly increases and those that love the Lord and try to serve him, while at the same time loving some of the things associated with Satan's kingdom, and not submitted to all kinds of treatment and annoyance and disappointment and they find that the favor of the Lord steadily departs from them, and it is being revealed more plainly than ever that they cannot serve God and the world. For these things are being brought to light. The old methods of finance, of marriage, of education, being exposed, and the cloven hoof of Satan's methods of darkness are shown quite plainly enough. Men who made their fortunes by the old methods are now being exposed through the magazines and newspapers and in the Kingdom. The people are being despised, and there is a time of mourning and a time of weeping. The time to come when to possess a great fortune means that people wonder how many other people are despised of their proper share of the good things of the earth to give him that fortune. At this time came a natural understanding of many human beings being examined into more earnestly than ever before. People will not any longer submit to what their forefathers accepted. Fac-


tories must be built in accordance with modern ideas—plenty of light and fresh air, and safety appliances. Employers must look after their employees, and must not work them overtime unduly. The growing light brings condemnation upon many people for doing all this. The light in this case is coming, not only in the form of light and knowledge, but in the form of power, wonderful electric lights in many forms, the rapid increase in the size of ocean-going vessels and railroad trains, and wonderful steam barges, the first of which was built within the last forty years; the automobile, with all its various uses, the wireless telegraph and telephone, radium, and liquid air, have all practically revolutionized the standing of science; great increase in the knowledge of medicine, a very much greater understanding of the human system, and wonderful things in surgery, and so on; and especially has it brought a general questioning and a general disbelief of those who are not willing to accept the Lord and to teach his Word. The old sophistries will not be accepted any longer. The people expect a "Thus saith the Lord" or else a logical discourse.

Gladstone is credited with saying before his death that the knowledge of the world had increased more during the last sixty years of his life than during the six thousand years previous. The people have grown more and more restive and dissatisfied, although their condition is greatly better. Every government in the world is arming and preparing for a tremendous conflict, not knowing when the war will come from without, and all the people, recognising that they are only continuing in existence so long as people's attention can be directed to other things, that as soon as they decide to overthrow the government it cannot any longer exist. The whole world is full of disorder, and unrest, while at the same time we see a very strong unselfishness in the world. The Lord's people are very strong in the interest of the people, in preventing the sun's rays from reaching the people in general. In a mountainous country frequently we cannot see the sun until about 9:00 o'clock in the morning. At the present time at 8 or 9 we are not very interested in it because the sun is soon to give way to the Sun of Righteousness. Such mornings naturally breed a storm, and when the powers of air are loose, and the winds begin to blow from the four corners of the earth, when the storms are not so much with us, we are not so strong, and to hurry them together into one storm and they break upon the earth with a great crash and roar. The Scriptures tell us that the four winds shall be loosed and then these powers of the air will blow together and there will be a great storm, and the heavens and the earth shall tremble, and the winds of the sea shall be as the sea in the kingdom of their Father. The mountain of the Lord's kingdom will accommodate itself to the new condition of affairs, and is represented as dividing from the east to the west, and the sun's rays on one side shall go right through the two parts of the mountain, and there will be a valley or the highest valley there, which will be the valley of blessings for all the families of the earth. (Zech. 14:4.) Then will be the time that the light will get stronger and stronger, the powers of darkness will have been bound, and all the darkness left will be the natural darkness in the hearts of the world of mankind which will linger there as
Discourse by Brother Russell. Subject: “THE SUFFERING OF CHRIST”

Text.—“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”—Heb. 9:28.

“Well, none of us know; the Catholics say they know when it began, but we Protestants believe that the Catholics are all confounded, and that they are the anti-Christ, but somehow we believe anyway that the kingdom of Christ has been going on. Where are the fruits of Christ’s kingdom? They cannot tell us, except that they hope against hope that shortly, perhaps pretty soon, they don’t know how long, they will conquer the whole heathen world instance, and if people should apply to them any such thoughts for humanity, when we know from the statistics of the United States governments that there are twice as many heathen today as there were a century ago—six hundred million a century ago and twelve hundred million today. And even if they did storm the world for Jesus, and bring the whole world into the blessed condition you have in Tacoma, you would have hard work leaving anything out of doors that you wanted to protect and save. God’s will is nearly as far from being done in Tacoma as it is in Tokyo—very little difference. We have more saints, I suppose, in Tacoma than in Tokyo, but as far as the world is concerned, the world in Tokyo, and the world in Tacoma, and the world in Brooklyn, are all practically as the apostle says ‘The world by its wisdom knows not God,’ but it seems to be getting in some respects further away from God than it was before. I am not speaking of the benevolent institutions of the world; I am speaking of the world, breaking no fault with those; I am glad we have good benevolent institutions. Even though there should be more or less of graft and corruption in connection with nearly all the operations of them, they are well intended, and there is a good thought behind them, and we are a little on the point of time, that we wish to notice is that we have not God’s kingdom in the world, and there is no sign of it, no tangible evidence that we could storm the world any more than we could storm Tokyo, or Tacoma, or Brooklyn for Christ, and yet there are the masses of the people who have that idea. The storming of the world is not over yet, and we are in the times mentioned in the twentieth chapter of Revelations, when the devil is loosed for a little season, and the devil is a protestant; and shortly everything will be wound up. And then our Protestant views that won’t know where we are, but Christ has things in mind, and making no poor a job of it as could be—that is what they are claiming.

Now the Bible has such a fine presentation of the matter, and how glad we are we can see in God’s Word that the story to our reasons will be satisfactory to the whole world of mankind. We see from the Bible why there has been a delay. Failing to see this is what has led our Christian friends into all of their difficulties. If they had clearly understood the ‘mystery’ as the apostle calls it, it would have solved the mystery to be completely solved until the beginning of the seventh trumpet; so it is written that when the seventh angel shall begin to
And because of God's providence we are getting the true light on the Word, which shows the true condition as God intended it to be understood. It is all rational and sure from God's standpoint as well as all reasonable and certain from man's standpoint. It will help the church find out that it was looking for something else. It has been just as beautiful all these centuries; it has had all of these teachings for these hundreds of years; we are merely finding out the lengths and the breadths and the height and the depths of the love of God which passeth all understanding and the height and breadth and length and depth of divine wisdom, justice, love, and power, such as we never dreamed of before. And this becomes to us a wonderful proof, positive proof, not only that there is a God, but that the Bible is His Word, and it equally proves to us that the various denominations are not in line with it.

I think of one infidel who said to me that he would not believe the Bible. I said, "Why? Where do you think the Bible came from?" He smiled and said, "Priests and knives." "Oh, do you think that the priests and knives made the Bible?" Certainly." "I said, "which priests and which knives made the Bible?" He had not expected that question. I said, "Did the Presbyterians and priests and knives, or the Baptist priests and knives?" He hadn't thought of it. "Perhaps you would say, they were not old enough, that the Bible was made by the Catholics?" "Oh yes," he said, "the Catholics—that is it, the Catholic priests and knives!"

"Oh," I said, "my dear friend, it is rather remarkable is it not? They ought to be called also fools, for they made a Bible that does not suit them. If a man does a flogging at all he would do so for some purpose, he would have some object in view, but to commit a flogging and not have that flogging which he wants it to be would indicate the man be a fool."

"What do you mean?"

I said, "If the Catholics made the Bible they made one that does not suit them. It has in it a great many things they do not believe and they wish were not there, and it does not contain a great many things they would like to have there. They would like to have the Bible tell them that Mary was the mother of God, but it does not say so. They would like to have the Bible tell them that Mary was born immaculate, as they claim. They would like to have the Bible tell something about beads, and praying with beads, and have the Bible tell them something about purgatory, something about the sprinkling of water, something about keeping Sunday, and something about the Holy Trinity. There are a whole lot of things they wish they could have in the Bible that they do not have there. They have a whole lot of things in the Bible that they do not know what to do with, and they wish they were not there. They would like to have the Bible in the resurrection when every one is more alive than even before he died. "Now," I said, "my infidel friend, if you think the Catholic priests and knives made the Bible, you must think they are going to make the future world more like this. And I said, "for the same reasons the Presbyterians would have made it even if they had lived in the time. The Bible does not have anything to do with that. It has something about election, but the Bible does not have anything about free grace. It is a group that do not know what to do with that. They have the Roman Catholic Church is the same kind of thing, the house Beezlehub, who will and by what they are we, that is how the Bible is preserved in the church. Who are we, so we are going to take them. We are going to take them. The Lord himself says, "Think it not strange concerning these things.""

Whenever Saul did anything against Stephen, he was doing the least he could whenever he did anything against any of the other saints who were crucified in the body of Christ, their flesh was like that of Jesus in the world. Whoever harms one of you, the least of my little ones, is harming the body of Christ; and so all the body of Christ is suffering together. They were-sharing in all the sufferings of Christ, and we are filling up that which is behooving of the fullness of Christ, so all the afflicted, so are we; as he was opposed by the world, and the flesh, and the adversary, so we are to expect the same. The Lord himself says, "Think it not strange concerning these things." Saul, I said, "Who persecuted thee?"

"Why, Lord, am I persecuting you? I never persecuted you. Who are you? How do I persecute you?"

I said, "Jesus, whom thou persecutest thou me?"
of righteousness. And so when you and I become more and more developed in Christian character, in the likeness and mind of our Lord, it enables us to see that these various things that might mean harm to our flesh, as various trials and difficulties, are all so many blessings. For if you and I take the opportunity of giving to others what is applicable to us—if we endure these things joyfully, then the Spirit of glory and of God resteth on us. How glad we are! Of course that gives us rejoicing.

I think of one old gentleman who came to see me one day. He inquired for me at the office, and hearing him I went to the door, and I said, "Do you know, Mr. ....."

He said, "Do you know me?"

I said, "I sought to know you, you have been around Pittsburgh for twenty years or so; of course, I know you."

He was about seventy-five years of age. He looked very much about.

He said, "Have you a back room?"

"Yes,"

"I wish you would take me back there and kick me."

I said, "Mr., I have no feeling like that towards you."

He said, "Oh, I wish you would."

"Oh," I said, "I have nothing against you; you have not done me any harm."

"Oh," he said, "Yes, I have done you harm. I said everything about you, and I thought worse."

"Well, well," I said, "We are both in mind now; we will let that go; you seem to be in a different frame of mind anyway. Let that all go."

"Well," he said, "That makes me feel worse that you take it so kindly."

Then he began to tell me how he had come under the influence of the truth, but that at the same time he was living in a large city, and in order that he might read about the great pyramid. It was handed to him wrapped up, and when he got home and found it was Millenial Dawn he was angry and did not want the book in his house. He said he could not sleep comfortably with that book in the house. He wanted to take it back to that man who gave it to him, but that would be an improper act, and he had promised to read that chapter; he did not want to read it, did not want to open the book, did not want to look at it, but finally concluded the least he could do would be to read that chapter in a cursory manner, and take it back wrapped up, and when he would meet the party, just all say, "Thank you, very much."

But if the party should say, "What do you think of it?"—well—"not say much about it, not get into any controversy. But he said, "Brother Russell, after I read that chapter, and I did not read it in a cursory manner after I got it, and I could not read it any way but carefully, then I began at the beginning and read all the remainder of the book, and now I have come here, and from the young man out in the office I have gotten the other two volumes, and I will tell you in advance that I am more than half convinced that I am going to believe everything."

I said, "All right, Brother, we are very glad."

So I have found sometimes that those who are our greatest enemies, and those who are most opposed, have real good and honest hearts, and it is because they have honestly underneath that they want to fight the truth, because they truly believe it is contrary to God's word. So when I find anybody fighting real hard, and we come to wonder if he will not get converted to the truth. No man has ever tackled the truth successfully that I know of, they nearly always have done themselves harm, but any way we are content whether they shall ever see any fruits to our labors or not—though we are not satisfied. You know there is a different purpose of the great Captain of our salvation, he is the one who will pull through, so the thing has been thoroughly satisfied, but we are contented. We do not know all his plan may call for; we are simply soldiers. He is the great captain. If he says march to the left, we will march to the left; if he says march right flank, we turn to the right. So we are under orders now, and the object of the "Morning Star" was being built for work in foreign lands; I do not remember now just what islands they were, but one of the vessels used in missionary work had been destroyed in some manner, and they started to build another one. She was to be called the "Morning Star." All the Sunday Schools had the opportunity of subscribing for shares in some amount for the "Morning Star," and I wanted to get some shares. I did not expect it would ever pay any dividends, but I wanted to have some money in that boat. As a boy of ten I had not any money, nor any way of getting any money; I did not think of any way I had. I was not aware of any paper money; I did not know I could get money. Finally, I thought of a way. I said, "Father, which article on our table is the most expensive."

He said, "That is a very strange question. Finally, we concluded that butter, which was then selling at one dollar and twenty-five cents a pound, was the article that was the most expensive article; and I figured out about how much butter I ate in a week, and what my share would come to, and asked him if I could have that much money instead of the butter, for a week or two weeks—I don't remember just how long, but for the time the missionary sum was made up.

"Yes," he said, "I see what you do want it for?"

I said it wanted.

"But what for?"

"Well, I wanted to get some interest in that Morning Star boat."

"Well, well," he said, "you need not mind doing without butter; I will see that you have some money to get some shares in that."

"Oh, no," I said, "you can take what you like, but I want to have some of my own." I wanted something I had paid for in some way—something that had cost me something.

So I have always had a deep interest in the Morning Star. I was talking to a witness in China once been a missionary in China, and we could touch in sympathy readily. Her sympathy had been with the heathen, and she was working for them in China. We were saying to each other what a wonderful blessing was coming to the poor heathen, so much better than what we had thought for. We did not know the Morning Star boat you and I had built amount to in comparison to the great morning star that God is going to let shine out? And it will only be the precursor to the great sun. The morning star goes first, and the sun comes right along afterward, and the whole earth shall know the knowledge of the glory of God. The heathen will see the Sun of Righteousness and will all get a share of the blessings.

But our text goes on to say that to them that look for him, he will appear unto salvation. This first seeing will be when the whole world will see the Lord from the standpoint of one who is diseased with the present arrangement, and who is about to bring on civilization a cent for each of which the Bible says, for the judgment of the Lord will be abroad, and the fire of God's anger, the fire of God's jealousy, shall burn, as the prophet says. They will first have that experience. Everybody will more or less see that the Lord is diseased, and that sin has brought a certain amount of wreck and ruin in its wake. Then they will be looking for something better, and they will gradually begin to look for what? For the Redeemer, for the Saviour, for the Deliverer, to bless them, and lift them up and help them. Do the Scriptures tell us about the Jews? What will they do? What will they see? Then they will look to him whereby they will be justified, and they will be justified. They will look to him whereby they will be saved. Then they will be looking for something better, and they will gradually begin to look for what? For the Redeemer, for the Saviour, for the Deliverer, to bless them, and lift them up and help them. Do the Scriptures tell us about the Jews? What will they do? What will they see? Then they will look to him whereby they will be justified, and they will be justified. They will look to him whereby they will be saved.
Now, the Jews will be amongst the first that will look unto him; he shall appear to them that look for him; and then the whole world as they begin to see the blessings of the new covenant coming to the Jew will awaken to the fact and say, "Here is the beginning of the Lord's blessings. See the Jews in prosperity. See the blessings the Lord has poured out on them." And they will want some of those blessings, and they will see that those blessings could only be obtained along the pathway of righteousness. And then they will say, 'Come, let us go up to the mountain of the Lord's house, and he will teach us of his ways, and we will walk in his paths.' The Jews are getting these blessings, and we will go in those paths, and he will give us some of those blessings.' And gradually they shall all come to see him. God will arrange it so that the whole world will need to look for the blessings, he intends to give them; and looking for those blessings and desiring those blessings, and praying for them, and getting into the condition of mind to receive them, will mean the blessed things that will be exercised amongst mankind during that thousand years which will help them up, step by step, out of their weaknesses and imperfections. And as they come to appreciate the Lord, they will see him more and more. Just the same as you and I have been seeing him more. The apostle says, you are looking unto Jesus. Are you looking unto Jesus? Yes. As you look unto Jesus, you see him more clearly today than you did a year ago? I hope so. So do I. We are all seeing him more clearly. His glorious character and plan and arrangements are all more glorious, our sight than ever before. So the Lord will look for him. To them that look for him he shall appear unto salvation. And the more they look, the more they will see; and the more they look and see, the more blessings they will get, until, at the end of the thousand years their eyes will be fully opened; for it is written all the blind eyes shall be opened, and all the deaf ears shall be unstopped, and the blessings of the Lord will be with them.

God's Burdens

I long had borne a heavy load
Along life's rough and thorny road,
And oftentimes I wondered why
My friend walked burdenless, while I
Was forced to carry, day by day,
The cross which on my shoulders lay:
When, lo, one day the Master laid
Another cross on me. Dismayed
And faint and trembling and distressed,
I cried, "Oh, I have longed for rest
These many days. I cannot bear
This other heavy load of care.
I pray thee, Lord, behold this one—
Shall I bear both while he has none?"
No answer came. The cross was laid
On my poor back, and I was weighed
Down to earth. And as I went
Trailing along and almost spent,
Again I cried, "Lord, have I been

Untrue to thee? Is it for sin
That I have done, that I must still
Carry this cross against my will?"
"My child," the Master's voice returned,
"Hast thou not yet the lesson learned?
The burden thou hast borne so long
Hath only made thee grow more strong,
And fitted thee to bear for me
This other load I lay on thee.
The brother is too weak as yet
To have a cross upon him set.
God's burden rests upon the strong.
They stronger grow who bear them long,
And each new burden is a sign
That greater power to bear is thine."
So now no longer I repine,
Because a heavy cross is mine,
But struggle onward with the prayer
"Make me more worthy, Lord, to bear."

(Press Report by The Daily Ledger, Tacoma, Wash., Sunday, July 2, 1911.)

PICTURES HELL AS DEATH'S TOMB.

HADIES NOT TORTURE, SAYS RUSSELL.

LEADER OF INTERNATIONAL BIBLE STUDENTS' ASSOCIATION PREACHES HERE.

"It's selfishness that makes the world go round," declared Pastor C. T. Russell of the Brooklyn and London tabernacles in a sermon yesterday afternoon in Masonic hall to members of the International Bible Students' association.

"Hospitals, churches, everything would stop if it were not for selfishness. The world, however, is in such a state that it could not very well be otherwise. It's like a treadmill—with all the other people moving, one man can't stop."

Headed by Rev. Russell, 175 delegates of the International Bible Students' association arrived in Tacoma yesterday morning and were guests of the local association during the day. W. A. Baker acted as chairman of the afternoon and evening meetings and welcomed the visitors. J. A. Ritchie of New York city spoke in the morning and Calvin Swingle of Chicago gave a short discourse in the afternoon. Morton Edgar of Glasgow, Scotland, author of "The Great Pyramid," explained the religious significance of the great Egyptian pyramid.

SIGNIFIES STATE OF DEATH.

A gray-bearded patriarchal figure, Pastor Russell, explained his conception of the "Hereafter" in the evening to an audience at the Tacoma theater.

"Hell is not a place of suffering and torture," he asserted in his sermon. "I do not dispute that the dead go to the Bible hell, but as every scholar knows, the Hebrew word for hell throughout the Old Testament is 'sheol,' and the corresponding word in the New Testament is 'hades,' both of which signify not a place of torture, but the state of death, or the tomb. In the common version of the Bible, these words are translated indiscriminately 'hell,' 'grave' and 'pit.' It is through this that the English reader has been confused as to the nature of hell.

TELLS OF TWO SALVATIONS.

"The Bible tells of two salvations, one heavenly and the other earthly. The hereafter promised in the Bible will be a glorious one for all of the race willing to come in harmony with God. In the end, every creature in heaven and earth will be heard saying, 'Praise and glory and honor and dominion and might be unto him that sitteth upon the throne.' Thenceforth there shall be no more sighing, no more dying or crying, because all the former things of sin and death shall have passed away.

"Such a Hereafter is worth striving for, and the God who provided it is worthy of the love, obedience and service of all creatures."

Pastor Russell's party will leave Tacoma for Seattle this morning in a special train of eight Pullman cars. Stops will be made at Vancouver, Victoria, Calgary, Duluth, Toronto and Winnipeg, and the party will disembark at St. Louis.
Convention at Seattle, Wash.

Address of Welcome by Brother James McFarland

DEAR Brothers and Sisters in Christ: Ever since we first heard that our dear Pastor was coming to Seattle, and that we were to have a convention we have been looking forward in joyful anticipation of a time of gladness and refreshing and of sweet fellowship one with another amongst all of those who shall visit us at that time. And now, when we realize that it is God who has provided such a blessed occasion, our hearts are filled with gratitude, and with praise to the Giver of every good and perfect gift, and so we thank him, and praise him on this special occasion.

Now, a very pleasant duty devolves upon me; that is, as bidding you a hearty and sincere welcome in the name of our Lord, on behalf of the Seattle eclesia. We rejoice in the privilege of meeting you; we are glad you are here, and trust we will have a very enjoyable and blessed time here after another with and with the Lord. Not only do we want to welcome every one of you most heartily, but we especially welcome our dear Pastor, and we emphasize it in these words, “Welcome to our Beloved Pastor.” We have very good reason to welcome him with all our hearts. We are with him heart and soul in the blessed gospel which he is proclaiming, and which we seek to proclaim to the extent of our ability. And not only is our love for him, but our prayers ascend constantly to the throne of God that he will continue to supply him richly with all that is needful in going forward in this grand work of proclaiming the harvest message.

Now, dear friends, in coming to a convention of this kind, one thing is absolutely necessary; that is, that our hearts may be pure in God’s sight, that we may do as written in the Proverbs, “Keep thy heart with all diligence, for out of it are the issues of life.” So, coming here it is well that our hearts be in a state of preparation, that we come with the thought not only of receiving a blessing, but of imparting one—giving and receiving. And so, I am sure we have all come with that thought of doing good, of seeking to aid, to uplift, to bless others, and I am sure we will go away with blessings overflowing to others who did not have the privilege of coming.

May God be with us all and help us at this time, that we may all be edified and built up and strengthened as a result of coming together in the name of Christ our Redeemer.

Response to the Address of Welcome on Behalf of the Visiting Brethren

by Brother Dr. L. W. Jones

It is needless for me to say I am glad to be here. I do not know to what I am to respond, because I did not hear the address of welcome. I think there have been enough responses anyway, from the testimonies I have heard. I am sure you are all glad to be here, and I can say, on behalf of the visiting brethren, especially the special train party, we have been looking forward to the time we would reach Seattle. It was my privilege to be here two years ago, and the minute we stepped into the convention hall at that time the very atmosphere told us that we were going to have a grand time, and that was fully realized. So we knew we would also receive a great blessing this time.

Speaking of the visiting brethren, perhaps 160 or 170 on the train, they are only a small part of the visiting brethren; you do not see the rest of them, but they are all here nevertheless. Hundreds and thousands of them all over are with us in spirit; and I am sure they have been watching the itinerary so that they know we are at Seattle today. On receiving different inquiries relative to the trip, one brother wrote me from England and said to reserve a place on the train for six of them; he said they could not be here personally, but he said we would probably have some spiritual ears on the train. So there have been a good many such ear-loads with us, and they are with us today.

I was much impressed on looking around to see all of these beautiful mottoes. All of them seem to speak of the one word, “Loyalty,” which we have on our badge, and this is the same line as Brother Russell’s talks to the friends, the keynote of which is “obedience.” And surely now is the time we must be loyal, and we will not be loyal if we are not obedient. I notice on the motto back here, “Reaching forward to those things which are before, press toward the mark of the prize of the high calling of God in Christ Jesus.” Certainly now is the time if we are ever to gain that prize that we should get busy. When we are going to spend a little time, or spend a little money, or put forth a little effort, if it is not now? Surely after 1914 we will not have much opportunity. Therefore, I am sure that the whole convention tour will be the means of stimulating all of us and strengthening us to the intent that we will press forward and gain this prize; and then, too, that we may go home and take back with us a great blessing to those who could not be with us in person, but were obliged to remain home with the stuff, that they also will be able to praise God.

You remember the saying, “It is more blessed to give than to receive.” It does not say it is not blessed to receive, but that it is more blessed to give. While we are glad to receive, and remember the old saying, “The proof of the pudding is in the eating of it,” the very fact that we are present testifies to the fact that we are glad to be here, and we accept your hearty welcome and will stay just as long as we can, and would stay longer if we could. Therefore, I extend the hearty thanks of all the visiting brethren, both seen and unseen, and pray the Lord’s blessing upon our gathering while we are here two days.
Discourse by Brother Russell. Subject: ‘BABYLON’
Typical and Anti-Typical

FOR centuries Bible students have observed that many of the strong expressions of the Old Testament respecting Babylon found their parallels in the New Testament, used in respect to mystic Babylon. Many of these statements of the Old Testament were written and prophecied, and too often are being applied to literal Babylon. Hence it was surmised that mystic Babylon was more particularly referred to than the literal. It was noticed also that Israel and Judah went into captivity to literal Babylon, so apparently the book could be extended to teach that spiritual Israel would have drastic experiences in a captivity to mystic or symbolic “Babylon the great, the mother of harlots” (Revelation 17:5).

Within the past fifty years, under the blighting influence of the evolution theory and the destructive higher criticism of the Bible, these parallels have been lost sight of. Indeed, aside from international Sunday school lessons, Bible study has been very largely neglected, even in theological seminaries. And Sunday school lessons, under guidance of worldly wisdom, have sought to avoid everything except the “milk of the Word” (the simple doctrines) to avoid controversies.

Only very recently is true Bible study being revived in conjunction with the International Bible Students’ Association, a branch of which I have the honor to address today. We may well congratulate each other, dear friends, that in God’s providence we have escaped the faith-destroying influences of higher criticism and evolution. We may well congratulate ourselves also on the degree of liberty we have attained in the study of God’s Word—freedom from the fetters imposed for the convenience of an earlier age—freedom from some of the rank superstitions and false theories which, for a time, fettered our reason and made the divine plan to appear ignoble—unworthy of a just and loving man, much more of an all-wise, just and loving Creator.

GREAT BABYLON OF OLD

Briefly we remind you that ancient Babylon was built on the river Euphrates; it had impregnable walls; that the river ran through the midst of the city, and the great gates of brass spanned the river as a protection against assaults of an enemy from that quarter. The name of the city was attached to a large area of country outside of it, for which it served as the capital. Indeed, at its zenith Babylon was mistress of the then civilized world—the first universal empire.

We remind you of the captivity, first of the ten tribes of Israel, and later on of the remaining two tribes or kingdom called Judah. The method of Babylon was to scatter the Israelites among the Babylonians, the same as in Egypt before their return, and the latter were amalgamated as part and parcel of Babylonia. This condition of things lasted until the fall of Babylon before its conqueror, Cyrus.

The general gained his victory in a remarkable manner, while the Babylonians, by reason of their security, were reveling at a banquet. Although the tower, or palace of Nebuchadnezzar, the preparation had been long in progress. The soldiers of Cyrus, under his direction had dug a canal of considerable depth ready to drain off the water of the river as soon as the necessary connection was made. Under the cover of darkness the water was let in readiness the connection with the river was speedily made and the water flowed rapidly into the new channel, leaving the bed of the river under the great brazen gates, on both sides of the city, an open roadway, through which marched the army of Cyrus. Suddenly, at an unexpected moment, the boastful city, the proud Babylon, was captured.

Then it was that Cyrus, the victorious general, gave the command which granted liberty to every Israelite carried captive thither, to return to his own land. Additionally, assistance was rendered to all who desired to return, and the gold dingy, intended for the worship of the high calling of God in Christ Jesus. This was flanked on both sides by appropriate mottoes in evergreen circles, containing the society’s emblem of cross and crown, supported on one side of the platform by the words, ‘My grace is sufficient for thee,’ and on the other side of the platform, by the text, ‘My strength is made perfect in weakness.’ The sides of the gallery were nicely festooned with fir and cedar foliage, with appropriate text mottoes on each side, giving a fine effect as a whole.

‘Babylon the great was received with the Chautauqua salute, to which he kindly responded.’

WHERE IS MYSTIC BABYLON?

No student can examine the records without astonishment and a realization that mystic Babylon must be some great, influential
system of great power in the world during this Gospel age, and especially at its close. The very prominence given to Babylon, both in prophecy and in revelation, warns God's people never to trust that they have not yet found Babylon they should seek for her. For so great an institution as made all nations drunk with her false doctrine must be very prominent, indeed, to those who were made so under the influence of the stupifying draft from her cup.

Indeed, the intimation is that the whole civilized world will be so intoxicated with the false teaching of Babylon as to be completely under her influence. And when she fails it is particularly explained that all the great, the rich, the mighty, the influential of earth will mourn the catastrophe of her fall. Only the very few will recognize the truth and reject her, as we read, "Allah that great city that was clothed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls! For in one hour so great riches is come to naught. * * * What city is like unto this great city? And they cast dust on their heads and cried, weeping and wailing, saying: Alas, alas, that great city!" (Revelation 18:19-21).

But, on the contrary, another class rejoices, as we read: "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her. And I heard a voice from heaven saying, "Alleluia! Salvation, and glory, and honor, and power, unto the Lord our God, for true and righteous are his judgments, for he hath judged the great harlot which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." (Revelation 19:20-21).

It seems very clear, my dear brethren, that many of us were once a part and parcel of this great Babylon—this great system of confusion, by which the divine character has been so traduced through misinterpretations of the divine Word. I am aware that Catholics declare that Protestants are this Babylon system; and I am aware that Protestants claim that Catholics are this Babylon system.

To my understanding of the divine Word, both are right! Babylon is the mother system and the various sects of Protestants are the daughters, and the name Babylon is a family name. It belongs to the mother and to all the daughters of the mother. A mother is responsible for the actions of the family. Improper association with the world, its governments and systems, is a crime to which they are parties. The "daughters" have followed the example of the "mother," and more or less are coming back into sympathy with her in particulars. None of them have maintained the proper attitude of virginity and separation from the world.

"I SPOKE NOT UNKINDLY.

Do not misunderstand me. I believe that there are true saints of God in all the various parts of Christendom—mother and daughters. I do not even charge nor believe that those who have upheld and are upholding the various sections of Babylon have an evil intention. I believe that they are thoroughly "drunk," intoxicated with their own erroneous theories. The fall of their present institutions will be a startling blow to them, for they verily believe them to be Christ's kingdom—and style them such—Christendom.

The fall of Babylon will astonish the entire world, so complete is the illusion that Christendom represents the throne and government of God. And, be it remembered, the vast majority in all the various sects and denominations of Christendom are worldly people who have no conception whatever of the true church and her cause. Their ambition is to approximate righteousness and a form of godliness, but no more than this is necessary, since they have not begun of the Holy Spirit and not many cannot appreciate things from the divine standpoint.

"THE KINGDOM COME.

As God and his glory and honor are to be first in the minds of his children, so their next thought should be for the glorious kingdom, which he has promised shall bless the world. However much our personal interests and affairs may press upon us, and however much we may be pressed by the Lord's blessing and interest of our benevolent arrangements which he has so clearly promised in his Word, we are to remember that the kingdom, when it shall come, will be a panacea for every ill and every trouble, not only for us, but for the whole world of mankind. The thoughts of our own life and death, needs to be too prominent, but are to remember that the whole creation is groaning and travailing in pain together, waiting for this glorious kingdom and the blessing upon all the families of the earth, which our heavenly Father has promised shall yet come through the seed of Abraham.

I think respecting the kingdom, its necessity, and the blessings that it will bring will keep prominently before our minds our own high calling to joint-heirship with our Lord in this kingdom. And in proportion as that hope is clearly before our minds it will be, as we may express it, not only to our heart and love, but to our judgment, and we may know that this will be to our own advantage and the service of our Lord, that it is for the welfare of his own heart—that in his own affairs God's will is done to the best of his ability in his earthly condition, even as he hopes to have it perfected in the kingdom. No one can intelligently and honestly offer this petition and desire to have it granted because it is not done in himself while on earth. Thus a blessing is expected by the one who offers this petition before he has asked any special blessing upon himself or others. The mere thought of the divine arrangement brings a blessing, a peace, a rest, a sanctification of heart.

**Public Question Meeting Conducted by Brother Russell**

**Q U E S T I O N 131.—Do you believe in the Mosaic account of creation?**

"We believe the divine revelation, and if we had no Bible we think it would be proper to look for one. We could not imagine that a great loving Creator would have a plan for his creatures, and not give them into existing in this form, and not give us some revelation respecting his will regarding them. So that even when I had thrown away my Bible, when I did not know its value, I got to looking for a Bible somewhere and I searched amongst all the heathen religions to see if I could find one any better than the one I had thrown away, and I found nothing nearly as rational, nearly as reasonable, as the Bible when I understood it. We believe its account of creation is the only authorized account.

**Q U E S T I O N 132.—Do you believe in the Mosaic account of creation?**

"I could not go into answering the second question because the time would not properly permit. We have one chapter in the sixth volume of Studies in the Scriptures on the subject of Creation.

**Question 133.—Do you know that the science of geology, anatomy, and astronomy, prove absolutely that this earth is not only above and beyond all years old, but millions of years old; that man's remains have been traced back even beyond the glacial period, which is not less than one hundred and fifty thousand years, and that animal life can be traced back through all periods of time?**

**Answer.—I do not believe in anything of the kind. I know that some gentlemen are in the habit of taking a little hammer, and knocking a corner off of a rock, and then splitting on the ground two or three times without saying anything, but looking wise, and guessing very large guesses. The one who guesses the largest is the biggest
QUESTION MEETING—BROTHER RUSSELL

professor. That is the science some people are following, and the apostle Paul speaks of such as "Science falsely so called." That is just what I think it is, too. Science has some basis, but not mere guess work. One man might have better opportunities of guessing on a subject than another, yet at the same time a guess is not to be set down as scientific truth. We know, for instance, that we are on the moon in a very short time. We know, from daily in concrete work, it is being done all over the world. It was supposed at one time that stone could not be made except in a long period of time; that it would require millions of years. Now we can make it ourselves in a few hours. And those various things I have been speaking of, and his period of time on the earth, I think are not well gauged.

We have set forth in the chapter I refer to in the sixth volume of "Scripture Studies," our thought, which we believe to be the Scriptural one, that each of these ages of creation are periods of seven thousand years, and that that period of time was to the time of man was six periods, or days, of seven thousand years each, or 42,000 years; and we have had six thousand years more of the seventh day period. Man was created in the beginning of the seventh day, and we have been in this period for six thousand years, and another thousand years remaining to complete the seventh, and then we will have a complete cycle of seven times seven thousand years, forty-nine thousand years from the beginning of the creative work, and bringing us to the grand jubilees of fifty-thousand years in the period of the world's history. In Genesis 2:2, we read: "On the seventh day God ended his work which he had made, and, behold, it was very good." The Bible does not pretend to tell what condition the world was in when this creative period began. In Genesis we are not told when God began to make the earth; we are simply told that "the earth was," but we are not told how long it was, and we have no guess on the subject. We do not know what the earth was, but we do know that it was a physical impossibility for him to have written it. Is it not a fact that Ezra, and perhaps Nehemiah, is responsible for all the writings attributed to Moses?

Answer.—I think not. I do not know the writer of the question, but I prefer to take some better authority. Jesus said, "Moses wrote of me." I prefer to take Jesus. I have not had anything to disprove it to my mind yet. I am not ready to throw away my Bible; it is getting better to me every day.

Question 134.—What does this mean: where Jesus commanded his disciples to heal the sick, raise the dead, and cleanse the lepers?

Answer.—His disciples did go out and do that very work to a certain extent; but there is one passage of Scripture which this broach: they had such a sign shall follow them which believe. In my name they shall cast out disease and heal the sick, and if they drink any poisonous thing, it shall not hurt them," etc. What is the matter with that? As a matter of fact, that passage is not a part of the original Gospel; that chapter ends with the ninth verse; everything after the ninth verse is an interpolation, added somewhere about the eighth century B.C., as we know. It is not in the oldest manuscripts in the Greek, as all scholars know. Giving an illustration of what has been added to the Bible, take the last verse of the gospel of John. And from all the interpolations, it is not in any of the old manuscripts. It reads this way: "And I suppose that all the things Jesus said and wrote were done, the world itself would not be able to contain the books that should be written." What a whopper! Somebody who wanted to make it large felt at home carrying it without any authority. Now, I do not go in for all the additions to the Word of God; I merely stand for what God said, as written by his prophets and apostles, nothing more.

Question 135.—Shall we know each other at the day of resurrection?

In what sense can we have this knowledge?

Answer.—The apostle, speaking of the church, said, "Now we know in part, then we shall know as we are known." He was speaking of the church only, which will be perfected on the spiritual plane, and of course all spiritual beings will see each other. We can see each other in the angels; we cannot see the angels because we are on the human plane, and they are on the spirit plane; but the apostle says that all of those who will constitute the church will experience a change in a moment, in the twinkling of an eye, at the second coming of Jesus Christ, at the trumpet sound. When that change comes, we shall be like him: Our Lord is a spirit being; he is not a man. Those who think of Jesus as being a man in heaven, entirely out of harmony with all the surroundings of heaven, have a very wrong conception of the matter. Jesus is a spirit being through the Spirit, as the apostle, "Now the Lord is that spirit." "Him hath God highly exalted, far above angels, principalities, and powers, and every name that is named." As a man he was not higher than the angels, but a little lower, because man is a being on a lower plane than an angel; at his recent ascent he was not higher than the resurrection, shall see him as he is, and know as we are known—thoroughly. As for the world, they will know each other because they will come back practically in the condition in which they will go down. Let me ask, "How would anyone know anyone else in the day of redemption?" We know, and so you understand the Bible teaches the resurrection will take place in the reverse order to that in which men died. That is to say, the first to be awakened from the tomb will not be Adam and his children, but those who have died most recently, so that they will be the first to appear, and then all the others, and those of his day, will be the very last to be awakened; and each generation, as it will be awakened, will be acquainted with all the others the way back, and the identity will be fully established when they get back to Adam. Seth will know Adam; Adam will know Seth.

Question 136.—What do you contemplate the Lord's supper? Life and death and resurrection? 

Answer.—Because it is a memorial of our Lord's death. And when the apostle says, "This do until he come," we understand that the Lord's people are properly to remember the Lord's death as the very foundation of all their faith and obedience until the time when they will be changed from物质 to spiritual beings, with the better things beyond the veil, sharing with him in the first resurrection. We do it for another purpose. To our understanding, the Lord's supper not only symbolizes our dear Redeemer's body and blood, but also symbolizes our participation; for the apostle says, "The loaf of bread is the body of Christ; and the cup in our lips, is it not a communion in the blood of Christ?" In other words, the apostle suggests that those who partake of the communion are showing that they are sharers with Jesus in his sufferings and in his death. We belong to the same body. So it is part of our present obligation, that we suffer with him now, in order that we may also reign with him.

Question 137.—Is it unscriptural that a sister should lead in prayer in a prayer meeting?

Answer.—The Scriptures do not give sisters the same prominence in public worship that they do the brethren. The woman represents the church, while the man represents Christ; as the apostle says, "The head of the woman is man, the head of the man is Christ, and the head of Christ is God." In this order, therefore, the Scriptures teach woman as representing the church, while the man holds the headship of the earth, and the angels shall follow them which believe. In my name they shall cast out disease and heal the sick, and if they drink any poisonous thing, it shall not hurt them," etc. What is the matter with that? As a matter of fact, that passage is not a part of the original Gospel; that chapter ends with the ninth verse; everything after the ninth verse is an interpolation, added somewhere about the eighth century B.C., as we know. It is not in the oldest manuscripts in the Greek, as all scholars know. Giving an illustration of what has been added to the Bible, take the last verse of the gospel of John. And from all the interpolations, it is not in any of the old manuscripts. It reads this way: "And I suppose that all the things Jesus said and wrote were done, the world itself would not be able to contain the books that should be written." What a whopper! Somebody who wanted to make it large felt at home carrying it without any authority. Now, I do not go in for all the additions to the Word of God; I merely stand for what God said, as written by his prophets and apostles, nothing more.

Question 138.—Please give your views of the Trinity?

Answer.—I wish the brother had quoted the text of Scripture. But I will say that I have never found any text of Scripture from Genesis to Revelation that mentions the Trinity, and if anybody has found one, it would be worth something to me to know where it would give it. I have never found any reference to the Trinity in the Bible. You will find it in the hymn books, and in all kinds of theological books, but you will never find it in the Bible. There is just one text of Scripture which implies it—it does not say it—in I John 5, where we read: "There are three that bear record on earth, the water, the spirit, and the blood, and these three agree in one, and the other three agree in one. What does it mean? Well, it would be very foolish the way it reads. That is one of the things where the fundamentalists have had their trouble, and not having any text of Scripture for it, they tried to manufacture one, and, as usual, they made a botch of it. Now, what does it say? "There are three bearing record in heaven." What are they bearing record for? That Jesus is the Son of God? Who is bearing record in heaven that Jesus is the Son of God? The
Father, the Son and the Holy Spirit bearing record in heaven that Jesus is the Son of God? What do they need to bear record of that kind for? Are the angels in need of it? The idea of the Father, the Son, and the Holy Spirit going through heaven testifying to the angels that Jesus is the Son of God, and to say ‘Jesus is the Son of God’ is solemn! These words are interpolated. It reads without these words, “There are three that bear record, the water, the Spirit and the blood, and these three agree in one testimony.” That is, the way it reads without the interpolated words. These words were interpolated, and they were not, as we know, about seven, eight, or nine years after the words were supposed to be used. Do not misunderstand me. I fully believe in the Bible kind of a trinity. The Bible tells about the Father, and I believe that; the Bible tells about the Son, and I believe that; and the Bible tells about the Holy Spirit, and I believe that too. I believe whatever the Bible says. And if anyone finds any text that tells about the Trinity, I will believe that.

Question 139.—But a certain fearful looking forward to of judgment and fiery indignation, which shall devour the adversary. Who are the fearful ones in this case, the ones who have sinned, or the ones who are looking on?

Answer.—This text is found in Hebrews, 10:27. The apostle is speaking of some who sin willfully, and he says that there would remain nothing for them but a fearful looking for of judgment and fiery indignation that would devour them as adversaries of God. The apostle does not say whether those individuals themselves would realize their mistake and feel their alienation from God, and we are not to be wiser than he said. He simply said they would be involved in the judgment. He did not intend that we would stake it. Those who once repudiate the blood of Christ are putting him to open shame, and there remains nothing for them but to be destroyed—fiery indignation which will devour them as adversaries of God.

Question 140.—What is the significance of the word “basketful” in the text which speaks of the three cakes taken from the basketful which were laid on the hands of the priests by Moses?

Answer.—I presume that basketful means basketful; I do not know any other meaning.

Question 141.—Is it necessary for all to be able to commit to memory the scriptures that are necessary to make us able to give to everyone a reason for our hope, and in order to be of the overcomers class?

Answer.—My dear brother. I am afraid that if that were the test, many of us would fail; we have no thought of that kind. What I think the apostle’s point is, that if you are truly loyal to him and study his Word, whether by repeating it from memory, or by turning to it in some way and telling why you believe those things, you will be able to show the ground on which you believe it. Not merely to say, “I think it is in our catechism.” That is not enough. You are going to be asked to explain it to the Bible; but find it, mark it, and make sure what you believe.

Question 142.—Why is Jesus called the Son of Man?

Answer.—We answer that this is one of his titles, by which he is called. There are a great many titles, and this is one of them, and a very proper one. You remember when God arranged to give mankind the earth, he did give it to Adam, and when Adam was created he was made the heir of it, and amongst all the sons of Adam, there was no one that could claim the inheritance. He himself had lost his right to it by virtue of his own disobedience, and all of his children are imperfect—none of them could claim the inheritance. If any man could have come forward, able to keep the divine law perfectly, he would have had the right to claim all the inheritance Father Adam had prior to his disobedience; but in due time, our Lord came to earth, having left the glory he had with the Father, and was made flesh and blood, and he had the flesh, but he was not for the time being he was a man; and so the Scriptures say he was the man Christ Jesus. He divested himself of the glory and honor of the spiritual nature which he previously had and was made flesh. He humbled himself to this degree, and he gave up that inheritance which he once was one, who by obedience to the divine law, claimed the inheritance of the earth; it was his; and after he thus established his right to the inheritance as the son of man, he gave up that inheritance that it might go as the purchase price for Adam and his race.

Question 143.—What will be the final abode and end of the devil and his angels?

Answer.—I do not think they will have any final abode. They belong to the wicked, and all the wicked will God destroy; not only the wicked humanity, but also the wicked spirit beings. Eternal life is the gift of God, and he will not allow that to go to those who will not use it in harmony with himself. He that hath the Son hath life, and he that hath not the Son hath not life.

Question 144.—How would you advise the study of the Bible? Would you advise thinking it out for yourself first, or reading the comments before trying to reason it out?

Answer.—Of course I am not sure that I understand the questioner’s full meaning, but I would say, my dear friend, God declares that when our Lord Jesus ascended upon high, he gave gifts unto men. Then tell us what those gifts were. And to some he gave apostles. Are all apostles? Are all prophets? Are all teachers? No. This goes on to tell us what is done for a certain purpose. What is the purpose? For the edifying of the saints, for the work of the ministry, the work of service, serving the body of Christ, “Until we all come to the full stature of a man in Christ.” That may be interpreted in the matter; we have to have the thing proved to us, and the Word of God is to be standard for everything we receive; but whether it comes to you by digging it out for ten years, or whether it comes to you in a few seconds through somebody else, is another matter. Whenever it comes to you, it is for you to discern, and to see that it is in harmony with God’s Word.

Question 145.—Will the children of consecrated parents who die before the age of accountability come up on the same plane as the ancient worthies; that is, to instantaneous perfection?

Answer.—No, not at all. The ancient worthies passed through quite an experience to get to the plane on which they will be. God did not do it for Abraham, Isaac and Jacob and all the prophets in human perfection, and the earthly representatives of the kings of Israel. It was for the judgment of the heavens; it was not well. What, then, does come to the children of believers? I answer, the Scriptures clearly indicate that the children of believers are under a special, divine, providential care. I cannot tell you how. I merely believe it because I have it. I do not write you from the book of life. “The believing husband sanctifieth the unbelieving wife”—that is to say, it is not necessary that the child should have both parents in the Lord in order to be under divine supervision. If one of the parents is consecrated to the Lord, the child is under divine supervision. Likewise the unbelieving husband is sanctified by the believing wife, otherwise were your children unholy. That does not mean that he will take them to heaven. It does not mean that he will see that they will belong to the little flock if they grow up. It means that they will be overruled for good to them, but the will of the child remains. God never enroaches on the will of any of his creatures. That child, so long as it is without a will, so long as it is immature in judgment, will be under divine supervision. So I would say that it appears beyond the time of trouble that the Bible tells us about, such as never was since there was a nation. Commit those children to the Lord with full confidence that he is able to care for them better than you could even if you remained with them.

Question 146.—What is the difference between the anointing and sealing in the following Scriptures: “Now he that establisheth us with you in Christ, and hath anointed us in God; who hath also sealed us.”

Answer.—The anointing is one picture. I will call your attention to the picture given in the Scriptures. I have already spoken of Christ, Jesus the head and the church his body, the Holy Spirit being put on in the church. We read about Aaron as the priest. He in his own person typified Jesus and typified the whole church, the royal priesthood, and the holy anointing oil that was poured on his head ran down even to the skirts of his garments. What does that mean? It means the anointing of Aaron as a whole, and the anointing the apostle speaks of that you and I come into. When we come into Christ
we come into the anointing. The anointing belongs to the entire body God has foreknown and predestinated, and if you and I come into membership in that body, and maintain our membership, we are anointed one, and we are under that anointing; as the apostle says, "The anointing you have received abideth with you, and shall be in you." But the sealing is something that goes beyond that. The apostle says, Ye were sealed with the Holy Spirit, and ye were not only sealed for the day of redemption, but you also wear a seal in your case and in mine is still going on. What does it signify? It is the imprint of the Lord's character upon you; he is impressing you more and more; you are being sealed with the Holy Spirit. How long will it continue? Unto the day of redemption. At what stage will it end? It will end when we become more and more a copy of God's dear Son, and that is the condition upon which you and I may abide in him; we not only receive the anointing at the beginning, but we also receive the Spirit and have the marks of sanctity and discipleship.

Question 147.—How will the ancient worthies be on the spirit plane at the end of the millennium without going into the second death?

Answer.—Well, the brother does not understand it. We believe there is an intimation, a hint, as it were, a suggestion that those ancient worthies of the past, after serving a thousand years as perfect men in the flesh, princes in all the earth, earthly representatives of the heavenly Christ, and the heavenly Father, will be granted a share in the heavenly phase, and will be granted a change from the earthly nature to the heavenly nature. I do not know how to say it any plainer than that, and I will leave it just there.

Question 148.—"Before her pain she was delivered of a man child." Does this imply that the Christ is complete, changed to the divine nature, but not to the human nature?

Answer.—Yes, and this was illustrated in the two sons of Rachel, Rachel being a type of Zion, we might say, her first born son was Joseph who attainted to the throne, and her second born son was Benjamin, and Benjamin's name signifies, "Son of my pain," and she died in giving birth to Benjamin. We understand this because he was the last to be born. And in the Bible, two classes delivered here—two classes for the spiritual plane, the little flock which will be the bride class, and then following them will be the great company class, as it is called in the Scriptures, or the foolish virgin class, from another standpoint. They will not be as the wise virgins, but one class will be the wise virgins who make their calling and election sure by following the directions, and the others will be the foolish virgins, who will fail to make their calling and election sure, and who will have to come up through a great time of trouble, and these two classes are represented in the two sons of Rachel, Joseph representing the one class and Benjamin representing the other.

Joseph became, through great tribulation of a certain kind, the ruler of Egypt and was the purchaser of all the land, and was a type of Messiah and his glorious kingdom, and Benjamin became a type of the great company class, who do not ascend to the throne.

Question 149.—"Be ye therefore perfect even as your Father in heaven is perfect." What does this signify?

Answer.—It signifies this: that God's perfection is the standard. He cannot have one standard of perfection for you, and another for me, and another for somebody else. There is just one who is perfect and that is our heavenly Father. When you were children in school they gave you a copy book, and at the top of the book was a copy and it was perfect, it was copper plate; you could not improve on it, you could not make anything like it; and so God knows we are imperfect; he knows we are not able to be like the Father in perfection, but he sets his perfection as our copy, just as he did by giving us a copy book. If I can imitate the exactness, whether this is the custom or not; it was when I went to school. And I remember well that in school the top line of our writing usually looked better than the last line. The top line was nearer to the copy and we looked more at the copy when we made it, and when we got down nearer to the bottom we got content with our own until the last line was sure to be worse than the first. That is just the condition with us, dear friends. We are in danger ourselves day by day, of taking some other brother or sister, and saying, "I will be like him, or like her;" God, through our Lord Jesus Christ, has enabled us to see that this is not the way to be like God. "Be ye therefore perfect"; that is the sample, follow that as near as you are able. And how is he going to judge us? Will he judge us according to the flesh? No, the church he is now selecting, he will not judge according to the flesh, but according to the spirit; that is, according to the intention, according to the will, according to the efforts; and so if you and I are pure in heart, and zealous to know and to do the Lord's will to the best of our ability, then the Master will pass upon our following his copy, and say, "Well done, good and faithful servant, enter into the joys of thy Lord; you have been faithful in a few things (trying to copy) you shall be ruler over many things," sharing the great honor with the Master of ruling the world.

Question 150.—Is sin positive and negative.

Answer.—We asked for Bible questions. You see we have to judge as to what is meant by positive and negative. I do not believe there is half of this and half of that in the case of sin.

Question 151.—If God is the very personification of all good and perfection, he must be the author of absolutely everything from the earliest conception of creation, attributes and elements. But God, being all good, the author of everything, God must be the author of sin.

Answer.—What a wonderful logician this is! There is not a word of Scripture in it. I was asking for Scriptural questions. The Scriptures say absolutely nothing to suggest that God is the author of sin, or that he is the author of anything that is imperfect. He is not the author of sin; he condemned sin. Do you suppose he would make sin, and then condemn it? Do you suppose he would make sin, and then condemn his Son to redeem us from sin? How do you say that we should think Almighty God is the author of sin, and then working against his own works? Dear friends, let us have reason.

Question 152.—If, as you say, the Bible teaches that the dead know nothing, who are the spirits in prison? And how could the Lord present them?

Answer.—There might be worse questions than that. That is a Scriptural question anyway. It is a very good question, and I am glad that it comes up. The spirits in prison St. Peter mentions, and he does not tell us that they are human spirits in prison; he does not say a word about their being human spirits; he says they know not what is the spirit of God, and they were in prison. St. Paul was preparing these were the spirits to whom he was presented when he died and rose. What spirits are they? Those are some of the same spirits that the apostle Peter and the apostle Jude both mention. Those spirits who kept not their first estate. God tells us to tarrieth in chains of darkness until the judgment day. They are mentioned in the genealogy of Christ, where he says, "God saw that the whole earth had become corrupt, and the sons of God saw the daughters of men, and took to themselves wives of such as they would." They are the angels before the flood. At that time the angels had the power of materializing, and more than three thousand had been privileged to manifest themselves. For instance, the angel of the Lord appeared to the mother of Samson. They thought they were talking to a man, but it was an angel, because he ascended in the flame of the altar, and disappeared. So again, we read when Abraham was dwelling in the plains of Mamre he lifted up his eyes and beheld three men coming unto him, and he received them, he made them welcome, and prepared a dinner, and they ate and talked with Abraham. Paul mentioning them, he says, do not forget to entertain strangers, for thereby some have entertained angels without knowing it. They are the angels, perfectly made, and became spirit beings again. Of those who came to Abraham we read that one went out of his trouble and degradation. Instead of helping mankind back to perfection the sin amongst mankind drew some of these angels from their former estate, from their original love for the spiritual plane, and they preferred not only to take the human form to appear to men, but they preferred also to take the human body in order to habituation, the heavenly or spiritual condition, and lived as men in the world, and they had wives, and raised families, and their children were men of renown; they were gigantic in size. God judged the earth had become corrupt; the influence of those demons amongst men corrupted the man of God in the sight of God, and the imagination of the human mind was evil, and only evil, and that continually; and God said I will destroy man from the face of the earth. And he brought the flood of water on the earth and destroyed them and they were like mankind that were imperfect. Now, how long that was going on, we have reason to believe that it was going on for at least one or two centuries. Why? Because at that time no one was counted a man until he was a hundred years of age. Adam's children were
nearly always a hundred or more before they had any posteryty of their own. They did not reach manhood's estate until they were about one hundred. And their posteryty were men of re-
new, they were giants. That signifies to my mind that this condition of things had prevailed at least one hundred years previously. Now Noah was perfect in his generation; there was nothing impure, there was no corruption from the angels in Noah's stock, as indicated, nor in his family, and these were the only ones in the whole world. At least, we do not know of any others. All the rest were destroyed, for the flood, and Noah and all that he had brought were carried over; and they were declared to be perfect in their generation—generated perfectly. Now these angels that fell at that time, the apostle Peter says, and also the apostle Jude, that God sentenced them, restrained them in chains—not literal chains, but chains of darkness, so that they could not materialize, so that they could not come out into the light. They were restrained until the judgment of the great day. There is rather an intimation there that as we get nearer to the judgment of the great day, the Lord may permit these angels to break over those chains of darkness, and all the secrets of the teaching of the Word, and we may expect these demons to give us a terrible time in the world, and that will be a part of the great time of trouble that is coming. That is my firm belief. There is more or less of speculation about that, but I wish to differentiate it from other things on which I do not speculate. If remember in the Lord's time he cast out these demons. They could not materialize, so the next best thing was to try to get possession of human bodies, and they would possess a human being. They would get into him, and so anxious were they to do so, that we read on one occasion there was a legion of demons in one man. That is what he said. “Our name is legion.” God has given us a will whereby we can resist this invasion, and I would warn everybody against these evil demons. They are still working at the present time. They represent themselves as being the dead, and all spirit mediums are really representatives of these spirit demons. They demons know about your dead friends, and they can answer all these questions about them.

So during all this time, some of these angels may long to be back in the fellowship with God. I always find, my dear friends, that if you put bad people together, they are unhappy, and I imagine that when all of these demons were cut off from the fellowship with God they wanted to get mixed up with humanity to get a little naturalness, and all that is in the teaching of the Word, and we may expect these demons to give us a terrible time in the world, and that will be a part of the great time of trouble that is coming. That is my firm belief. There is more or less of speculation about that, but I wish to differentiate it from other things on which I do not speculate. If remember in the Lord's time he cast out these demons. They could not materialize, so the next best thing was to try to get possession of human bodies, and they would possess a human being. They would get into him, and so anxious were they to do so, that we read on one occasion there was a legion of demons in one man. That is what he said. “Our name is legion.” God has given us a will whereby we can resist this invasion, and I would warn everybody against these evil demons. They are still working at the present time. They represent themselves as being the dead, and all spirit mediums are really representatives of these spirit demons. They demons know about your dead friends, and they can answer all these questions about them.

The WORDS to which we shall specially direct our attention at this time are recorded in II Cor. 12:9, “And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the strength of Christ may rest upon me.” The part of this text to which our attention is specially directed is the words, “My grace is sufficient for thee.”

Notwithstanding the fact that these words were spoken by our Lord to the apostle, Paul, who was a Christian, and I do not speculate, I remember in our Lord's life that he had made himself a man, and we have seen him as a child in the manger, and then growing up and teaching in the school of thought, and then getting perfect knowledge. Paul was a Christian, and I do not speculate, I remember in our Lord's life that he had made himself a man, and we have seen him as a child in the manger, and then growing up and teaching in the school of thought, and then getting perfect knowledge. Paul was a Christian, and I do not speculate, I remember in our Lord's life that he had made himself a man, and we have seen him as a child in the manger, and then growing up and teaching in the school of thought, and then getting perfect knowledge. 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Paul was a Christian, and I do not spec
countrymen, in perils of heathen, in perils in the wilderness, and in perils in the sea, and amongst false brethren, and he goes on to say that he is not ashamed of these things which he has suffered, and leads us to suppose that he took consolation and solace in the statement the Lord had given him previously that his grace would be sufficient for him. We do not understand him to say that his grace would give him more than necessary, but all that was necessary. And this is the effect of it, that this is the effect of this, that we have the promise of the sufficiency of the Lord's grace to enable us to come off more than conquerors through him who loved us. I have no recollection that he has promised to do more for us than what was necessary. And we believe that God is a God of economy, and he would not bestow more than he needed, and bestow it only on people to a greater extent than was necessary. But we have his promise that his grace will be sufficient for us. This should be all that we should desire, hope or expect of the Lord's favor—this would be sufficient.

We must ask, "Who has the Lord promised his grace?"

We quote from Psalms 84:11, "The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." So you see that it is only to the upright that the Lord has promised his grace. And we might mention that it is to those who reverence the Lord, those that fear his name, those who humble themselves before him; those who exalt not themselves.

Prov. 3:34, "Surely he scorneth the scorners, but he giveth grace unto the lowly." This is also corroborated in I Peter 5:6, "To the King of glory, and giveth grace to the humble." So, then, dear friends, in our exhortations to each other, let us not forget that he has promised his grace in order to claim that his grace will be sufficient for us, it is necessary that we should be found pure in heart and lowly in mind, that we be not puffed up that we exalt not ourselves. "But he that exalteth himself shall be abased." I am sure this should be and is the feeling of each and every one of the Lord's children.

We might ask, "What does the word 'grace' mean?" We understand it to mean favor. We can probably better understand this when we say that the favor of the Lord is with us, or, that he is with us. It is the same as saying his grace was sufficient for us. It is the same as saying the Lord is with us. It is the same as saying the Lord is with us. It is the same as saying the Lord is with us. And this is also the way it was with the various places children of this disposition; it is part of their economics, their way of living, their way of thinking. Therefore, through their conscience, it is part of themselves. No wonder then that God can recognize some and not recognize others. But then, some one says, "How is it that he draws those having these qualifications, and fails to draw the others?"

Now the illustration of our beloved pastor has given us this: That there must be some thing inherent, something that is part of and belongs to the individual that is capable of being attracted and drawn. Likewise he illustrates it by tacks in sawdust, some more deeply covered than others. That he draws the tacks just the same and they have that in them inherently which is of God. God will see that it is passed through the container. So, he says, "God is the great magnet that passes through this lot of sawdust and tacks; and this great magnet draws to itself the tacks and leaves the sawdust out." And just so, God draws to himself those who are upright in heart; those who are lowly and humble, and because they are the ones he can use they are the ones he can use. And God can work through them. My grace is sufficient for thee, my grace is perfected in weakness.

Now we may ask the question, "By whom does this grace come?"

We quote from John 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ." We might say that truth and favor came by Jesus Christ. And he that doth not believe this I will read Luke 2:40, "And the child grew and waxed strong, filled with wisdom, and the grace of God was upon him.

We also read John 1:14, "And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." So we see this comes to us through the Child of Bethlehem—through our Lord and Master; he is the one who is the very embodiment and very essence of flesh; and this great favor which has come to the human family comes through the Child of Bethlehem who was called Jesus, for he, in his flesh, was his people from their sins; and afterwards he became the Christ.

The question arises then, "If the grace comes through him, how shall we have access into this grace?"

We read from Rom. 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

Now we are told in this verse that it is by faith that we have access into this grace. This corresponds with our teaching that we are all the children of God by faith in Jesus Christ. Without faith it is impossible to please God, and those who would come to God must believe that he is, and that he is a rewarder of those who diligently seek him. Coming into the faith, we have a standing with him when we have laid hold by faith, and then we rejoice, for joy springs up in our hearts, and we are in the attitude of rejoicing. Faith makes us at peace and teaches us the fact that he has peace with God certainly feels like rejoicing; he has joy in it, and we are justified and rejoiced; yet at the same time he is rejoicing in hope. Our hope is something that we have not yet attained unto, and the hope in which he is rejoicing is the hope of the glory of God. After coming into God's favor, being justified by faith, and made at
peace with God, and made heirs of God and joint heirs with Jesus Christ by faith in his name, he is then rejoicing in the hope of the glory of God, something to which he has been looking forward to with fond anticipation, and something that he feels an assurance will be his by and by.

Now, after we come into this grace, we might ask, “What does it all amount to?” We quote you Romans 3:24, “Being justified freely by his grace through the redemption that is in Christ Jesus.” This grace justified us; it tells us how—through the redemption which is in Christ Jesus. Has something been redeemed? Most assuredly. The whole world was sold under sin, and none could redeem his brother, nor was he himself able to save his own self, unless another had done it for him. Redemption carries with it two ideas—the thought of a purchase and the thought of taking over the purchase, taking it to you. So we find that in the first coming of the Lord Jesus, when he gave himself a ransom for all, to be testified in due time, he purchased the world. But we find so far the second part of the redemption has not been accomplished; he has not taken the world to himself. We do have the consolation to believe that since 1878 some of the members of the body of Christ have been taken to himself, that their redemption has been completed, and that this process will be continued until the feet members have been taken unto himself and then we can claim the promise; we can say that so far as the church is concerned her redemption is complete. We do not say that the world’s redemption is complete, but we are just getting right at that time and at that juncture for the completion of the redemption of those who have been ransomed, however, we believe that it is now necessary for him to take it to himself. So we find he calls that process of taking the church unto himself, the gathering of his jewels. Jewels suggest something that has something of value connected with them, and we believe that the Lord looks upon his children, his prospective bride, the Lamb’s wife, as being very precious in his sight, altogether lovely.

We might also quote from Ephesians 2:4, 5, “But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ. (By grace are ye saved).”

We do not understand this applies to the whole world of mankind, but that the Apostle Paul is addressing the church, the prospective members of the bride of Christ who are at Ephesus, and he says of them that they were dead in trespasses and sins. It is also true that the world of mankind is dead in trespasses and sins, but the rest of the statement could not apply to the world of mankind at large. We understand the world has not been as yet quickened. It is our thought that those who have been quickened are those who are prospective members of Christ. We understand “quickened” means to make alive, to energize, to vivify, in other words, to give life to. And we understand that when we have been begotten by the holy Spirit we have been energized, we have been made alive. We find, however, that a great deal of the believing people are preserved and quickened, we conclude that the word is not void, but that those who have been preserved and quickened and have been made alive, and who are saved by the grace of God, and that they are not merely dead in trespasses and sins, but actually so, that we have no vitality or life in us at all, but we are counted, treated or reckoned as dead, and we are also reckoned as being alive as well, and he tells us that we are sitting together in heavenly places with Christ Jesus. We might here remark that after we had exercised faith in his name and been brought into peace with God, that we were considered as being in the court of the tabernacle, which is reached through faith. And while in this justified condition, we are just, not actually, but reckoned so, and God treats us as though we were, and permits us to act toward him in like this now, and to be creative beings to ourselves and to our own selves, and regard ourselves as alive.

We become priestly in our makeup because we find it is only priests that are making an offering such as the Apostles mentions, “I beseech you therefore, brethren, by the mercies of God”—it is all by God’s mercy, God’s grace—that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service.” So we find after we have been justified by faith that we are where he will hear us, where he will listen to our cries, where God will respect our service, and where he will permit us to sit in heavenly places in Christ Jesus. And we understand that the numbers of those who are preserved and quickened are coming into one of the heavenly apartments, or that known as the court, we are well represented as Levites. We understand that a great many have exercised this faith in Christ that brought them up to a justified relationship to God. We further think that it is the province and privilege of all such to present themselves as living sacrifices. We further think that all failing to do this have received this grace or favor of the Lord in vain, in that they have failed to present themselves as living sacrifices to God, and this is an infamous service. God expects it of them; God claims it of them, and if they fail to do it, they have received this favor thus far in vain.

He has made us to sit in heavenly places in Christ Jesus, for what purpose is he doing all this? That in the ages to come—What are there to be ages to come? Most assuredly so; there are to be dispensations to follow this dispensation, for it finishes us up to the ages to come that he might show the exceeding riches of his favor, or grace, and his kindness toward us through Christ Jesus. How will he do this? He will do this by associating us with himself, permitting us to be on the same plane with himself, permitting us to be his bride, permitting us to take his name as his throne, permitting us to take the names of our brothers and sisters to be heirs of the same heavenly Father, which means equal heirship with him. Therefore if we are equal heirs with the Lord Jesus the things which are his will be ours, and the things which he enjoys will be ours to enjoy. Therefore, in this way, he will show the exceeding riches of his grace to usward in Christ Jesus.

“For by grace are ye saved through faith, and that not of yourselves, it is the gift of God.” This faith is something for us to exercise; it is something that belongs to humanity, and yet it is something which is God-given. We cannot work up the faith in and of ourselves; it is the favor of God that we have to bring this about. Faith comes by hearing the Word of God, and not by hearing the dogmas of men, or by hearing old wives’ fables; but by hearing cunningly devised fables, but by hearing the prophecies which God gave unto us to direct our feet until the day-dawn and the day-star arises in our hearts.

We now quote from 1 Peter 1:9-11, “Receiving the end of your faith, even the salvation of your souls.” One of the main purposes of our being in the race-course is, that we may be saved. We do not want to be lost—particularly we would not want to be lost if we cherished the thought that those who are lost are lost forever in eternal torment. We share his work; because if at all, it is this work of sharing our faith and our intention to overcome, and by God’s grace we shall overcome and inherit eternal life. This is what God promised us. This is the very purpose of his favors that he might bring us into eternal life. And he wants us to be like him and to see him as he is, and I feel sure we will only be satisfied when we awake in his likeness; and all who have the hope of enjoying the glory, honor and immortality at the right hand on the throne of God, as the ages of eternity shall go on, will be found now purifying themselves even as Christ is pure, and seeking more and more to become images of our glory and of our Lord Jesus Christ. And these are the copies of God’s dear Son. And if we have become copies of the Son of God, you see how much God’s grace is needed by us to help us along the way.

“Receiving the end of your faith, even the salvation of your souls.” Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you.” We see from the text just referred to, that the prospective members of the body of Christ have not clear sailing before them; they are not going to heaven on flowery beds of ease, but we are told that Jesus learned obedience by the things which he suffered, and that the head was made perfect through sufferings, and that we must fill up that which remains behind of the afflictions of Christ. So if we would be associated with him in the kingdom as his body, if we are to be exalted to that great honor and distinction, it is necessary that we have that rough and rugged road to travel; that we have sufferings and disappointments which we must overcome by the grace of God, and we will need a great deal of God’s favor. This all comes to us through the favor of our Lord who gave himself a ransom for all, to be testified to all in due time. He has been testifying to the church, and in due time it will be testified to all mankind. We thank God for the approach of the coming day when, if we are faithful, and we are not exercising a favor to all mankind of his saving grace through our Lord Jesus; testifying to them that he was their ransom price, who bought them with his own precious blood; that he gave himself as their ransom, that he redeemed them, and now he means to take them unto himself.

May God add his blessing, and keep us all in his favor, in his grace.
Discourse by Brother A. I. Ritchie.

In the second chapter of Ephesians, tenth verse, we read: "For we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." This text indicates that whatever we are as new creatures, we are the workmanship of God, and God is the one who is making the new creation, and he realized spiritual things in the new creation, in process of manufacture, in process of creating.

I thought that this might have a little study together as the meaning of this text and verse, and why he is making this new creation. Beginning with the nineteenth verse in the second chapter of Ephesians, we read, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly sockets together groweth into an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." This Scripture indicates that the Lord is building a temple, which is spiritual temple that this temple is built out of spiritual stones, and the Lord says here it shall be an habitation for himself when he has made it.

In the first chapter of Corinthians we read that the things which God has prepared for them that love him and those who prove their love to him by standing the test, are so great and wonderful that "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love him." Then in the imagery of the Bible he has made use of the richest things we have in the world, the richest that we ever loved upon earth, in pictures of what he has prepared for those that love and serve him—not that we deserve these things ourselves, but he has a particular reason for giving these things to particular individuals of the human race. He has a purpose which he has shown us in this verse which is the second chapter of Ephesians, beginning with the fourth verse, we read: "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved). And hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." That is, he is doing all of this work so that he will have a better illustration of his grace in the ages to come. So we can see that these things are not just for us because we have earned them, or are worthy of them, or because we are better than other people, and that he has to have us, but because he desired to pick out some who, when perfected and brought into the kingdom of Christ, would be excellent examples of his grace and goodness, of his ability to bring the people into unimpossible conditions.

And he has selected such of us as are here, which are indeed very poor material, of which he is going to make something very grand and glorious. And if we find we are not very well fitted for the throne of God, which he has for us, if we find we are not able to overcome the weaknesses of the flesh very readily, and we can realize that is another excellent reason why God chose us, so as to perfect a transformation in us, that he intends to show the exceeding richness of his grace through all the ages to come, by having a class of people who will be excellent examples of his workmanship.

When a piece of workmanship is only partially done, we do not place it on exhibition even to us because we have earned them, they are not of the world and the world cannot understand us or see us. Nor can they see that which comes from God in us more than they could see it in the Lord Jesus Christ, our head. If the head is not in the same way it treated the head, if the world speaks of us the same way they spoke of the Apostle Paul, then we ought to be glad and rejoice because we realize that we are in the right path. In so far as the world cannot understand us, in so far as we have no peace of God which passeth all understanding, in so far as we have realized spiritual things, then we can be glad and rejoice whatever may be said about us, or whatever others may think about us.

The mentioning of the temple seems to refer to the temple in the Old Testament scriptures, and I thought we might notice several things about it, and then we will come back again to the New Testament. The temple Solomon built was also built for habitation of God. So God told him, "I will dwell in the house which thou shalt build, and I will place my name there." Solomon went to the King of Tyre to get men to help him, and he said, "This temple shall I build for Jehovah must be a very great temple, because Jehovah is the greatest of all Gods. He says he will dwell in this house which I will build, but he says that the heavens of heavens cannot contain this house which I shall build." But he wanted to impress the Kings that he had the very best workmanship possible for humans to produce, and I expect he got it. This temple typifies the little flock, and the riches of material was put into this temple. It was compared with other buildings on the earth a good deal like a piece which is very. A good many people have estimated the cost of this temple, and made some wild estimates. I presume we will never know just what it did cost until the time comes when we know as we are known, but we know from the description given in Kings and Chronicles that it was a very rich temple. Free Masons in England estimated that the temple with its jewels, etc., cost something over eighty billions of dollars. I think you will all agree that is a very extravagant estimate, almost an absurd calculation. But if we take the amounts given in the Bible and multiply them by the value of a talent given to us—a greater a golden talent, at thirty thousand dollars, a lesser talent at fifteen thousand dollars, we can find that this temple was very rich. The very lowest estimate we could place on it would be about two billions of dollars. And if the Lord is going to build a picture of a temple in which he will dwell throughout the ages, and through which he will manifest himself to others, it is appropriate that this picture should be very rich too. Of course we are told that the things which we can see, and the things which we have not seen, and the things which are not yet made known, give us any conception of the things which God has prepared for those who love him. We might say that certain things stand in certain relationship to each other, and we can reason from that that certain other things which are beyond these, and which we cannot see at all, would be far greater than that way we could say that if the richest things on earth typified in only a small degree the wonderful things God has for those who love him and prove their love for him, then the things he has for them must be very wonderful indeed. A very great prize is set before us, Lord's people, that is far greater than we can imagine, and at the same time, it seems to me sometimes that it is so great and wonderful that our minds balk; we are unable to go any further, and we begin to interpret the things God has prepared for us in harmony with the things we can see around us without any reference to the things Christians. They think that heaven has houses in it, and waterworks and flowers, and things like that. They are the things they know of, and so they interpret heaven and the prize God has set before us in terms like these. But we who have had a glimpse of spiritual things and the things beyond the skies, and now, realize there is still greater joy way beyond any that we know of now. We are rejoicing to come in convention here and meet another one who love the Lord, and who have a certain measure of the spirit of the Lord; how great will be our joy when we meet the one who is our head, and all those who have been of the little flock all during this age, who are in the flesh now and who will then be glorified! We can say was as said of the Lord, for the joy set before us, even of just meeting those who have gone before us, ought to be steadfast, disregarding the shame and suffering, and sorrow, because this is like a beacon light, making our path straight and direct before us.

Now the building which is said to be the most valuable building in the world is the Vatican at Rome. And this is a very large building. It is said that in Saint Peter's, associated with the Vatican, there is room for 44,000 people to assemble at one time, and would be probably thirty of forty feet high, as Solomon's temple was; and this building, with all the rich treasures and gatherings of gold, medals, vessels and paintings in it at all parts of the world, is valued at about fifteen millions of dollars; it is said the Romans' temple was about forty Vaticans, and it was not a very large building either; it was sixty feet wide and sixty feet long, and forty-five feet high. It was not a very large building at all. In front of the temple was a porch which stood fifty feet high, and just the same width as the building, and one hundred and fifteen feet in depth. This is the building in which the Lord wanted to picture forth his little flock, in process of being taken out during the gospel age, about 1900 years. The most valuable building in the United States was the Capitol at Atlanta which was burned last winter. This cost $23,000,000
to build and equip. Now it would take eighty of those to build a Solomon's temple and equip it the way Solomon had it equipped.

When the Congressional Library was built at Washington, and the Jubilee expositions were held in London and Paris, several thousand dollars worth of gold, and a good many people complained and said it was an extravagant use of gold to put pure gold on top of a building like that. If Solomon had been decorating that building he would have put about a million dollars worth of gold and diamonds on it. He would have piled it up there so high that Sanballat and Gogor could not have seen it. He would have covered it with precious jewels to make it look nice.

He spent six hundred talents of gold on the decoration of that small chamber, a cubic of thirty feet. Six hundred talents are about eighteen million dollars. So if Solomon was in the United States building public buildings, he would put in so much money in this way, to make it look rich, to make it look magnificent and beyond the power of any other man to do it. Just to show them how rich he was.

Now in the third chapter of second Chronicles we read something regarding the temple that emphasizes once more, the thing that it is built and overlaid with gold; and it must have been, as it set on the top of one mountain, one mountain facing the other, and this building facing the east, a place of beauty, as the people of Jerusalem would look upon it. No wonder that the people who were the other side of the temple would wonder how they glorified in that temple. No wonder they rejoiced in it. No wonder that people came from all parts of the world to see it. In the morning the first intimation they would have of the sun's rising would be the shaft of light just touching on top of that tower 180 feet high, on this temple, and it would be like a flash of lightning.

When the sun rose, this light would come down a little more and a little more until finally it would lay on the whole temple, if you were standing directly in front of the temple, you could not see anything else than the tower, or porch as it is called. Now notice, if you are living in Jerusalem, and you are going to Jerusalem, you notice the joining of the line of their joining is invisible. Now that seems to show how the 144,000 stones might become one stone. You remember the Lord prayed that they might all be one, as he and the Father were one, and when they are all put together they come out as one, one piece. Now when you read about the little stone that is going to smash the image on the feet. It has to be one stone bound together. If there is anything that will make an army fall to pieces it is lack of discipline, lack of love and loyalty, lack of cohesion. If you get a small army and get a small nation thoroughly loyal, and thoroughly joined together, and you go against anything, humanly speaking. And so, with this little block of 144,000, they are going to be welded together in one—there will be but one mind in that whole 144,000. There is only one thing in view, and that is to perform Jehovah's will, and they rejoice in doing his will. It is no longer a tremendous club, or weapon, whichever way it moves, they all go together with the one thought in mind. And it should be so here in the flesh. We should not seek our own elevation, or seek to glorify ourselves at all; our glory is in the Lord. We worship the Lord in spirit and truth, and the little things that would please the flesh as we are here now, we are going to fall out of the little flock, we are not going to be welded into that little stone. And the power that is going to hold us together in that stone is, 'Thou shalt love Jehovah, thy God, with all thy heart, and with all thy soul, and with all thy strength.' And if you do you will love your neighbor as yourself, and if we have overwhelming love and loyalty for God, we will be as putty in his hands to be moved about as he pleases and moulded exactly as he wishes, and he can bring forth the best results in that way. It is like a stone that is ground into a stone most precious."

There are a great many stones that are called precious stones in the world, but are not all of gem quality, and the most precious stone is that which is perfect in every way, without flaw, without darkness, without any shade in it. But the earth and the New Jerusalem shall have a stone that ought to give forth. Scientists tell us that minerals always crystalize in exactly the same way if left to themselves. For instance, lead will crystalize in a cube formation, but if it is pressed in with some other substance it is made to include that other substance when it is crystallized.
The same is true of copper, and all the different formations of iron, gold and every other precious substance, even to the lower grades of copper will always be treated in the same way.

Now the same applies to precious stones, and there are many stones in the world which have the materials in them to make them precious, but they are not all of precious quality, they are not most precious. Now this stone which typifies the church, is a stone in the materials of its construction, without any flaws at all. There are a great many diamonds found, also rubies, and garnets, and other stones like them, which if they had not been crushed against some other substance, and made to crystalize around various substances, would have been very valuable. It is impossible of them to get at them, they would not be so valuable. But because they have been made to form within other substances, which have come into too close contact with them, they are useless, except merely for grinding up and making emery stones, or something like that. I might say that an emerald is cut from the same stone as a diamond has, and also in carborundum you will find almost the same materials, but they are only fit for grinding things.

So with us, if we have some of the gem quality, if we have some of the quality which would make us useful to the Lord and his work, and yet have not gone on and separated ourselves entirely from the baser things of the world, but try to surround some of these things, and also crystallize them into our characters, we become of that class which is trying to serve God and mammon; we are of no use to God, and are of no use to the world, for we have something in us the world cannot use. Those who go straight for the Lord, have a higher walk about them, and look at things entirely different than we are who try to serve both the Lord and the world at the same time. Any man who pretends to love the Lord, and loves the world, he has not learned to properly love the Lord at all, and he cannot be used of the Lord. "A double minded man is unstable in all his ways." Let not that man think he shall have anything of the Lord." The Lord has nothing for that sort of soul. He wants those who will separate themselves from every thing and every thing, and not merely from the things of the world that do not attract them—they would not want those anyway—but from the things that would naturally attract them and naturally draw them; things they would naturally like, and carry with them. And if they succeed in cutting off all these things, like our Lord Jesus did when he made his consecration, then they are able to take the straight course through life and make all the consecrations without the things that would have. For instance, when the Lord consecrated himself it was while there never was a time after he began his ministry that satan found an opportunity to tempt him. When he tried his temptations in the wilderness, he found he was followed at every point by the temptations in the form of those things which he loved, and said he left him for a season; he went away. It is as if satan was afraid of the Lord. Now if there had come a time when our Lord thought he would like to enter politics, or earn a little money on the side, or that he would like to save his reputation a little bit, or where he would like to show what he could do, or do some things in some of his friends that would make a name for him in others, satan would have found it out, and he would have been right there on hand to tempt him. Now all these things are by which we can be tempted unless we make our consecration, and our separation from the world thorough and complete. When the Lord began to deal with us it was to show us that satan would, if we did not separate from the world, make our consecration complete, and he would, if we did not separate from the world, make our consecration complete.

Now the diamond cutter was able to choose that stone and let it reassemble itself, after he had taken out the impurities, he would have the stone just as large as before with the exception of the impurities which he would not want, and he would have perfect results. Now when the Lord goes to deal with his people, the first thing he does is to make sure that if he takes the heart the Lord does not despise; because that is the one kind of a heart he will deal with. If our hearts remain hard, insatiable, he cannot deal with us; he does not deal with that class of people at all. He is dealing with that class who are broken-hearted. He cannot go away and leave you as you are and say, go to Zion, to comfort those who realize they were undone and in a helpless condition. Those are the ones the Lord deals with. He is going to those who are crushed and broken down now in the world, he may build them up and give them help and trust in himself. And when he begins to purge out the things which are contrary to his will, the flaws, the dark spots, the things which pertain to the world, and as he moves them out, it causes a certain amount of pain, and separation, and disappointment. The Lord loves righteousness, if it is at great many things he has cut off; those things which are not necessary, and which are not desirable, and all of those things are done with a certain end in view; the Lord does not work by guesswork, for he knows exactly what results he is going to produce, as he is the father of spirits and understands what spiritual life means, and he knows exactly what things to move out of our lives, and what things to introduce into our lives; and the results are that we will be made like unto himself. We could not do these things at all; we do not know what we ought to do. We would not know how to direct our lives in the right way. We must let the Lord direct us. And in the air all the time, never take them down at all; and by means of prayer, etc., they have kept their hands up in the air for years, while the Lord does not direct us to do anything like that at all. Others sleep on beds with spikes in them; others crawl on their hands and knees for miles seeking for things that the Lord has the hardest to do, and because they are hard to do, they think they cannot be the proper things to do. But when the Lord deals with his people they do not have to do those things at all. If we seek to know the Lord's will from his Word, and are ready to do it as rapidly as we can, we will find it out, and if we take advantage of every opportunity for the Lord's service that we see, the Lord will keep us on the right way, and give us the things that are necessary to keep things out of our lives. And every one of us who has connected to the Lord has these things in our own lives. We do not have to guess at all. We all know the Lord himself has moved these things out of our lives we did not know about at all; things which we did not know about at all. If we were connected with the Lord, and all were right, after we were found, afterwards were proper to be moved out of our lives, and we were glad that they had been moved out. Now all the precious stones in the world will reflect different colors; the emerald, shades of green; the ruby, shades of red; and other stones have all shades of color, and the diamond will reflect all the shades of color, and that is the diamond. And the jewel does not have to refer to the diamond. It is the only stone that will fit the description of the Jasper. And it will reflect all the shades of color there are, and when it reflects pure white, that means all the shades of color there are. If you can reflect all the colors of the rainbow in their proper proportion on the disk and then turn it rapidly enough, you will have a white disc, because all the colors will blend so that it will show white. I have never seen it done, but I have heard it is true. The blending of all these colors Notice the stone that is polished shows white, but when you look into it and notice the light coming through from the interior and exterior of the stone, you will find all the different shades of color that your eye is able to discern and distinguish, because they are all there. Now the diamond is a very valuable stone to be represented in this temple. If we take the twelve attributes of God; there are three primary colors, and we are told that there are three different primary colors, some say there are four—but if we take the three primary colors, and have those represent the three attributes of God, justice, love, and if we say that power represents the force behind each of these, and we have the three primary colors, the blending of God's character. People in general do not understand the character of God at all. There are some people who cannot distinguish colors, and there are some people who only know about about one particular color, and all the rest are interpreted by these colors; and there are millions of people in the world who do not know anything about God, except the one thing that he is just, and they think of his justice as, for instance, the desire to persecute, the desire to torture, hurt, do injury; or we might say their conception carries no color with it at all, just a kind of gray or
black—no color at all. You might say that black is the absorbing of all the colors, while white is the reflecting of all the colors; when the colors all go back to you they look white. So most people do not know much about God, but they think they know him, not beginning to ask how do the different attributes—wisdom, justice, love and power. Then each one of these break up, and the way they break up is by God’s dealings with us; and God’s dealings with us all illustrate these four attributes, one after another, and the more we learn of God’s dealings and of the more polishing we have, the more understanding we have; the more trials we have, the more experiences we have of God’s way of dealing, the more we realize that he is the very embodiment of all the desirable attributes there are. There are none left out. Perhaps twenty or thirty years of experience with God, and then we are required to love and respect him in all the different ways in which he enters into our lives. And if there is anything in our lives that would cause us to rebel against God, we will be tested along that line, and if we rebel we shut ourselves right out of God’s dealings, and we do not learn anything more of him at all; that is, we get into the same cage with those who are finding fault with his dealings, those who would criticize him. If we are learning proper lessons from the Lord’s Word, we will learn to love him with all our hearts and mind and soul and strength, and our neighbor as ourselves. That is the lesson our Lord Jesus learned from the Old Testament Scriptures. When they asked him what was the chief commandment in the law, this is what he said, “Thou shalt love the Lord, thy God, with all thy heart and with all thy soul, and with all thy mind. This is the first and greatest commandment. And the second is like unto it, ‘Thou shalt love thy neighbor as thyself.’ On these two commandments hang all the law and the prophets.”

If we are learning, that is what we shall learn. We are to be among those who are able to say at the close of this age, along with the others, “Great and marv subs, are thy works, O Lord, God Almighty; just and true are thy ways, thou king of saints.”

If this stone, which typifies a cut stone, polished, has a perfect number of prisms on it to refract the rays of light that come into it, then it will refract all the rays of light there are, and all the attributes of light broken up in such a way that people can see these colors for themselves. As it is now, we learn what God is like from his Word. We learn what God is like by faith. In the Millennial age the people will be able to read in the Word what God is like. We are certain that those who are able to say that they believe God is just, that God is righteous, but in the Millennial age they will all know that he is just and righteous. So as we are learning these things now, we are finding out these colors, and will be able to tell them to others after awhile. How many colors are there in the colored dictionary? There are 625 colors in the rainbow, and makers of cotton thread have something like 1,500 colors on their color cards, and manufacturers of silk thread have something like 4,000 colors on their color cards, and it is said in the city of Rome the makers of silks there have a stock of 15,000 colors. They say they have 15,000 colors, but we do not have a large number of shades apiece. Now when we get down to shades like that, we can realize that just a few portions of color changed from one to another will make a new shade; we would not be able to distinguish it with the human eye, but we could have almost an infinite number of shades in that way, and all of these different shades would not be too numerous to represent the different shades of God’s dealings with us, and with the angels, and with people through the whole of the ages. And when this stone is brought down from heaven, this new Jerusalem, representing as being the light of God, and his light, is the most precious, a little farther down in the same chapter we read, “And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.” Every stone in this wall was made perfectly clear. Now in the Bible, light seems to represent the whole of God, and his light, or light from God, is the most precious, the most pure, and the most holy, and when there is no variableness, nor shadow of turning; and with satan, his kingdom is full of darkness, and he is associated with darkness all through, and his reign is a reign of sin. “Darkness covers the earth, and gross darkness the people.” When God is in his throne, and the night is dispelled; and when this new Jerusalem is set up the walls will be the pure gold of the divine nature, transparent glass, and will not have any light within themselves at all, but within will be the light of the glory of God, shining out, forever; and this could not be better to represent it very well, because the chief corner-stone would be the Lord Jesus Christ and all the other stones welded into one stone, and within this holy stone, as it were, the glory of God dwells; they are all built together for a habitation of God through the Spirit. Now in all that temple wall, we are told that shall in no wise enter into anything that defileth, or worketh abomination, or maketh a lie. In all that wall there will not be one single flaw; there will not be one life of sin, and not be one single person, or thought, that will be in harmony with God. And then he tells, there will be all there to execute God’s will, having learned to rejoice in his will whatever may come to them for doing so. And as the light floods every stone in that wall, and we see how much we shall have of his light then, how glad we will be to do his will. This will be so flooding them at noonday; each one will be flooded with the light of the divine will, righteousness and character, and as the light comes through them, it will not be white light, it will be all broken up and diffused into the different shades possible for a human being to imagine, he has that typifies the way in which we are being prepared now, to show forth the glory of God’s justice, wisdom, love and power; the way in which we are prepared now to reveal him to the world of mankind in the next age. And the way in which we are being prepared for that is by chastenings, through suffering and experience, which we are to have now. If we are without chastisement now, we are spurious, and not true sons. That is the way in which the Lord is preparing us to reflect, and refract, and show forth, his glory, and the Lord is taking out the elect class now, so through those who prize they lead him now, he will show forth through you and me if we are faithful, if we are able to rejoice in tribulation, knowing that through much tribulation we shall enter into that temple.

Then we can understand what the apostle meant when he said, that these light afflictions which come to us, and which grind us, and which take away, are but the things of the earth, which are excessences on us which make us out of shape, and make us so that we cannot fit in with the other stones, these light afflictions are working out for us a far more exceeding and eternal weight of glory, and without which we could not be made to appear in that glory, and could not be made a part in that glorious temple.

Another picture seems to be associated with that in the fifty-sixth chapter of Isaiah: “Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.” Just as if God had been desiring to have something which he could show around throughout all the ages to come, to show forth his glory, and to show the riches of his grace and his kindness toward him, and he had all the power that was needed, all the wealth needed, all the material, and if he had not the material he could make it, and he desired to make something that would be to the glory of his name throughout all the ages to come, something that would make manifest his justice, wisdom, love and power, to show what kind of a God he was, and what he could do. He did not take angels to fill this position, he did not take perfect men, but waited until the time in which we are living; and how thankful are we that he gave us an opportunity to be part of this picture, and will not send us anything he sends to us and rejoice in it, knowing that these chastenings which come to us are not guess-work at all, but he gives them to us for our profit that we might be partakers of his glory.

Now the Lord Jesus indicated something which ought to give us a great deal of joy and confidence. When he was on earth, he Set your affection on things above, not on things on earth. The Lord says that those who are his people, those who love his will, those who rejoice in his law, and in his will, are to him like jewels, and they shall be his in the day when he makes up his jewels. And these jewels are also said to be his peculiar treasure, a part of whom, he is an heir to, and those are the ones whom he has taken out and given the richest things he has ever given to any who are in the flesh, and for whom he has reserved the highest price there is. These are the ones who are his peculiar treasure, the earth. And the very righteous few that are saved. “Where your treasure is, there will your heart be also;” and so, if we are the Lord’s peculiar treasure, we know that his heart is set upon us, and we are the ones who are peculiarly his, the ones whom he loves particularly, if so be we love him, if so be we will stand in the way before us, and are willing to be sons. We know he makes no mistakes. His ways are ways of love. Nothing can separate us from God’s love. Jesus assures us that the Father loves us, and we know he loves us by the way he gets, keeps, and sustains us. We know he loves us by the joy he brings into our lives. In all of the temptations and trials that come to the Lord’s people in the present time, we have
the compensating pleasures and joys; we have these conventions; we rejoice to meet those who love the Lord the same as we do, and when we meet with one another, we are loathe to part. We realize there is only a short time ahead of us now, only a short time the way it is going. It seems to be going faster and faster all the time—just like when you let the water out of a basin; at first it seems to run through slowly, but when it gets nearer the bottom it begins to swirl around and goes faster and faster, as if the different drops were anxious to get out ahead of each other. It seems as if the days and weeks were hurrying past each other to get us to our reward and with the Lord. As we look forward to the time of the Great Convention, where there is no parting, and when we will see one who blessed and guided us, our elder brother, and above all having the opportunity of seeing the one who was our Creator, then we can truly rejoice in his leadings, and realize his love has been on us from day to day. And if we will count the blessings and favors, they will be more in number than the sands on the seashore.

Farewell Remarks by Brother Russell

DEAR FRIENDS. By vote it was concluded to continue this convention another day, but since a good many of us will be going away this evening and tomorrow morning, it has been urged that we have a Love Feast tonight, instead of waiting until tomorrow. A love feast is not a very important matter, but it is better than a stalled ox and hatred therewith. So, in harmony with the request, we will have a Love Feast.

I want to say, before we close, for myself, and on behalf of those visiting in the touring party, and for others from other cities and towns nearby, that we have been very pleasantly entertained by the Seattle Class of Bible students. As many as would like to join in that expression, please raise your hand.

I hope our Seattle friends will be well repaid for their labor of love. I am sure they did their best to make us comfortable and happy, and I believe you have all been very comfortable and happy; the Lord has been with us, and we go away from here blessed, and I trust some blessings will remain here; and that the remaining day of the convention will be one of blessing and profit to all.

I was very much pleased with the large congregation that was out to hear us on Sunday. It seems to me from the amount of interest manifested that there are some hungry souls in this city, and we trust that they may be further nourished, and that the blessings of the Lord may be especially with the class at Seattle, to help them to make the proper use of all the glorious opportunities which belong to them, that they may assist in the great work of garnering the wheat.

At the close of Brother Russell's remarks a number of the brethren, representing the Seattle class, and nearby places, and the touring party, and the Society, were lined up in front of the platform. Some held plates of bread, and then the friends in general passed by and shook hands with these representatives, and broke bread together.

The Voice in the Twilight

I was sitting alone in the twilight, With spirit troubled and vexed, With thoughts that were morbid and gloomy, And faith that was sadly perplexed.

Some homely work I was doing For the child of my love and care, Some stiches half heartily setting, In the endless need of repair.

But my thoughts were about the "building," The work some day to be tried; And that only gold and the silver, And the precious stones should abide.

And remembering my own poor efforts, The wretched work I had done, And, even when trying most truly, The meager success I had won.

"It is nothing but 'wood, hay and stubble,'" I said, "it will all be burned"— This useless fruit of the talents One day to be returned.

"And I have so longed to serve him, And sometimes I know I have tried; But I'm sure when he sees such building, He never will let it abide." Just then, as I turned the garment, That no rent should be left behind, My eye caught an odd little bundle Of mending and patchwork combined.

My heart grew suddenly tender, And something blinded my eyes, With one of those sweet intuitions That sometimes make us so wise. Dear child! She wanted to help me. I knew 'twas the best she could do; But oh! what a botch she had made it— The gray mismatching the blue!

And yet—can you understand it? With a tender smile and a tear, And a half compassionate yearning, I felt she had grown more dear. Then a sweet voice broke the silence; And the dear Lord said to me, "Art thou tenderer for the little child Than I am tender for thee?"

Then straightway I knew his meaning, So full of compassion and love, And my faith came back to its refuge Like the glad returning dove.

For I thought, when the Master-builder Comes down his temple to view, To see what rents must be mended, And what must be builded anew. Perhaps as he looks o'er the building He will bring my work to the light, And seeing the marring and bungling, And how far it is from right.

He will feel as I felt for my darling, And will say, as I said to her, "Dear child! She wanted to help me, And love for me was that spur."

And for the true love that is in it, The work shall seem perfect as mine, And because it was willing service, I will crown it with plaudit divine.

And there in the deepening twilight I seemed to be clapping a hand, And to feel a great love constraining me, Stronger than any command.

Then I knew, by the thrill of sweetness "Twas the hand of the Blessed One, That will tenderly guide and hold me Till all my labor is done.

So my thoughts are nevermore gloomy, My faith no longer is dim, But my heart is strong and trustful, And my eyes are looking to him.
Convention at Victoria, B. C.
July 4, 1911

Boat Trip—Seattle—Victoria—Vancouver

As Victoria is situated on an island across Puget Sound, it was necessary to leave our "hotel on wheels" and so we boarded one of the handsome boats of the Canadian Pacific Steamship Co. Leaving Seattle at nine o'clock in the morning of July fourth, we had a very pleasant but uneventful voyage of about four hours and a half. Immediately upon arrival we noticed that everything was different. Victoria, B. C., has been described as "a bit of England on the shores of the Pacific," which certainly conveys an excellent idea of what the city actually is, its institutions, buildings, clubs, homes, manners and customs being essentially of English character, and one with any knowledge of England would imagine as he walked its streets, or conversed with its people that he was, indeed, in a bit of England, and it is these characteristics that make the city extremely interesting to all visitors from the United States.

It seemed all the more strange to us because of the fact that it was the fourth of July, Independence Day, and there we were celebrating it under the flag of another country.

Discourse by Brother Russell. Subject: "LOVING THE BRETHREN"

"Hereby we know that we have passed from death unto life, because we love the brethren."

It is often with the Lord's people a question whether they may count themselves as new creatures, whether they may know that they passed from death unto life. The apostle seems to anticipate this very question, and in our text tells us how we may know, and states that the love of the brethren is the proof. It seems a very strange statement, but one might say, "Love the brethren? I should think we all have no trouble in doing that; no trouble in loving the brethren."

Oh, but that is the proof of having passed from death unto life. Why, that is the easiest thing in the world to love the brethren. Well, some of the brothers and some of the sisters are always easy to love, and yet there are some whom it is difficult to love, and I believe that is what the apostle meant, or what the Lord had in mind when he directed the apostle so to write. That would be a proof that we loved a certain clique of the brethren, or a few of the brethren, or those that are good looking, well educated, talented or witty in their conversation. Oh no, we can find all of these people in the world without being brethren at all! You might find them witty and bright and honorable and very fine people in many respects, but there is evidently something in this text that is deeper than all this. The love of the brethren means to love them because they are brethren; to love them, even if they have not all of the lovable qualities, to love them because our heavenly Father loves them. Because he loved them enough to begot them of his Holy Spirit, and take them into his family, is a good reason why you should love them if you wish to be in harmony with him.

Now ordinarily we are not specially to approve of anything selfish, in the way for instance, of a special family love, and say, simply because these are my kith and kin, I will love them, and others equally as good I will not have any feeling for at all; that is rather a selfish spirit—"God bless me and my wife, and my son John and his wife, us four and no more." We are not to cultivate that spirit; we do not understand that to be the spirit of the Lord, but the Lord lays out a certain family line and to love within that line is really a necessity; that unless we have that love for the brethren we have not the spirit of the Lord. As, for instance, Jesus said, "A new commandment I give unto you, that ye should love one another." He did not say you should love everybody. He did not say, "I give you a commandment that you shall love your enemies just as much as you love the brethren." He did say we are to love only our enemies. Yes, we are to do good unto all men, but we are to love the brethren. And as we said before, some of the brethren have amiable qualities that anybody might love, and some of the sisters also, and there would be no difference in their case. The test evidently is whether or not we have all the brethren because they are his. Whosoever shall do an act of kindness to you, because you are his, shall in no wise lose his reward. But it should be done because you are his, not because you are so desirable, and so amiable, etc. Now let no one misunderstand me as putting a premium upon disagreeability. We are all to be as amiable as we can, if we have common sense in our disposition by nature, we are to put in as much of the sweetness of life as possible. I remind you of what the old lady said about her pies, when they said unto her, "Wont you tell us why your pies are always so good?"

"Well," she said, "I do not know, unless it is this; that I put in more sugar perhaps than some."

"How much sugar do you put in?"

"Oh," she says, "I put in all my conscience will allow, then I shut my eyes and put in another large spoonful."

So, dear friends, let the sugar represent the love, and when you and I are trying to sweeten up a little, we will put in all the sweetening our conscience will allow, and then shut our eyes and put a little more in. That is the way we get more sweet, more loving, more kind, more gentle, more like our blessed Master, and more helpful one to another. But as long as we are in the flesh, we will have the kinks and twists and corners and rough places to some extent with which we were born. You were born with some, and I was born with some; we are all born with some. You might ask why the Lord did not pick out those who did not have any rough corners and bumps. Why he did not pick out
the nice and smooth ones? I answer, he could have picked out a lot of angels, and passed us all by, could he not? But I am glad he left us out. If he had intended to pick out only perfect ones, he would have left our poor race go by, and we would not have had any prize of the high calling to run for. He would have said, "Here are angels who excel in every respect, and they never have at any time transgressed the law, they are perfect in all these respects, and I am going to take these, these are the choicest, these are the most perfect of the whole people; and, have never lost that image, why should I stop down and take some of the poor fallen children of Adam, and lift them up out of the mire of sin and imperfection, and polish them and make them my jewels? Why not take some of these others who are not made up to that very apex as yet, and make them perfect?"

In fact, every day, as I come to better understand just what his divine purpose is, I am more pleased with it if possible than the previous day. And so, with the old book, the Bible, which other people want to throw away because it does not suit their characters, I think it is most holy and perfect, says the creator, not many good, not many wise, not many rich, not many noble—Oh, that last one hits the worst of all—not many noble! And then he goes on as though he were trying to push the matter down on us and says, "God has chosen the mean things. That is very hard on us to say that we are the mean things—out of the whole mean lot, the whole mean world, that God has picked out the meanest of the mean! Is not that now pretty hard? It is. And people who have much self-esteem are apt to go off and say, "I will not have anything to do with that mean set at all; I hold myself above the world, and I will never go down to their level, and if that is the kind God is picking out, he can pick without me." And God does pick without them. They are not going to have a share in the matter. God says he will do all these things himself. How does it come, then, that God is taking what is least, and what is meanest? It seems almost contrary to anything that you and I would do. It seems almost as though the apostle must have made a mistake and that God is not choosing the mean things, for surely those whom you and I know amongst the Lord's people are not the meanest of the mean. How is this? I do not know. Let me tell you how it is: He did not say that there were none noble amongst those whom the Lord is drawing; he did not say there were none educated; he did not say there were none rich; but he said there were not many of those classes, but chiefly them who were meanest of all. Well, my brother, do you not choose so choose? Well, my understanding of the matter is this: God is calling for a certain humility of heart, and that humility of heart requires, first of all, that we realize that we are sinners; and if we do not realize that we are sinners, how would we ever apply to God for permission to become perfect, which is the sacrifice of another? We would not do it. I think of a gentleman to whom I was talking—a business acquaintance, and something or other came up in connection with this subject, and he said, "Well I never had any requests to make of the Creator to be saved, and I never thought about it, but it was just the way things I ought to have, and I will not ask anybody to bear my sins for me."

Now that is the spirit of pride, the spirit of self-sufficiency, and the Lord is passing by those, no matter how bright they may be. I think that man was rather an honorable man in his general deportment, perhaps above the average of his general caste of mind, and general spirit of fair dealing in the world, and yet God passes him by and takes someone who is meaner than he. Why? Because that meaner one came in through the right door. The right door to salvation is to come in with an acknowledgment of sin and imperfection, and the acknowledgment of the need of a Savior. "Nothing to do with the Father, except by me," said Jesus. How true that is! There was a man who would not come to the Father, because he would not come to Jesus. There are plenty in the world who, in their general conversation, will say, "Well, I do not need a Savior. I believe there are some people who need a Savior, that are pretty much fallen down."

They would say, "Look at that poor devil, indeed he does need a Savior; I think he does need something. That is quite true; but he does not need it from God's point of view. He is not in God's sight, and that from God's standpoint, each one of our fallen race needs a Savior—one able to save to the uttermost. So then, I take it, this is the particular reason why God is passing by some of the great, rich, noble, some of the very fine characters that are walking the world, and he is not singing about it—"Of grace divine, the half was never told." God's message of grace and favor is, "I will forgive you, I am ready to receive you." Those who are well to do, those who are rich in various talents and opportunities and are not so very, very much better than other people, and yet he does not see much attraction for me. I never did claim to one of those low down people. I think that if God wanted to save anybody, he would want to save me."

Mr. Ingersoll, the great infidel, insisted that if there is a God, and if those great stories were true, God would just want somebody like him to make a good sample on top of the basket, as it were. There were plenty of mean people, and he thought he was a pretty noble and strong character in many respects. Perhaps he was; I will not dispute that. But he felt himself quite great, and he thought God would be glad to have him; he had been doing very well in this world, and thought God would like to have just such a grand character as he was. He did not realize that he owed whatever degree of fineness there was in his character to God's grace. The story is told that his father was a minister, and he was taught that he knew better than to resemble what his whole world has been benighted by the grace of the Lord and the enlightening influence that has gone out, and so you and I, born in a Christian land have been profited by the fact, even though all of those around us are of the class of merely nominal Christians. The grace, the grace, even ungodly people around us, have been such as to give them a better and broader view, and their children therefore would be better born. So Mr. Ingersoll did not perhaps realize to what extent he owed his own good qualities of mind to the fact that he was not born of heathen parents, in heathen land.

So, while giving God thanks for all we have and are, and seeking to estimate ourselves as nearly as possible by the proper measure, we all feel that we have everything to be thankful for, to be grateful for. The grace of the Lord has done much for us. The grace of God appeals particularly to those who have little. The grace of God is the grace of truth, and the grace of truth is more humble-minded, more teachable, more apt to say, "I wish God would show me the truth along this matter." A man who has passed through college, and thinks he has found out that Isaiah never wrote the book of Isaiah, and the whole Bible is a delusion; he is not my brother. He says, "No, if there is a God, of the colleges ought to be able to tell the people, and to write a Bible better than anybody else. Those prophets of old knew little in comparison with us." The very knowledge he has stands in his way, and hinders him from seeing the truth. That is not an rebellious contention of God's Word. He is not even willing to investigate the Bible from the standpoint we see its beauty; he is not willing to look for the internal evidence; he sees enough examining the external and says, "I see the fallacy from the external standpoint, and it is not my business. I would not waste the time looking into it from the internal standpoint." We see the very reverse of that. From the internal, we see the beauty of the divine plan, and thus we see that none but God could ever have made that book, wherever he came from. "But then it is the same way with respect to God's grace, is not very apt to ask God to teach him anything more than this. I earned that, and I was fortunate. It is a matter of luck, you know, or it is a matter of ability. I have the ability to make money, and some people think God gives it to them, but I know that I made it. Well, he is in great danger; he is not rightly using what God has given him. I have his wealth as being a stewardship from the Lord, he is apt to think of it as being his own, instead of thinking of it as being something that belongs to the Lord, and he is not apt to become a follower of the Lord.

We have gone all around the line and see that there are obstacles in the way of those who are seeking to come to God. Now, how should we come? Well, by the grace of God we are here, and we are thankful we are here. By the grace of God we realize ourselves sinners, and by the grace of God we have hard-pressed him, and he has come to me in a very personal manner. I do not know, they have sent me a very earthly message, but for the message of the grace of the Lord, and we have accepted of the Lord Jesus, and believed in him as the Redeemer from sin, and have heard that he is willing to forgive us our sins, and to cleanse us from all impurities, and our hearts are glad because of the simplicity of our trust, and the simplicity of our faith, and we know that if we do not have the simple faith,
would lose all that we did have. It is only those that get the simple faith as a little child. God says his people are like a little child. As little children we have all confidence when our heavenly Father provides for us. We know that the just and of the unjust; we are simple enough to believe it. He says all the silver and gold in the country is his; but as the world would say, we are foolish enough to believe it. Does he say he has promised the world to us? Then how foolish of us, but on the contrary, of God? Yes, and we are simple enough to believe it, and the world says, "You are foolish, watch out for the things of this life. You do not know whether or not there is any future life or not. See that you get your share now, and take a good stand for the present things, and let the next world look out for itself." But on the contrary, the Lord says he is choosing those who have such faith, such confidence, in him that they are willing to sacrifice all the earthly interests; those that have such faith in those things not seen—things which eye hath not seen, nor ear heard, nor have entered into the heart of man—such faith that they are willing to sacrifice all the things of this present time that they may gain these things. And the world looks on with astonishment and says, "Little soft in the head—no, any business man would know better than that; there is a man risking everything on things he has not seen; that is like gambling." That is from the worldly standpoint, for they say that in the first place, you do not know that there is a future life; and, secondly, you do not know that there would be anything better for you in that future life. So you see, our viewpoint is altogether different from that of the world; and it is the only one that can ever lead us into the heart of God; he is not calling them to work; he is not calling them to obey. He is not letting them slip down into eternal torment—Oh no, we are glad he is not! But he is not calling them to be the Bride class. He is calling those who have an ear to hear; those who will hear the message he has given, that these soft hearts are touched with his more divine, and the more divine which he gives to us is the message that we should love one another. And the peculiarity of this text is, it implies that it is a difficult thing to do; so difficult a thing to love all the brethren that, if we reach the point where you could honestly say, "I love every child of God," you are certainly one of the Bride class. "Well that is too hard," I have thought. "I can't love them all." Is that wonderful! To me it is very wonderful. Now I know some of the brethren who are not just what I would make them if I had the chance—and if they had the chance of making me, I suppose they would make me different. So we are not to make it easier on ourselves, and say I don't have to love them, I'm not authorized. I guess if we were to undertake it we would find it quite a job. We are to love each other because God has accepted us. If God has given us an indication, and some evidence, that one is a brother in Christ, that the Lord has given him his own Word, which is absolutely perfect, he must not allow ourselves to do anything else than love him; and if we love him we must seek to show that love, for you cannot have that love and seek to hide it; it is bound to be manifest in the character. Some of those unqualifying qualities become the trial of you and me. In the Lord's kingdom that is true. If we were in a court of law and there were no such things in the church, we would have no proof at all that we were the Lord's brethren; but having these tests in the church amongst the brethren, it behooves us to see to it that we are learning our lesson. Never mind about the other brethren, and say, "Well, he has a lesson to learn." Never mind, the Lord says for you to learn the lesson yourself. Here is where my chief concern must come in, in my own heart that I should seek to learn to love the brethren, not that I must teach the brethren to love me, or I must teach them to love the Lord. I am bound to love the Lord by the Word and by the Scriptures; but my chief concern, my responsibility is for myself, and yours is for yourself. God will hold you responsible for the way you have striven, and me for the way in which I have striven.

There is one way of looking at these peculiarities of the brethren that I believe may be helpful to us, and one peculiarity of this time of testing, that is to make in repudiation of certain honors, and who make any special progress which is, that they have real character; there is something real firm there; others do not often get very far in the school of Christ, if they even come to the point of making a consecration. They generally make everything when the word comes, and then grab on to the wrong people, or stay there; there is no individuality about the putty, or about the clay, it is just something to be shapped. But real Christian character, and the kind the Lord is looking for, is that which has an individuality, and which has a will. There must be a positiveness of personality; and if that person should acquire certain character, then all of that will be behind all of those acquired traits, and he is all the harder customer to handle. Indeed I do not know any worse ones to handle than some of the brethren would be, because anything they have that is of a cantankerous disposition, they have that firmness and positiveness of character that forces that cantankerous quality right to the front, so that they have to be kind, and long-suffering and gentle with him. I tell you how God knew how to make the school in which to give you and me the polishing. Perhaps he chose you and me to polish somebody else too. We must not look at all the bumps on the other men and say "I'll be good," but he has to polish you and me, too, and they have to be prepared to take our bumps and knocks.

It reminds me of the way in which they polish diamonds. We all know that diamonds are very precious, and that the preciousness of the diamond does not only consist of its pureness and absolute clearness, but its value also consists in the fact that it is very hard. With almost everything else, we would break anything else with a diamond. Now that is what the Lord seems to be implying in connection with his church. He calls us his jewels, and all of these jewels are jewels because of this quality of hardness. You can take a piece of galatite and it may look like a ruby, but it is not a ruby, and you would not call it a rubby. If you could get rubies of the same size that you can get blocks of galatite, you would have something very wonderful. But the galatite has no particular value in comparison with the ruby, because it has not the firmness or hardness. So you can have a piece of galatite and it may look like a piece of crystal, but it will not stand the heat; it will melt and go to pieces, and you could not put it in your shirt bosom, or in your hair, for it would only melt down. Now when you get the quality of hardness you have difficulty in dealing with it. And the diamond is copyrighted, it is rolled around and around in a glass case, and polished and polished until it is brought into the proper condition so that it will refract the rays of light, and give forth a beautiful appearance.

Now that is what God explains he is doing. He is taking you and me in the rough, right out of the earth, and putting us into the School of Christ, and he puts us in there that we may be polished, and in order that he may put on us the different facets; one would be meekness, another patience, another long-suffering, the other brotherly kindness, another love, and so we need all of these qualities put upon us as precious jewels before we will be able to refract the light of the divine character. Now then, this is the arrangement God has made, and if you and I were to change it and say, we will do it our own way, and that we will not be allowed to change it; he has fixed it and he will keep it so. It has been so for eighteen hundred years that he has been polishing us, or as the Scriptures express it, the bride makes herself ready. Is not that the way the bride makes herself ready? I think so. So then, dear brethren, if there is an awkward one in the class here, there or anywhere, be sure you do not put the awkward one out. It might be that the Lord wishes to give you your polishing that way. The polishing must come or you will not be ready for the kingdom. It would not do, of course, for the awkward one to be allowed to remain there and yet not be allowed to change it. If there it one it might be necessary to use firmness, or something, but you get the point, that we are not to disfellowship anyone on account of differences of viewpoint, or something of that kind, but rather, if we are all brethren in the Lord, we must love one another and endure from one another all things. "Love is the thing in rejoicing you will speak for it. You see the two qualities go together. We learned a little yesterday, and we learned a little today, and we hope to learn a little tomorrow; continuing in the School of Christ, and he is the great teacher.
So the polishing and preparation that God is giving to you ought to be making you a wiser husband, a better husband, a wiser and a better wife, and a wiser father and mother, or wiser and better children, so that you may truly believe the spirit of the Lord is with you in all of life’s affairs, and that we cannot be leaning in one direction and be making progress in another direction. We believe we are so constituted that whatever way we are going we are progressing along that line. And we want the spirit of the Lord in that movement. That means we will be watching particularly our own character development. I will tell you something, you may not think it a secret, but it is this: I am more interested in my own character development than I am in the character development of any one of you. God gave me that special commission, the charge upon my own progress, therefore if I would be making progress, it behooves me that I should not wait until you should point out something to me, but it behooves me to be watching all the little leadings of providence, and learning the little weak points I have, and strengthening the things which redeem, and bringing everything into proper shape, into alignment with the Lord’s Word and character—meekness, gentleness, patience, long-suffering, brotherly kindness, love—that His Word tells about. I not only want to have it theoretically in my head, but I want to work it out. I do not always succeed, you know, I frequently have to take myself in hand and give myself a lecture, and it is generally after I go to bed that I lecture myself, if I have not been as patient on some occasions as I think I might have been. I am much interested in keeping my mind in the right attitude. Do not let your mind go awry, you know. Do not let your character develop itself, give yourself the chastisement in your own mind. The apostle says that if we judge, or punish, ourselves, we do not need to be punished and judged, or whipped, of the Lord. He is not looking for children that need to be punished all the time; He will put them doubting in the second category if he puts them in the clear at all. He is wanting especially those who so love him, and who are so in sympathy with the divine purposes and arrangements that they delight to do his will. If we delight to do the Lord’s will, then we will feel sorry for anything in which we have done wrong. And if we have come out of our wrong then we will correct ourselves, and give ourselves a good talking to, and ask the Lord’s grace whereby we may be strengthened in character along that line. Then you have fortified a weak place in your character, and you are better ready for the next time. This tempers you along.

So the dear brethren and sisters, hereby we know—hereby we may know—that we have passed from death unto life because we love the brethren. If we love the brethren, let us see to it that we shall show that we do love them. Somebody has said, “Do not keep all the flowers until I am dead, and put them on my coffin. Give me some of these flowers while I am alive.” And if we love the brethren, we shall show that by giving them some of our flowers. We do not want to wait until somebody is to die. We do not want to wait until somebody is to die before we show the love. We shall show it while we are alive.

I believe the first contact with the truth. They said, “Why I came into the meeting and I was just surprised to see what a spirit of love and fellowship there is among these people.” I said, “Yes, wherever the Lord’s spirit is there is bound to be a manifestation of it.” We could not stop to talk and we did not manifest it some way. There are certainly plenty of opportunities to manifest it; it is the manifestation of the spirit of love and tenderness to somebody that is in trouble, and the more trouble they are in the more they need it, so we have plenty of opportunities. Dear friends, let us be alert to use these opportunities, and have the proof that we are responsible for it.

The evening service was for the public and was addressed by Brother Russell, on the subject: “The Hereafter.” One of the prominent officials of the society was present and the hall was crowded, and the audience listened to the entire discourse which lasted for nearly two hours.

PASTOR RUSSELL’S REPLY

LETTERS TO THE EDITOR

PASTOR RUSSELL’s REPLY

Sir—Returning from my trans-continental tour, my issue of July 11th has my attention. Victoria friends consider that Bishop MacDonald’s sermon on the Hereafter published in your columns was intended as a reply to my discourse on the same topic in your city a few days ago. In reply to their request, will you permit a few kindly intended words of reply, which I herewith enclose?

You report Bishop MacDonald as saying that in speaking of the “Hereafter,” it seemed needless to set down two things by way of preamble. The first was that the soul is immortal. Man dies, but his soul dies not. There is no way of believing the spirit of the Lord is with you unless you accept all of life’s affairs, and that we cannot be leaning in one direction and be making progress in another direction. We believe we are so constituted that whatever way we are going we are progressing along that line. And we want the spirit of the Lord in that movement. That means we will be watching particularly our own character development. I will tell you something, you may not think it a secret, but it is this: I am more interested in my own character development than I am in the character development of any one of you. God gave me that special commission, the charge upon my own progress, therefore if I would be making progress, it behooves me that I should not wait until you should point out something to me, but it behooves me to be watching all the little leadings of providence, and learning the little weak points I have, and strengthening the things which redeem, and bringing everything into proper shape, into alignment with the Lord’s Word and character—meekness, gentleness, patience, long-suffering, brotherly kindness, love—that His Word tells about. I not only want to have it theoretically in my head, but I want to work it out. I do not always succeed, you know, I frequently have to take myself in hand and give myself a lecture, and it is generally after I go to bed that I lecture myself, if I have not been as patient on some occasions as I think I might have been. I am much interested in keeping my mind in the right attitude. Do not let your mind go awry, you know. Do not let your character develop itself, give yourself the chastisement in your own mind. The apostle says that if we judge, or punish, ourselves, we do not need to be punished and judged, or whipped, of the Lord. He is not looking for children that need to be punished all the time; He will put them doubting in the second category if he puts them in the clear at all. He is wanting especially those who so love him, and who are so in sympathy with the divine purposes and arrangements that they delight to do his will. If we delight to do the Lord’s will, then we will feel sorry for anything in which we have done wrong. And if we have come out of our wrong then we will correct ourselves, and give ourselves a good talking to, and ask the Lord’s grace whereby we may be strengthened in character along that line. Then you have fortified a weak place in your character, and you are better ready for the next time. This tempers you along.

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PASTOR RUSSELL replies to Bishop MacDonald, Victoria Daily Colonial, Tuesday, August 15, 1911.
soul, just as truly as the shape of a dog's head indicates his peculiar traits—setter, terrier, bulldog, etc. A person of practically no forehead we call an idiot or irrational. He is irrational because he lacks that part of the brain which reflects, compares and reasons. Who can tell the difference between a mean man and a truly noble one by the shape of his head? The noble soul must have the mental organism favorable to nobility of sentiment, benevolence, kindness, reverence, spirituality, conscience, love. These organs of the brain and body have everything to do with the character of the soul.

As before stated, the soul is not the body, nor is it the vital spark of life called the spirit of life, which animates the body. The soul is a third thing, the result of the first two, active, harmonious cooperation. The spark of life animates the body of clay which God had formed, the body, and vitality surged to every part of that body. The nerves quickened it to intelligence. Those in the fingers touched; those in the ears heard; those in the eyes saw. These various senses acting directly upon the brain in inspired thought, comparison, reason, will. Then and not until then was Adam a living soul, that is, a living person, individual, being. That living soul continued for nine hundred and thirty years until, through wear and tear of the organism, dissolution, death came—the spark of life,urch, spirit, fled from the body. That instant, Adam the man-soul, a living being, the personality, ceased. The body began to return to dust. The spirit of life or spark of life, which God had given on condition of obedience and which was forfeited by disobedience, no longer belonged to Adam. It had been given to him, and might have been maintained forever; had he been obedient.

As with Adam, so with his children, with certain exceptions. Adam's children are not created by God as he was, but are his posterity. He transmitted to Mother Eve a spark of the impaired life while still he possessed it. Mother Eve furnished the body in which that spark of life was generated to birth, when it became Adam's son, Seth. In, in, transmitted a spark of the same original life to his children and he died. Thus the process of soul-making has progressed for six thousand years; likewise the process of soul-destruction or death—closely kept pace.

The prophet Job briefly explains the effect of the divine sentence of death and the subsequent promise of divine mercy and rescue from death by resurrection. He says: "Thou turnest man to destruction. Thou sayest, Return, ye children of men." In other words, he who sentenced Adam to death as unworthy of life promised a redemption from that death sentence—not a redemption of the body, but a redemption of the soul, the man, an intelligent person who sinned, and who was sentenced to death.

The ashes of our race are scattered over the earth; some burned in the fire; some eaten by fish; some dissolved into gases by natural processes; some, buried, fertilized oaks and apple trees whose fruits have been eaten by swine, and the swine in turn shipped to all parts of the earth and eaten by humanity, etc. The resurrection of Adam's body and the resurrection of the bodies of all of his children is not only an unthinkable thing, but an unscriptural proposition. The creeds do, indeed, speak of the "resurrection of the body," but not so the Bible. The Bible tells of the resurrection of the soul and that in the resurrection God will judge the body as it judged men. Some souls (the church of the first borns) will get spirit bodies in the resurrection. The remainder of mankind will get human bodies. This St. Paul most clearly sets forth. In the same chapter he assures us that if there be no resurrection of the dead, our faith is vain, our preaching is in vain, hope is vain, we are as well abandon any expectation of a future life unless there be a resurrection of the dead.—1 Cor., 15:42-44.

It was because one man-soul sinned and was sentenced to death that all the human souls which came out of his loins shared death by heredity. (Exodus, 1,5). The divine arrangement thus ignored any except the first man-soul so far as sentence was concerned. In due time Jesus came into the world to be the Saviour of men—to save or recover them from sin and from the penalty of sin, death. In order to do this he must satisfy the divine sentence of death against the first human soul, Adam; hence the Logos was made flesh: he also became a man-soul, a special body being prepared for him. The penalty which he paid corresponded exactly to that imposed upon Adam, because it was by the divine intention that he gave himself a ransom, a corresponding price, for all. Hence he poured out his soul unto death; he made his soul an offering for sin—in offset to Father Adam's soul, being or personality, sentenced to death. Afterward God raised his anointed one from the dead in fulfillment of the promise: "Thou wilt not leave me in hell; neither wilt Thou suffer Thine Holy One to see corruption." He was put to death in the flesh, but quickened, made alive, resurrected, in spirit—a spirit-being, a spirit-soul.

The exalted Redeemer is carrying out the Father's programme. During this Gospel age he is inviting all to take up their cross and follow in his steps, and to have share with him on the spirit plane as spirit-souls, spirit-beings—like unto the angels, but higher. As soon as the divine "election" of the royal priesthood shall be completed, the glorified Messiah and his bride, the church, will inaugurate the long-promised kingdom of heaven amongst men, and by instruction and correction in righteousness will lift up the willing and obedient out of sin and death condition, making perfect man-souls of every one of them, if they will. And all the unwilling and rebellious will be destroyed in the second death, without life, without remedy. This resurrection to perfection not only will appertain to those living at the time the kingdom will be established, but it also will include, according to the Bible, "All that are in their graves"—the human family in general, "every man in his own order.

Thanking you, Mr. Editor, for the courtesy of the publication of this further explanation of my view of the "Hereafter."

C. T. RUSSELL

Brooklyn, N. Y., August 3, 1911.

Steadfast, Immutable

To play through life a perfect part,
Unnoticed and unknown;
To seek no rest in any heart
Save only God's alone;
In little things to own no will,
To have no share in great,
To find the labor ready still,
And for the crown to wait;
Upon the brow to bear no trace
Of more than common care;
To write no secret in the face
For men to read it there;
The daily cross to clasp and bless
With such familiar seal
As hides from all that not the less
It's daily weight you feel;

In toils that praise will never pay
To see you;
To meet in every coming day
Twin sister of the last;
To hear of high, heroic things,
And yield them reverence due,
But feel life's daily offerings
Are far more fit for you;

To woo no secret, soft disguise,
To which self-love is prone;
Unnoticed by all other eyes,
Unworthy in your own;
To yield with such a happy art
That no one thinks you care,
Yet say to your poor bleeding heart,
How little you can bear;

Oh! 'tis a pathway rough to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there;
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this.
Convention at Vancouver, B. C.
July 5, 1911

Address of Welcome by C. E. Heard

Beloved friends, on behalf of the Vancouver class, and in the name of our dear Lord Jesus, we extend unto you all to-day from near and far, a royal, loyal, warm welcome. That is really from our hearts, dear friends, from every one of the Vancouver class. It seems almost superfluous for me to tell you that you are welcome to the dear heavenly Father's own house, as we have been accustomed to using terms when we tell you that you can come and eat at the Father's table, and we welcome you here. Yes, dear friends, the Father welcomes you here.

And now we have been trying for many years to get this that you see here to-day. We have been trying for many years to get Pastor Russell and you dear friends up here to the ends of the earth—that is where we are, you cannot go any farther; you have got to turn some way to get out of here. We are at the ends of the earth. And we have been trying for years to get this thing to come to pass that you see here today. Now if I have to stop talking in a few minutes and let somebody else do it, you will know why! We all knew you were coming some day; we knew our Pastor was coming here some day—I will tell you why. We read a long while ago in the Scriptures the Lord said, "Look unto me and be ye saved, all ye ends of the earth." Don't you see we knew the Pastor was coming here to tell this people how to look unto the Lord? A few of us have gotten the secret of looking unto the Lord through the precious message that came to our doors, but there are vast hundreds and thousands in Vancouver who have not yet got it. We have been looking and longing and praying for our Pastor to come and tell them how to look unto the Lord and be saved.

We are at the zenith to-day of the experience of the Vancouver class. We have reached the top notch now. A year ago our ears pricked up; the Pastor wrote us a letter stating that it was possible that in 1911 he would have a long western tour, and if he did he would try to include Vancouver. Well our ears went up, and they have been getting stiffer every day until we could almost break them off. A few months ago we were really sure this thing was coming; we had the definite word from the Pastor, "Yes, I am coming to Vancouver." Well, you remember how you did when you were a child. I remember back in my old home. There was a big family of us, and Christmas was the day of the whole year. We looked forward from one Christmas to another, and we would count the days; and when Christmas would come we would explode—that is all there is to it—that is the term to use. And I remember my dear little mother, she always had far more sympathy with it; she was good at heart. Father used to say, "Oh, Emma, this is terrible!" She would get up and say, "John, John, these children have been counting the days for months; now let us grin and bear it for one day." Now you are going to see the Vancouver class at their very worst, because we have been counting the days, and we are going to explode, and you had better look out. We cannot hold in any longer. We have been holding just as long as we can, so do not go away with the idea that we are ridiculous, frivolous; we are not; we are really sedate—well, some of us. But to-day we cannot say that we are; we are not going to try.

Now we wanted the Pastor to come here because we wanted to clinch some things we have been giving out. We have plastered this country with literature—plastered it, and then re-plastered it with literature. You would simply be surprised. We put out 49,000 in the last month or so. But you know there is nothing like getting the Word to clinch those things.

Our dear Lord was down at the very bottom and got to talking to the woman—we will not go over the story, but she got very much interested, so much so she ran into the city and told her friends, "I have found the Messiah! This is he!" And she got a whole lot of them to believe it was the Messiah, so they came out and invited him to stop for a two days' convention at Samaria. So he came in and spent two days with them, and after he had got through and gone away, do you remember what they said? They went to the woman and said, "Now look here, Mistress we are believing on Jesus. We believe he is the Messiah, not because you told us, but because we have heard him ourselves." Now then, we have been plastering this place with literature, and now we are going to gather down at the Horse Shoe Building, all that are truly interested in Vancouver, and that is quite a bunch as you will see tonight at eight o'clock; we are going to gather down there and then when they quit at ten o'clock tonight, they will say, "Now we believe, not because of those tracts, but because we have heard him ourselves." There is nothing like clinching these things home with the Pastor's own voice. We welcome the beloved Pastor. God bless him. We are glad to see him land in Vancouver. Our hearts welcome the Pastor of this church, when we think of where we were, when we think of the gross darkness, when we think of when we were feeling after God, not knowing where we might find him, but now—

"Now there is something in the sunlight
That I never saw before;
There is a note within the robin's song I never heard before,
There is something, O, I know not what,
But something everywhere that makes the world this morning
More marvellously fair."

That is the way we feel over here.

Now we give you a royal welcome, and hope everyone has come with the proper condition of heart in order to receive the blessings that are to be bestowed today. God bless you. Our dear Brother Read from the train—the glorious train we have been praying about for so many days—is going to say a word now on behalf of the train people.
Response to Address of Welcome by Brother John T. Read

WHEN Brother Heard asked me to respond this morning I told him I picked out a pretty poor one. I had no inkling I was to respond in behalf of all the friends. But I can say in behalf of all those who have journeyed with us on the train that we are more than glad to be with you, that we are rejoicing to be with you, and it has been rejoicing all along the way. And the watchword, so to speak, that was given on the badge on our badges was the word "Loyalty." We not only wanted on to get a blessing from this, but we wanted to be a blessing if possible along the way we have come. We certainly have received a great blessing in every place. There is a dear brother down in North Carolina who reminds me of the convention to which he traveled the first day. And he went up to Brother Van Amburgh and said he was full, he was going home; it was only the first day of the convention. Brother Van Amburgh put his arm around him and said: "Oh, Brother, you had better stay, you will stretch." It has been a little bit with us, dear friends, all along the line; it seems as though we are full and hold just a little more, and take in a little more of the Lord's loving kindness and goodness toward us. We certainly are rejoicing to meet here with you—to meet with the friends up in the ends of the earth as our brother said. It seemed a long way of which we started, but it seems as though wherever we go it is not always home, no matter what place we strike. When we find the Lord's people, there the spirit of the Lord is just the same, and we rejoice as much at home with them as anywhere. So we rejoice to be with you, and in behalf of our dear Pastor, seeing that he is not here to respond for us, and in behalf of the train journey from all over the country, I wish to thank you for your royal welcome, and trust that we might not only have a blessing, but that we may be a blessing, and be built up more and more in the likeness of our dear Lord and Saviour, that we may all come off conquerors in the end and be with our Lord in glory.

Response for the Pacific Coast by Brother W. A. Baker

YOU have listened to the glorious welcome on behalf of the Vancouver church by our Brother Heard, and you have also listened to the response by our Brother Read on behalf of the excursion train, and it becomes now my pleasant privilege and joy to respond on behalf of the classes of the Pacific Coast, and particularly I would assume of the Northwest—a privilege indeed, dear friends, of which we feel ourselves entirely unworthy. We note the word welcome has been presented to our hearts and minds so forcibly this morning. In the old English it signifies "Will come." And as I look into your faces this morning, I know that many of those with whom I am acquainted in the Northwest personally, who rejoice in the same hope as myself, having before their minds' eye the same scenes with their hearts animated by the same motives and desires, will to some who are not with us in person. We rejoice to recognize and to feel what the attitude of their hearts must be. Not being present in the flesh with us, we can count their presence here in the spirit, we can be sure that their prayers are with us that we might indeed receive a blessing at the Lord's hands, which we so ardently desire, and expect.

We note further that the word "Welcome" in the present stage of our English language signifies "Will come"; that we have come with a good purpose and intention in our hearts and minds with the desire and intention to be blessed by the words of other. I believe that in the spirit that has prompted each and every one of us in our attendance here this morning, that we be "Well come." We come with sentiments in our hearts that would prove well with those with whom we should be privileged to fellowship and associate. We will go from this convention—as go we must in changing and shifting affairs of our present finite life—with rejoicing to feel, notwithstanding the sorrows and regrets that will come in the severing and the parting, in the cleansing of many friends, we are privileged to make ering of many friends, we are privileged to make ering of many friends, that indeed we have "Well come" to the various conventions in the Northwest, and especially to this convention in Vancouver. I can see the Lord's spirit expressed in your faces this morning, that you feel that not only has it been the promptings of "Well come" that you go away from here feeling it is indeed "Well come," that you have been well paid for the sacrifices you found necessary to make in order to get here; and as the Lord has promised, if any shall sacrifice the things that belong to our temporary comfort in the present life, he will receive not only in the future, blessings beyond his most abundant, but here a hundred and a thousand fold as well; and we have already received them; we have been already stretched almost to the limit of our endurance, but will have to be stretched more as long as the Lord favors and blesses us in this respect.

So we are glad this morning to respond to the address of welcome on behalf of the Vancouver class by our dear Brother Heard, and in the spirit of the churches of the Northwest, many of whom we know, and all of whom we do know from the introductory passages into what we believe will prove the most blessed meeting that we have experienced in respect to testimony meetings, or meetings of this character, we want to make one suggestion; that notwithstanding the fact we see tears in some of your eyes, that we have prominently before the minds the declaration of the apostle, "Rejoice, and again I say rejoice."

Address by Brother Russell. Subject: "BAPTISM"

It affords me great pleasure to be with you this morning—my first visit to Vancouver. There is one thing that I want to present to the Bible students all over the world, and that is that they have one mind, one spirit. And this is in accordance with what the apostle intimated; we were all baptized by one Spirit into one body. How many of you knows there is expressed in the Bible! How much we are coming to see that this is the divine arrangement—one Lord, one faith, one baptism, one God and Father of all, one church of the living God. On the contrary, we find many that have had conflicting views in many different views of this great blessing; a great variety of denominations claiming to be the body of Christ. How glad we are to see that we are coming to see just what the heavenly arrangement is.

Now we are all baptized by one Spirit into one body. What is this baptism of the one Spirit? What kind of a spirit? What kind of a baptism is it? Our dear Baptist friends recognize in part that baptism is an important question, and so do we; so all Christian people. Yet there are a variety of views respecting baptism. But there is one baptism according to the Bible. That one baptism brings us into the one body. "Yes," says our disciples, "that is exactly what we claim, and we have that one baptism, and our church is the one body." It looks as if that were a correct application of the matter. It has the appearance on the surface, as though water baptism brings them into the Baptist church, makes them the one body, the one church; and yet you and I see very clearly that those who leave out a great many good people; there are a great many good people that are not in the body of the Baptist church; there are a great many saintly people that have never been immersed, and that would leave all of them out; one baptism into the one body would leave all the good Episcopalians out; it would leave all the good Methodists, and all the good Presbyterians, and all the good Lutherans, and it would only have the good of the Baptist church in. And then that one body would not be one either, because if we ask our Baptist friends, "Are you one body?" Yes, we are one body.

"Have you the one Spirit?"

"Well, no, some of us have a different spirit. Some of us have a better spirit, and some not so good a spirit; some are fully consecrated to the Lord and are saintly, and others, it is.

Now what is the one baptism by which we are all immersed into the one body? What is that one body? The one body is
MORTON EDGAR DELIVERING A DISCOURSE ON THE PYRAMID

BIG TREES AT STANLEY PARK

GLACIER ALONG CAN. PAC. RY.
the body of Christ, composed of many members, and into that one body come all the saints, wherever they are; the Lord knows them that are his; and all of those that belong to that one body are to have the same mind; for as many as are joined one to another are not out of the body; rather, whether they have entered into the heart of man the things which God has in reservation for those who love him—who love him more than they love houses, or lands, or parents, or children—more than they love any other creature, even themselves. And this is it: the kind he is calling for, and that is the invitation he sent out—

“Gather together my saints unto me, saith the Lord.” What saints are these, Lord, of yours? Those who have made a covenant with me by sacrifice. Are any others the saintly class according to this invitation? No. Those who have made a covenant with God are by a full consecration of their whole hearts, and all that they have and are, are begotten of the Lord’s Holy Spirit. These are the Lord’s jewels. These are the Lord’s saints, whether they are Methodists, Presbyterians, Baptists, Disciples or whatever they may be.

Now we are beginning to get what we reconocce as right. We all wondered once how it could be that there is only one church, and that must be ours, and could not be the other brother’s. Now we come to see that none of these earthly systems that have been called churches are not the church, but the Lord has his own church, and a way of joining his own church, and he keeps the records; and so it is written that all of these have their names written in heaven.

And how did they get in? Oh, they were baptized in. We are baptized by that same Spirit into the one body, into the body of Christ, and we become members of his body. Have you his spirit, my dear brother? That is the question with you and with me. Have we the Spirit of Christ? If any man have not the Spirit of Christ, he is none of his, even if he were baptized in a whole ocean full of water; we were in the body of Christ, into that company of which he is the head, and all of us who were baptized, even if we were under water, were baptized into the head of the body. Is that the way it reads? No, that is not the way it reads. So many of us were baptized into Jesus Christ, into this one body of which he is the Head, were baptized into his death. It is a very different thing to be baptized into death with Jesus, and baptized into his death, who with his own hands did not identify this point as one of the most important things in the Bible, and he cannot go any further unless he sees this. Water baptism is merely the symbol or picture of that which has already been accomplished when baptized by the one Spirit, into the body of Christ. When he was making the covenant unto death; to be dead with him, baptized into his death.

So many of us as were baptized into Jesus Christ were baptized into his death. What does that signify? What is his death? Was his death any different from that of any other person’s death? Why should the apostles say, be baptized into his death? How could we get into his death any more than the world is in his death?

Well, there is a deep truth lies there, and it is this: that by nature you and I were children of wrath, even as others; we belonged to Adam and his race; we did meet him in hell, and God died for the sins of the whole world by natural processes. We were born under the sentence of death, with the whole world. Our Lord Jesus was not so. The Scriptures specifically tell us that God in his divine wisdom had made it necessary that before the world be relieved from sin and death it was necessary that a just one should die for the unjust, and there was no just one in the world to die for his friend. No man could redeem himself. Our Redeemer was wholly harmless, undefiled and separate from sinners, and he left the glory he had with the Father, unembarrassed; and he took upon him the nature of the man Jesus. And being found in fashion as a man he humbled himself then, even unto death. Then as a reward for his obedient unto death the Father highly exalted him.

Now then Jesus allowed his life to be taken from him, not by the Father, but by man. Men with wicked hands crucified him, and he did not resist. He had the power to resist, and he might have called for legions of angels to defend him. There would be no reason why he must have given himself over, or must have died. Instead of consecrating himself thus to a sacrificial death, he might have said, “I have done nothing amiss; I have kept the divine law. I can therefore call on my heavenly Father to defend me. Why is it you that I be not allowed to die for any reason?” And it would have been so. But he had at the beginning of his ministry, at thirty years of age, made his consecration unto death—I have come to do thy will, O my God, all that is written in the book. I will be glad to do your will at any cost. The death that he was suffering was not a withering death, but a dying daily, as the apostle Paul would express it. And when was it finished? It was finished on Calvary? How do we know? His dying words were, “It is finished.” What was finished? His baptism unto death was finished.

Now we are invited to take up our cross and follow him and to walk in his footsteps as he set us an example. Oh, you say, Brother Russell, you would not do that, could we? Yes, the same as what the Bible says. It would not say walk in his steps if you could not walk in them; it would not say, take up your cross and follow him, if you could not do so. The Bible is a reasonable proposition. It declares that it is possible for you and for me to follow him. The apostle Peter says, “If we are even judged faithful in death, we are judged faithful also in life.” The Bible is the only book that says. We are baptized into his death we participate with him in his death, sharing with him in his death. Now how can we share his death, since his was a sacrificial one, and since we belong to the race that is under condemnation? The Bible answers. It declares that he has put all of his good things into us. The Bible clearly says that the Father is now calling—“Gather my saints together unto me.” These are very few, because there are not many who want to be saints. One gentleman said to me the other day, “I read the Scripture Studies when I was sixteen years of age, but every time I came near an idea that was contrary to what the Bible and the church taught, I would run it over that part very easily. If I knew just where it was, I would avoid it. I knew somehow there was something in there I was not ready for, and I just skipped over that.”

Now the Lord is not looking for those who skip over. If you want to skip over, you can skip over all the consecration; you can pass by the narrow way altogether. It is a favor to know about the narrow way, it is a favor to be permitted to walk in the narrow way. It was a great privilege to be a follower of Jesus; it is a great honor to be permitted to be dead with him, and suffer with him. If we suffer with him we shall also reign with him; if we be dead with him, we shall also live with him. To live with him means to participate with him in glory, honor and immortality.

Now what are the conditions? Why must you walk in his steps, if you want to be with him? Why did he reject that glorious position? On what condition? How did they so highly exalt him? Because he was faithful—faithful to make the covenant, and faithful and faithful to keep the covenant. On what condition can you and I be with him and share his glory? We may make the same covenant, and we must keep the same covenant to the extent of our ability. How can we make such a covenant? How could God make a covenant with us? We answer that God gave his Son to redeem the world, not merely the handful of the church, the saintly few, but he who is the world’s Redeemer, before he makes that application of merit on behalf of the world to satisfy justice for the sinner of the whole world, he invests a measure of his merit, not merely to me, and to all of those who desire to take up his cross and follow him. He does not give it to you. He will give that merit to the world by and by. When he gives it to them, it will mean to them earthly life, earthly restitution, and earthly happiness; but here he is in the midst of the earthly things. Yes? Did he sacrifice the heavenly things? No. What well did he sacrifice? Why he sacrificed his perfect manhood, and he sacrificed all the rights he had as the successor of Adam who was the father of the race, and to whom belonged even of the flesh and blood, and he invested it in the Lord, who never failed to keep God’s law, and he had a right to the earth and the fullness thereof, and all of this he laid down, or surrendered, in harmony with the Father’s will, that these might in God’s due time go to mankind—to Adam and all his children who would accept it. We are told that the Lord Jesus was of a higher nature, the divine nature, as a reward for his obedience unto death, even the death of the cross; wherefore, also, God has highly exalted him. On that account God exalted him, the apostle says.

Now the time is coming when the whole world will come under the blessings of the new covenant through Israel and through the arrangement then to be made; the blessings of the Lord will
fill the whole earth, and all shall have a great blessing. But he is not calling you and me to earthly relationship. He is inviting us to the heavenly calling, the Apostle says, to be with him and share his glory. To be in the body and to be a part of the great King of kings, and Lord of lords. And the invitation he gives us is that we shall share with him in laying down our lives.

Now what is it we are doing, then? What is this narrow way? What is this journey? Do not forget our text. Ye are baptized by baptism into his death. How is it his death? Why you have been counted in as a member of his body, and I have been counted in as a member of his body, and therefore to speak Jesus has been dying in the world for more than 1800 years. We are sharing in the sufferings of Christ. The Apostle says, “I fill up that which is behind of the afflictions of Christ.” Whoever gets a large share of the afflictions and sufferings of Christ, is going to have a large share in the glory that shall follow. So we find the Apostle very anxious that he might have a good share in the afflictions of Christ, and he intimates in one of his epistles that some of the dear brethren had missed some opportunities, but that where they came short it gave him all the more opportunity to suffer for Christ’s sake.

Let us then dear brethren and sisters, assembled here as Bible students from all parts of the country, and various parts of the world, give our hearts more fully than ever to our dear Lord that he may more and more fashion them, and with our feet in the right way, so we may perform through him the obedient sacrifice, even unto death, and then with him share the eternal glory. And in truth we all that not to be outdone in the content of the Apostle mentions in the twelfth chapter of his letter to the Hebrews, where he says that we shall come to the general assembly of the church of the first-born, whose names are written in Heaven.

Discourse by Brother W. A. Baker of Portland, Ore.

Subject: “MURMURERS AND MURMURING”

_This_ was not a privilege which I had anticipated, but we trust and confidently believe that our heavenly Father has a message for you at our lips.

Perhaps you, like myself, have sometimes wondered what your particular office might be, what your particular functions might be, in the Body of Christ. It has pleased the heavenly Father to give some particular light on this point through a little incident that occurred about three or four months ago. I have received a letter from Brother, one of the elders in a Church in southern Oregon, which embodied in it a message somewhat like this: “Dear Brother Baker: Kindly come down as soon as you can and give every one of them a good scolding.”

It is not our purpose this afternoon to endeavor to give you a scolding. Having come six thousand, or three thousand, or six hundred miles, and made the sacrifices necessary to get here, we do not believe you are desirous of a scolding at this time, especially at our hands, even if we were to be presumptuous enough to give you one.

However, as your hearts have been rejoicing in the great privileges and pleasures which the Lord has permitted you to enjoy, we wish this afternoon to sound a note of warning and admonition, and through it all, we trust a note of encouragement and comfort.

We want to call your attention to a text found in Jude 12-16. We take two clauses of these verses, as we shall speak particularly of these two. “These are spots in your feast of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea strewing destruction and misery, stars to whom is reserved the blackness of darkness forever.” These are murmurers, complainers, walking after their own lusts.

You will note that the Apostle Jude is evidently preparing our minds for certain circumstances which we should confidently expect in view of his prophecy, we would find at some time, and under some circumstances in the Body of Christ. Indeed the testimony of the Apostles is abundant along this same line. Paul assures us that of our own selves shall men arise speaking at perverse things, seeking to draw away followers after themselves. Peter assures us that as there were false prophets among the children of Israel, so also there will be false teachers among you, and that many shall follow their pernicious ways by whom the way of the Truth shall be spoken evil of. These are not simply plaitations on the part of the Apostles, but are evidently designed to warn the Lord’s people to be always in an attitude of watchfulness and prayerfulness before the Lord.

We want to call your attention to one or two facts in introducing our thought this afternoon. The subject which we have in mind is, “Murmuring and murmurers.” I presume that you who all in the last several years have noticed the changes apparent in the conduct of the harvest work. Like myself, perhaps at the beginning of this harvest season, we have been watching with a certain amount of watchfulness and prayerfulness what we have seen opening before our very eyes, you had not been able to understand entirely God’s purpose respecting these matters; nevertheless we have been forced to admit to ourselves that there is an apparent change in the character of the harvest work. We believe that the Lord has given us information respecting the necessity and the character of this change, and what the result would be he would work out, that would affect his people, and how they should be in harmony with their Lord and Judge. We believe the controversy in the Body of Christ is now reaching its greatest crisis. The Apostle says in the eleventh chapter of his letter to the Hebrews, he says that we shall come to the general assembly of the church of the first-born, whose names are written in Heaven.

You will note in the twenty-second chapter of Revelation, beginning with the eighth verse, the Apostle suggests to our mind—or the Lord through the Apostle—certain facts which we believe would be apparent in the harvest time, and such facts which we believe are now effective and operative in this present time. We call your attention particularly to the closing of the tenth verse. You will notice in closing the tenth verse, before introducing the next thought, that the time is at hand. The time for what? We believe the Apostle tells us in the thirteenth chapter of Revelation, eleventh verse, “In the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished.” That is the time to which evidently the Lord is referring in the last clause of this tenth verse—the time is at hand. And dear friends we believe we can safely say this afternoon in the light of the testimony you and I have been receiving on God’s plan, based on the deep and secret things of the plan, in the last two or three years, that the mystery of God is finished.

What is this mystery of God? The Apostle assures us it is “Christ in you, the hope of glory.” Do you not today understand clearly, and almost in minutiae of detail, your relationship and your part in this mystery of Christ—Christ in you the hope of glory?

Suppose you and I this afternoon understood all the symbolism of Revelation and Ezekiel, knew all the types in the Old and in the New Testament Scriptures, in every particular, what would it add to our understandings of the mystery of Christ? Suppose you knew what the prophet Ezekiel means when he speaks about a wheel within a wheel, would it mean to you in many ways of our calling and election sure? Would it inculcate more fruitage of the Holy Spirit in your hearts and minds? Would it enhance the preciousness of your relationship to Christ? We believe not, particularly, dear friends. It is not necessary then that we know these things to understand the mystery. And that the mystery is finished. Why? We understand and know, we feel confident this afternoon, our relationship in God’s plan as it relates unto this mystery of Christ—Christ in you the hope of glory.

In the succeeding verse, the Lord suggests a very peculiar fact—makes it apparent or brings it to our attention. “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 holy, let him be holy still.” Why is the Holy Holy Holy? Is it holiness? What does that mean? Is he admonishing anyone to continue in sin and filthiness and unrighteousness? We say nay, dear friends. God has commanded all men everywhere to repent, and he has never changed that command in the slightest degree. We are going to offer a suggestion, and we present it simply as such—if you experience and observation have been mine, it seems apparent under the conditions and circumstances under which we find ourselves that the Lord is bringing to bear on his people particular and peculiar tests, and that these tests are designed to manifest
who is righteous still, and who amongst us are unjust still; that there have been some who have not been righteous, have not been just, have not been in full heart-harmony and sympathy with the Lord, having lost that harmony. His plan, His purpose, His present purpose, has been made manifest to us in the last seven years. You know the circumstances yourselves, and we need not repeat them. We believe that it has been God's purpose to manifest the heart attitude of every child of his.

Another picture is brought to our attention in Revelation, the first chapter, twelfth to fifteenth verses. In these verses we have presented to us a picture of the church. Coming down to the church's experience, we find in symbolic language that the Lord through the apostle presents a picture of the feet of the church, and these feet members are pictured as being fine brass, or copper as it is in the original. The final member of the church was clothed with a garment down to the feet, but he was privileged to behold the feet, and to behold their peculiar and bright character, as they appeared before his eyes. It is suggested that copper represents the perfection of human nature, and especially that perfection represented in the court. It is our David. We are justified freely by God's grace, justified by faith in the stonement work of our Lord and Head. The peculiar character of this copper is that it appeared to be white hot, as though heated in a furnace. It suggests to our mind the prophecy of Malachi, that what we have been as an open vessel for God's knowledge, we have been in that day, we believe, since 1874; and Peter suggests that it begins first with us. Briefly, the suggestion of the picture is this: In this day in which you and I are privileged to serve the Lord, God purposes by the peculiar stress of the trials that shall come upon his church, to have his church's justification shine resplendent in the light of their perfect and tested loyalty to him in the furnace of affliction.

Now, back to our text. The apostle suggests that we do not need to be surprised if we find murmurers amongst the Lord's people; that there would be such amongst them. Friends, has not your observation proved this to be the case? Is it not your observation that amongst the Lord's people there are some who are always murmuring and complaining, following after their lusts, after their desires, seeking more or less to have their own will conformed to, rather than to have their will conformed to that of the heavenly Father? Let us notice the distinction that Webster gives us on this word. He defines it to utter secret, sullen, discontent; to speak evil of one behind his back; to speak evil of one in your heart; to complain. Have any of us been guilty of complaining in regard to the Lord's providential leadings? I believe we will all have to plead guilty to some degree to having failed to measure up to the Lord's standard in this respect.

In Philippians, 2:14, the apostle suggests this thought of murmuring, and associated it with activity in the church. He says, "I beseech you therefore, brethren, by the mercies of God, which ye have received, that ye should walk worthy of the calling whereunto ye are called, with all lowliness and meekness, with long-suffering, with charity, with humility; and that ye put on the of dirt on him; get rid of him, live above the environments of your life. Set your affection on things above, and you will never have reason to regret the things below, and that is what the apostle would suggest to our minds.

First of all, murmuring means to be disappointed or displeased with our environment; dissatisfaction with our circumstances in life. Behold the Lord with his long-suffering and meekness, and then ask, have we been guilty with that? Dear friends, if that very circumstance had not been the very best the loving heart of our heavenly Father could devise for our edification and building in Christ Jesus, he would not have permitted that circumstance to occur. Shall not the result of all the earth do right? Of course he will. "Content (satisfied) whatever lot I see, since 'tis God's hand that leadeth me."

To murmuring means to be out of harmony with one's lot and to be prompted by pride or covetousness; to rebel. First, dissatisfaction; then pride and covetousness prompting us to resist against his providential arrangements in our affairs. That is the spirit that is behind the murmuring that is in the Lord's people, and just as sure as a river of bitterness are permitted to find lodgement in our hearts and minds, just so surely disappointment and dissatisfaction will spring up and bring forth the fruits of disaster in our spiritual life.

Many of us in our Christian experience have little cunning weaknesses and faults; we like to coddle them; they are not very dangerous anyway, we say, not very loathsome from even a fleshly standpoint, and we might carry them along with us. We might suggest one of these. A brother came to me recently and made this observation: "You always say just exactly what I think; the brethren all know what I think." And sometimes his little hobby caused twinges of pain and sorrow in some hearts into which he had spoken what he actually thought. We do not need to tell all that we think. Better get rid of these little blemishes are permitted to find lodgement in our hearts and minds, and just so surely disappointment and dissatisfaction will spring up and bring forth the fruits of disaster in our spiritual life.

We call your attention to one in the twentieth chapter of Matthew, the first sixteen verses, you will not take time to give the entire presentation of this parable, but you will note that it is the parable of a householder, who went out to hire certain laborers for his vineyard. He went out first of all early in the morning, then at different seasons. It is suggested that these different seasons represent that some of his laborers he was tardy to hire and dissatisfied. That is the point the passage suggests; these laborers had many illustrations of murmuring, and the conditions which produce these, in both the Old and New Testaments.

We have another illustration in the twelfth chapter of Numbers, of what crime and rebellion will produce in the heart as the spirit of murmuring begins to be developed. "And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he married." This marriage question is a very serious one. It is always more serious with the other fellow than it is with us. Aaron is thought of as a very holy fellow—so near-notice. Nevertheless marriage seems to be at the bottom of this particular incident. Miriam and Aaron were displeased with the fact, first of all, that Moses had married at all, and, secondly, that he was foolish enough to marry without consulting them; that she had done something so foolish as to marry an Ethiopian woman; and they murmured against him. But that was not the secret of their murmuring, dear friends. That was not the particular thing that was eating like a canker at their hearts. They understood perfectly well the pride and selfish ambition, the need to hide the real attitude of their hearts. (Verse 2)—"Hath the Lord indeed spoken only by Moses? Oh, they were not interested in Moses' life to any large extent, they were not particularly interested in the incident of Moses' marriage, but they were interested in the pride and selfish ambition they saw in Moses; and it was that which led to their murmuring, 'Hath the Lord indeed spoken only by Moses?' It was apparent that the Lord had not. The suggestion is correct, but notice this: 'Hath he not also spoken by us? Oh, there is where the real attitude of their hearts began to manifest itself. And the Lord heard it. You can rest assured that..."
the Lord will hear and regard every attitude of dissatisfaction with his plans and purposes that may manifest itself in our hearts and lives; it is to be indeed charged up against us. Has the Lord only spoken by his servant? Has he not also made use of our abode as a harvest? Was it not a part of “That servant” to presume to take upon himself all the prerogatives of the harvest work? Did you ever hear any murmuring of that character? I believe you have, and the Lord heard it, too. Now, his command goes forth in thundering tones. “Come out, you three into the tabernacle of the congregation.” And they came out.

It is not our purpose to make any types this afternoon. We are simply offering suggestions. We have noticed that with the making of types there is no end. And the difficulty of making types has been in taking a certain historical incident in the Lord’s Word, and looking at the mechanical outline brought to our view and trying to see in it “Hark! That is just the very thing the Lord said in giving the Lord’s arrangement.” Certainly their numbers must be few. But here the circumstances and facts seem to manifest something to the contrary—250 princes, men of renown, who are productive of the larger portion of discord and dissatisfaction in the church. The elders and the younger ones, who, if they be a body, the church, are interested in the congregation at heart—since the case of Judas, the sting of the serpent, beneath their lips! All the congregation is holy, but you take too much upon yourselves. It is not God that you are interested in more than the congregation. Wherefore then lift ye up yourselves above the congregation of the Lord?

“And Moses said unto Korah, Hear, I pray you, ye sons of Levi; seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation of Israel, to bring you near unto himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?” “And Moses sent to call Dathan and Abiram, the sons of Eliab, which said, We will not come up.

“Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except that thou make thyself as one prince over us?”

Why, you promised us the seventh volume here about ten years ago, and we are waiting for it—waiting, waiting, waiting. You have not brought us to the land of milk and honey—the land of symbolisms, etc. Dissatisfied, disapponted, out of harmony with their lot. That is the condition that produced the murmuring. Don’t you see the human element is working all through the volume. You will get it when the Lord sees your necessity for having it. And you would be injured if you had it in advance of that time.

Now notice the result. “And Moses said, hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of myself. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me.” What is the common death of all men? They all die like Adam. That is the common death. And under the conditions and circumstances of this generation, and the condition of the present portion of the people, what are you going to do? Listen to the assurance of the Apostle Peter: “But it happened unto them according to the true proverb, the dog is returned to its own vomit again; and the sow that was washed to her wallowing in the mire.”

Now, “the earth opened her mouth.” What is suggested? Oh, and it will say to the inhabitants of this earth, and to the nations, “Ye have been undeceived, that you have gotten your eyes open, and you see the condition you were in, and we are glad to welcome you back into your old associations and relationships.” The earth opened up her mouth, in protestations of interest, and is rejoicing at their spiritual condition. It is still determined to get down with the age. As a sow to lie wallowing in the mire, as a dog to the thine, which it had rejected. And they go down quick into the pit. Now what pit? Oh, dear friends, into that pit of blackness and depravity which shall shortly overwhelm the whole world under the activity of these demons, these spiritual powers in high places loose on the world of mankind. Without protection from these, without the support of divine favor, and grace and love quickly they will go down into the pit.
“But on the morrow all the congregation of the children of Israel murmured against Moses, and against Aaron, saying, ye have killed the people of the Lord.” Oh yes, you took away the fire of eternal torment from their hearts and minds and hearts was the result: Greater worldliness, and ultimately greater sinfulness than in their previous life. It was better for them if they had never heard, the Apostle assures us, than having heard they should turn away, as they have turned away from the truth and the spirit of the truth. And what will be the consequences? The world will say, this is chargeable upon you; you have killed the servants of the Lord. It is suggestive of the results of murmuring when the spirit of murmuring is allowed to find lodgement in their hearts.

Another illustration in the New Testament Scriptures: You recall in the closing days of our Lord’s ministry he began to open to them the deep things of His Word, and amongst his declarations was the fact that he was to be the true bread which came down from heaven, of which if any man would eat he would live forever. He should never die but God would raise him up at the last day. And the Jews began to murmur amongst themselves, and inquire, “Is not this the son of Joseph, the Nazarene, whom we know? Have we not been acquainted with him since the days of his youth?; And he says he came down from heaven.” Oh, they murmured! And not only they but as our Lord continued to open the deep things of His Word to those who were listening to them, that unless they ate his flesh and drank his blood they had no part or lot in the matter; others turned back saying, “This is a hard saying, who can bear it? This is difficult, hard to comprehend. Who can bear it?” Look at the reproaches it will bring; look at the disturbances it will make in our life, look how it would turn over all our previous experience, and how it would reverse our attitude toward those conditions in which we previously found ourselves.” They do not like the reproach. You recall the exhortation of the apostle Paul, “Let us go forth to him without the camp, bearing his reproach.” Oh, they could not stand to bear his reproach, to be associated with him in the ignominy and shame! Thank the Lord, we have the assurance that some of those will be recovered. In Zephaniah 3:18, the prophet declares, “I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.” Yes, the reproach of the cross of Christ will be a burden. They cannot stand the shame, the ignominy, to be made of no reputation—or rather to make themselves of no reputation. Our Lord was made of no reputation, but he was loyal to the heavenly Father’s will. They said he had a devil and was mad. His course was contrary to the world, and the world began to berate the apostles, and they declared, “Lord we have left all and followed thee, what do we get in return? Others are turning away, what remains for us?” Jesus knew that his disciples murmured, but said, Is it also you offend me? Here then, those who had been closely associated with him in his ministry began to be offended at him, and murmured. The same spirit of pride and rebellion, discontent, eating at their very hearts, began to manifest itself under the severity of the tests that were coming on them. As it is written, “There are some of you who believe not.” It was a very small handful that still remained. The great mass of the nominal Jews having turned aside, the great mass of “breed and fish” disciples having turned aside, a little handful was left, and he declared, “Some of you believe not.” Are we not in harmony with the things which you have heard. From this time forth many of his disciples went back and walked not with him. Only the twelve remained. Where are the four or five thousand, the multitudes that hung hungry upon his words? Surely amongst these twelve we will find those who will stand the firthest and most secure in every trial, those who will follow him faithfully to the cross and to the tomb. “Have I not chosen you twelve, and one of you is a devil?” Here the test becomes more searching, the lines of cleavage clearer, and the tests severer, and another falls. Surely the other remaining eleven will be faithful to the end. “Ye shall all be offended because of me this night.” “Of the people there was none with him.” As the perfect human heart longed for the fellowship and association of those who for three and a half years had been the closest to him during his ministry, he turned longingly and lovingly unto them, and said, “Will ye also go away?” Here the apostle Peter said, “Lord, to whom shall we go?” Indeed, to whom would he go? To whom will you go, if you go out of the truth? If you are dissatisfied, discontented, with God’s plan and providential leadings, if you turn aside, unto what will you go? We will give you to choose this afternoon. Take one of the two, as you please—as a dog unto the things which it rejected, or as a sow unto the mire in which it was wallowing. There are but two horns of the dilemma. “You only have the words of eternal life.” While these disciples, faithful and loyal at heart, yet bewildered in their minds, were removed from the snare of the adversary, yet you and I are not permitted now to stand alone in the stress of circumstances in this life.

What is the remedy for murmuring? We want to give you a remedy this afternoon, in closing. Out Lord in the twelfth chapter of John said, “And what shall I say, Father? Save me from the snare of the adversary, for he gives us the grace and fortitude to bear every trial and every temptation and circumstance of life.

The Cost of Discipleship

Luke 9:23

Would ye be my disciples? Consider again:
Can ye follow my footsteps through trial and pain?
Can ye throw away pleasure, and glory, and fame, And live but to honor my cause and my name?
Can ye turn from the flattery of fashion and mirth, And dwell like a pilgrim and stranger on the earth.
Despising earth’s riches, and living to bless?
Can you follow the feet of the shelterless?
Can ye ask from your heart the forgiveness of men?
Can ye lie to reproaches, nor answer again?
Can ye pray that repentance to life may be theirs Who’ve watched for your falling, who’ve set you snares?
When ye hear I am come, then can you arise, The joy of your heart springing up in your eyes?
Can ye come out to meet me what’er the cost be, Though ye come on the waves of a storm-created sea?
When I call, can ye turn and in gladness “come out” From the home of your childhood, the friends of your heart? With naught but my promise on which to rely, Afar from their love—can ye lie down and die?

Yea, we’ll take up the cross and in faith follow thee And bear thy reproach, thy disciples to be. Bless Savior, for courage to thee we will fly; Of grace thou has promised abundant supply.
PUBLIC DISCOURSE ON "THE HEREAFTER"

THE Public Discourse began at 7:30, and was held in the big Horse Show Building. Every available seat was taken, and still the crowds kept coming in. The building is constructed with a great arena in the middle and bank after bank of seats rose all around from the edge of the arena. About a third of the way down the arena, a speaker’s platform had been erected. When the crowd could no longer find seats they came and stood close to the platform, and soon those sitting way in the rear of the building, realizing they were a long way off, came forward also, bringing chairs or boxes if they could find them to sit on. Hundreds of people, however, stood up throughout the entire service. They even got on the speaker’s platform, sat all around the edge, and some crawled under the piano, their feet sticking out from under one side and their heads the other side.

Considerable excitement prevailed during the meeting, as a number of Socialists tried several times to break up the meeting, and finally precipitated a riot. The police were called and some of their number were ejected. The service then continued, and the Scripture, "God shall cause the wrath of man to praise him," was fulfilled, for the audience gave all the closer attention to the "Words of life" which were being spoken.

The following newspaper clipping will give a good idea of how the public in general received the lecture.

(Reprint from The Daily News-Advertiser, Vancouver, British Columbia, Thursday, July 6, 1911.)

PASTOR RUSSELL IS INTERRUPTED

Noted American Divine, Addressing Large Gathering in Horse Show Building, Is Interrupted by Socialists

PROTESTANT HELL AND ROMAN PURGATORY

It was certainly a remarkable audience that greeted Pastor Russell, of the Brooklyn Tabernacle, in his address in the Horse Show Building last evening. The spacious building was filled for every inch within earshot of the speaker, and perhaps a little behind. While sympathizers undoubtedly outnumbered the meeting was not without its disturbing element. A gang of Socialists got in, and one of their number kept constantly interrupting the speaker. Pastor Russell asked for forbearance, but some of the audience were not so patient, and after repeated cries of "Turn him out," the disturber was ejected by a policeman amid the cheers of the majority, but with cries of unmistakable disapproval from the minority.

After this incident the Socialists left the building and gathered outside, where they held a noisy demonstration.

Pastor Russell is a man of impressive appearance. A soft, white beard, and thick gray hair, curling down in profusion at the back, and brushed well back from the forehead, giving him a commanding appearance that is borne out by a rather mobile face. His oratory cannot be said to be of the highest or most thrilling type. He speaks with a decided American accent, and his voice lacks the ring that would be necessary to fill such an auditorium as the Horse Show Building. Consequently a great many people sitting on the seats at the far end of the building preferred, after he started, to come down and stand on the ground floor.

He spoke in a rather familiar and colloquial style, with sly touches of humor, that pleased his audience. His exposition was plain and easy to follow, and though many present may not have agreed with him, none could dispute the spirit of fairness in which he spoke.

His theme was a development of what is commonly known as "The Millennial Dawn" idea. He denounced the old belief in the torture hell and the Roman purgatory, preaching that death was the only punishment of man, and that hereafter the Redeemer would come again to reign for a thousand years, during which the saints should be gathered unto him, and the twenty thousand million dead should arise, and each be given the opportunity to make restitution for the past. He prophesied that this time was not so far distant as many might think. Thus his audience "was bought in sympathy with him was shown by the cries with which he was greeted. Asked if he should give his opinion of the Protestant idea of hell, someone cried: "Go to it, Pastor; go to it," an exhortation greeted with loud laughter.

He then described the Protestant hell as a thousand times more devilish and mischievous than the Roman purgatory.

When interrupted by the Socialists he appealed to them not to disturb the meeting, and when they asked for the surrender of their socialist beliefs, he believed that in the time at hand men must share all things in common. He feared, however, that the Socialism taught by some of his friends in the audience would only bring about anarchy.

This roused a storm, and one man shouted, "Give me your platform for ten minutes and I'll show you."

Pastor Russell appealed to the sense of fair play, saying the audience had gathered there to hear him and should not be disturbed.

As the disturbance grew worse an officer was called and the disturber was arrested and taken to the police station, where he gave his name as H. Fitzgerald, and was locked up on a charge of disturbing a religious meeting. The audience clapped their hands and cheered as he was taken out, but the Socialists "booed" and hissed, some yelling, "That's a good reason for you." The police thought it a good reason for the audience to scatter.

The Socialists then deserted the building, and held an out-door meeting of their own. When the audience poured out after Pastor Russell's two-hour address they bombarded them with books of free thought literature, and there were some warm arguments on the street between the old and new schools, before the extra cars which the B. C. Electric Railway Company had put on for the occasion, carried the six or seven thousand away. One Socialist tried to announce a meeting outside, but could not make himself heard in the cries.

Mr. C. E. Heard of the local Bible Students' Association, presided and introduced Pastor Russell. A number of familiar hymns were sung, the singing being led by Mr. John T. Reed of Chicago, who possesses a fine, strong voice. Instrumental accompaniment was provided by a cornet and a grand piano.

CANADIAN ROCKIES AND SELKIRK MOUNTAINS

This ride was one never to be forgotten. The Government of Canada has reserved an immense tract of over 5,700 square miles in the most beautiful part of the Canadian Rockies and Selkirk mountains, as a great National Park, which is intended to be preserved for all time as a playground for the people, a peerless attraction for tourists and visitors, and as a health resort of the highest and most beneficial character. Its magnificent scenery baffles description; the climatic conditions are ideal for recreation and enjoyment. It is a line of giant glacier-crowned mountain peaks, sparkling streams, mirrored lakes, virgin forests and verdant valleys. Its accessibility from any section of the country is a very important factor of its popularity. The Canadian Pacific can well challenge other railroads as to the merits of the much used description, "The Scenic Line of the World." From Vancouver to Calgary, a distance of 482 miles, the beauty and grandeur of the scenery is continuous. It is doubtful if any other railroad in the world has a run of this distance with such remarkable attractions. That there is not a dull nor uninteresting minute of the way is the opinion of all who have made the journey. While considerable time could be spent enjoying these wonders, yet many claim that traveling through these mountains without leaving the train has been the most enjoyable event and the greatest scenic treat of their lives.
Convention at Calgary, Can.
July 7, 1911

(The Calgary News Telegram, Thursday, July 6, 1911.)

PASTOR RUSSELL, A TRUE COSMOPOLITE TO LECTURE IN CALGARY

The most unique figure on the religious platform today is Pastor Russell, editor, author, lecturer, "ubiquitous preacher," "world circuit rider," "The Spurgeon of America," etc., who will deliver two addresses in Calgary on Friday.

Like other people he has hobbies. He refuses to accept a salary from either his London or Brooklyn tabernacle congregations, and accepts no fee for public lectures delivered elsewhere. Consequently he feels at liberty to continually ride his favorite hobby, by insisting that seats shall be free and that no collection shall be taken or financial assistance requested at any meeting addressed by him. Another hobby is his desire to speak only in public halls or auditoriums, where Protestant, Catholic, Jew or Gentile, Christian or skeptic may without denominational restraint or prejudice hear, think and reason with him on Scriptural doctrines, his exclusive theme. His wishes in these respects will be adhered to here, which explains why his lectures, "Hereafter," will be delivered in the Al Azhar temple, Calgary, Friday, July 7th.

(The Calgary Daily Herald, Thursday, July 6, 1911.)

DR. RUSSELL WILL ARRIVE TOMORROW BY SPECIAL TRAIN, ACCOMPANIED BY SEVERAL HUNDRED BIBLE STUDENTS

He plans to address two big meetings in this city.

Pastor Russell, the world famous anti-hell-fire-and-brimstone preacher, will arrive in Calgary tomorrow at 1:30 by special train and will address Bible class leaders at a meeting that will commence in Al Azhar temple building at 2 p. m. Tomorrow evening he will address a general meeting at the same place on the "Hereafter."

Pastor Russell is the president of the International Bible Students' association, president of the Watch Tower Bible and tract society, and is pastor of the London and Brooklyn tabernacles.

The great preacher has made great impressions in the large cities of the United States, and his path has been followed with good results. This is his first visit to Calgary and though he has never seen the city before he has a large number of friends here, friends whom he met in other great centres of Canada and the states. He first came into prominence in 1877 in New England, when his distinct views on the punishment of sin were first expressed in public. Since that time his work has broadened until now his name is a household word wherever the Bible is studied. His book, "The Plan of the Ages," which he wrote in 1886, is now in its fourth million and still has an average yearly sale of 500,000 copies.

Address of Welcome by Brother
A. H. Demara

DEAR Brothers and Sisters: We have gathered here today for the purpose of receiving a blessing, and I believe we have with us our dear Pastor Russell, who will be God's instrumentality to dispense to us the blessings which we pray for, the blessing of the knowledge of truth, and I today can heartily say that we are glad to have the visiting brethren with us. The Calgary class has been working tooth and nail, as it were, to have this meeting a success, and I am sure the class welcomes you with a full heart. We will now introduce to you our dear Brother Robie, who will give us a moment's talk in response, and then our dear Brother Dr. Smith will take charge of the praise and testimony meeting until Brother Russell arrives.

Response by Dr. R. L. Robie,
Belvidere, III.

I AM sure, dear friends, it gives me great pleasure to meet you and to respond to your address of welcome. A train-load of dear friends have come to you at Calgary, and I know we have been thinking of you all the way around from St. Louis, through Denver, and Los Angeles, and San Francisco. We have been looking forward to the time when we would be up in Calgary, in the northwest, and we are glad we are here.

We come to you with our hearts full of the love of God, and we rejoice with you that you have found this pearl of great price; that your ears have been unstoppered, and your eyes opened, so that you can see the marvelous things of God's grace. We rejoice with you that we can meet with you, and talk over these wonderful things, and increase each other's interests, and help each other in this Christian warfare. We do indeed pray that our visit with you today may be a great blessing, not only to the members of the train party, but to the members of this class and the community. We trust there are some in your city who have hearing ears, and who, when they hear the message, will open their hearts that the message may do them good. We thank you for your welcome, and pray our little meeting with you today, though it be but for a few hours, will do us all a world of good, and that you may never forget the coming of the dear friends on this special train.
Praise and Testimony Meeting Led by Brother Dr. S. Atwood Smith
Louisville, Ky.

BROTHER SMITH: It gives me a great deal of pleasure, I assure you, to be present and lead in this exercise, and I can say that each day has added so much joy to our journey that I long to begin another mental trip. I do not think so many consecrated people of the Lord have been privileged to take a trip such as we have taken. It has been one day's pleasure added to the others all the way, and we have had you in memory all the time, as one of our stopping places, and we are all glad that we are with you. Let us take Romans, 8:28 as a text for our meeting, "All things work together for good to those that love the Lord, to the called according to his purpose."

A Brother—In the case of what a Vancouver sister said. She came clear from England to convert or rescue her sister in this country, whom she had thought had gotten into one of the worst places she knew of, and do you know, she got it into herself; she got into it so deep, she got in over her head, got drowned, and has never gone back. We are glad to hear that. That is one of the things that worked together for good. It was the same with our Brother Paul. You know he was going to punish those Christians, even to killing them, and we remember what the Lord did for him. What a great reward he got for his zeal! It was loyalty to what he believed, with that sister, which was loyalty to what he believed, with the apostle Paul. I am glad to be with you today.

A Brother.—I want to bring you greetings from our little Ecola. Our hearts overflow with joy to be able to meet you this afternoon. The Lord has given us a great deal of comfort. If we really love the Lord and trust him, we know that all things will work together for good.

A Brother.—I am also glad to be at Calgary. All the way we have spoken to the Lord's people, even to killing them, and we are glad to be here. In starting out from Chicago, the motto was "loyalty," and when we met our pastor at St. Louis, he added loyalty, "obedience," and so the keynote of our fellowship throughout our journey has been "Loyal obedience to our heavenly Father."

A Brother.—I rejoice in this grand privilege of meeting the friends. I thought when I started on the journey that perhaps they would not be able to see and enjoy the fellowship of so many of like precious faith, and I am glad to say that we have traveled as one family over thousands of miles, and there has been no discord, nothing out of harmony with the truth. I trust we shall continue so, until the call of the church and election sure, and finally meet in the great convention beyond.

A Brother.—I am thankful for the privilege that I have this afternoon of standing up as a witness for the Lord and Master. My heart is full today. I live a couple of hundred miles north of here, at Edmonton, and I went to Chicago to join the party, and now I am here. It fills my heart so full that I can hardly contain it. I feel as if we had a glorious trip all the way around. The presence of the Master has been with us. We have been one in spirit and our faith has been strengthened. We have had a most enjoyable time. As for myself, I have no words to tell you what the Lord has done for me, at all. He has raised my life up, and I realize that it is coming up higher and higher until I realize that I live within view of spiritual things, coming more and more into harmony with God's Word all the time.

A Brother.—I am glad to say that I love the Lord; he has lifted my feet out of the miry clay, and placed them on the solid rock, and put a new song into my heart, even the praise unto our God. I know one thing, that I will when I first heard of this meeting that I was going to try to go, and she said, "How will you go down there by yourself?" I told her that the Lord would go with me; and the Lord has been with me, and I praise his name that he has ever shown me the way; and the path gets better and better, I am trying to keep God before me every moment and hour of my life. My heart is centered on my God. I love to meditate on his law day and night.

A Brother.—I would like to give a witness, too. At the same time I am not very well acquainted with your language, so must say beforehand, you must excuse me, it may be very broken, but I want you to know that the Lord has been very good to me so far. He has kept me, and it is since 1854 that I got into the truth, and then I did not know we had many brethren in the truth, and it fills my heart with joy to see that we have so many brethren that we even can have a convention so close to our home. I never expected it, hardly. I think the Lord I am able to be here, and I want to say that a good many of our class is here, and I thank the Lord that we have the privilege of seeing and being amongst so many brethren. May the Lord bless our meeting, by my prayer.

A Brother.—I bless the Lord that I am permitted to be one of your company today. I rejoice in the truth of his great salvation, which he has provided for us, and that we are permitted to come together to "compare notes" as we would say, in this wonderful journey towards the better land. I want to extend to you the greetings of the class in South Haven, Mich., and also in Kalamazoo, Mich. They want to be remembered - your prayers, as well as myself, that you may run the whole length of the race and finally hear the Master say, "It is enough; come up higher."

Discourse by Brother Russell. Subject: "If ye be Risen with Christ"

TEXT:—"If, then, ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affection on things above, and not on things on the earth."

T HIS is not a general advice, dear friends. The apostle is not advising everybody to do this. It is only to his very particular class. The fact is, and this is indicated by the word "if," "If ye then be risen with Christ." To the remainder of the world it would be foolishness to suggest the seeking of the things which are above. The things that are below, and to their own class the things of this world, but the earthly things, the restitution blessings are for them. In times past we have not always seen this clearly, that God has two different blessings; that the great blessing he designed for his people is not the blessing that is given to men from the condition of sin, and meanness, and wickedness back to holiness, back to full fellowship with God as Adam enjoyed at the beginning. It does not mean that they shall have heavenly blessings, because Adam had no heavenly blessings, and Adam lost no heavenly blessings. He never had a spiritual nature, and never lost a spiritual nature, and his home was of the earthy kind. The Garden of Eden was merely a sample of what the earth was, and Adam himself was merely a sample of what perfect mankind was to be. When man shall be brought back to perfection, the whole earth shall be filled with the knowledge and glory of God, and every knee shall bow and every tongue shall confess to the glory of God. That will be a grand consummation of the plan of God for mankind. And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them; they shall not plant and another eat; they shall not labor in vain, and another reap. Their labor shall be in vain, and another shall encompass them from the condition of sin, and meanness, and wickedness, back to holiness, back to full fellowship with God as Adam enjoyed at the beginning. 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Their labor shall be in vain, and another shall encompass them from the condition of sin, and meanness, and wickedness, back to holiness, back to full fellowship with God as Adam enjoyed at the beginning. It does not mean that they shall have heavenly blessings, because Adam had no heavenly blessings, and Adam lost no heavenly blessings. He never had a spiritual nature, and never lost a spiritual nature, and his home was of the earthy kind. The Garden of Eden was merely a sample of what the earth was, and Adam himself was merely a sample of what perfect mankind was to be. When man shall be brought back to perfection, the whole earth shall be filled with the knowledge and glory of God, and every knee shall bow and every tongue shall confess to the glory of God. That will be a grand consummation of the plan of God for mankind. 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possess? Was it heavenly glory? Nay, verily. "Thou hast put all things under his feet; all sheep and oxen, yes, and the beasts of the field, the fowl of the air, and the fish of the sea, and every living thing that moveth upon the earth, is given into his hand." He was the king of earth. It was from this glorious position of kingship that father Adam fell. It was to all of these things he lost that he was redeemed; as we read, "I have come to seek and to save that which was lost." Eden was lost; Eden was lost; Eden was lost. Adam and Eve were the central figures in the great War with God and communion were lost, and these are to be restored through Messiah's glorious kingdom. Human perfection was lost; it is to be restored through Messiah's kingdom. Everlasting life as a man was lost; it is to be restored to all who are willing to accept it at the great Redeemer's hand.

But it is not respecting the restoration of that which was lost to the earthly things, as the Millennial age favors that the apostle is speaking in our text; he is writing to a special class, a peculiar people, a little flock, a sainctly few, some who have been called out of the world. God has seen fit in his great wisdom to provide a little flock to be joint-heirs with his Son in his kingdom, and to provide for is to bring these blessings to the earth and to the natural man. Now the natural man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned. The natural man cannot appreciate the heavenly things of which he is speaking. The things that are natural are those that pertain to the natural things, the earthly things, and as the natural man looks at the earthly things, and hears the description of the Eden that is to be established under the whole heavens, his heart is full and satisfied, and he says, "That is the very best I ever dreamed of; yes, better than that; and I want to live in that world with that people; that is so glorious and so desirable." But then this other class is begotten of the Holy Spirit to a new nature, to which they will be born in the resurrection—begotten of the Spirit, then born of the Spirit, just as we are now begotten of the flesh and then born of the flesh. These two classes of people do consist of these two parts, just the same as the natural birth consists of two parts, first begetting, and then birth. Our Lord was the first-born from the dead, the first-born of every creature that he should be the first that should rise from the dead.

But the apostle is not speaking of that actual resurrection in our text; he is speaking of the beginning of the new birth, in the resurrection of the dead, in the change of nature, the begetting of the Holy Spirit, and we become, from the divine standpoint, 'new creatures'; old things have passed away, all things have become new. To us the things of the earth are not as grand as those better things which we are anticipating, which eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath in reservation for those that love him—those that love him supremely, more than they love houses and lands, more than they love parents and children, more than they love husbands and wives, more than they love their own selves. He has these things in view, and then he says, "then they shall be all admitted are few, and peculiar. There are not many of this class, there are only a few who have received the begetting of the Holy Spirit, and in this sense of the word only a few have started in this new life, or, figuratively speaking, few have risen with Christ to walk with him in newness of life."

"If ye then be risen with Christ"—what do you mean by being risen with Christ? We could not rise with Christ unless we be first dead with him. It was necessary that Jesus should first die. What way did he die? He did not die with Adam. He died, the just one for the unjust one; he gave a sacrificial life, it was a sacrificial offering of himself that he gave. Now then, you and I are to be dead with him—and then what? Then yours will have to be, and mine will have to be, a sacrificial death, as his was; if we would be dead with him we must sacrifice our life with him. But, you say, "He could not die, be dead, with Father Adam; we were involved in death with him. How could we then die with Jesus, since we were already by nature children of wrath, and bound up with Father Adam in his death? How could we get out of the Adamic death to the Christ death?"

The apostle answers so beautifully, and tells us that we who desire to come into membership into the Body of Christ, as New Creatures in him, have this great privilege of participating in death with him, that God will accept our sacrifice. But now, how do we know that Christ has accepted us, how do we know that the Father has accepted us? "By his bruises ye are healed"—"I beseech you brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God." But how can it be? Jesus could not offer his body holy and acceptable without being perfect, how could we offer our bodies holy and acceptable without being perfect? Then how is it that we are connected, and that is this: that Jesus stands as the great Advocate for all those who thus desire to come in as members of his Body, or in the other figure, as members of the Bride, the Lamb's Wife. He stands as their Advocate. And what does he do? He imparts something to them—he does not give to them to fight, he is keeping all of that for the world; the world is to get the earthly nature which he laid down, but now he is proposing that the saints shall not be of the world, and says, "Ye are not of the world even as I am not of the world, because I have chosen you out of the world." Now these whom he has chosen out to be footstep-followers of the Lord, to be joint-heirs in the kingdom, and to accept the spiritual things instead of the earthly things. This is the class which he stands for. He will be their Advocate. And what will the Advocate do for us? He will justify us justly, he will determine, but the Father does the justifying, as the Scriptures declare, "It is God that justifieth." On what account does the Father justify? Through the merit of the Advocate, Jesus Christ the righteous. We have to have an Advocate with the Father, Jesus Christ the righteous. And if we use the Advocate, we then can be righteous. Back on sin, we have accepted God's gracious promise and in vitation, we who have presented our bodies living sacrifices, and thus have done all in our power. Then comes the Advocate and imputes a sufficiency of his merit to make up the deficiency of our offering, and the Father accepts our offering, as he justly accepted the offering of our Lord and Redeemer. He justified us, and from the moment we are justified we are acceptable with God, as living sacrifices.

So now, that is the way we come to be in Christ. If we make this consecration to him, if we accept him in his body and blood, if we accept him in the Father, then we shall do with him, then we shall be alive with him. "If we suffer with him we shall also reign with him." How well the Scriptures fit together!

The Apostle is speaking of this class of people who have been justified in Christ, the class who have thus died with Christ, died a sacrificial death—not merely that they were accepted in his death. Jesus did not suffer merely rather than sin; he suffered sacrificially; he suffered when he was doing right; and so that is what the Church is doing—suffering for righteousness sake. And so, Peter says, "If any man suffer as an evil doer, let him be ashamed; if an evil doer or a bogy of war be the suffering, he must suffer as God for it. If he suffers for righteousness sake, the spirit of glory and of God rests upon him. The Master suffered for righteousness, and so are to follow in his steps as he has set us an example. So we have the thought that we are dying with Christ, that the whole Church is called to die with him, that is the contract all the sanctified in Christ Jesus have made, and that there is no other way to get into the Body of Christ, which is the Church.

Now then, to be dead with him is not enough. If Jesus had merely died and had not arisen, where would have been the advantage? So the resurrection of Christ was just as important, if not more important, as all the death and the cruelty, as all the Resurrection as we find it set forth in the Scriptures. And so with you and me. It is not only important that we should be dead to sin, that we should become sacrificially dead by consecration to walk without Master, but it is also necessary that we should reckon ourselves alive from the dead, to walk in newness of life. Now you all need all of our instruction as New Creatures. When did our instruction as New Creatures begin? When we became New Creatures. What we knew as Old Creatures was not part of our instruction. Whatever we had in the old body, before it was consecrated to the Lord and accepted by him has been a good or a poor asset as the case may be. Some had an asset of bad temper, and others had an asset of strong will; others had some good and some bad. All of these assets belonged to our mortal bodies, but when we made our consecration to the Lord these all became assets of the New Body, and they are brought into usefulness as servants of the New Creature. The Apostle, you remember, explains in the 6th chapter of Romans how we are risen with Christ; that the power of the Holy Spirit which raised up Jesus form the dead if it dwell in you; will quicken your mortal body, that the whole Christ is called to die with him, that is the contract all the sanctified in Christ Jesus have made, and that there is no other way to get into the Body of Christ, which is the Church.
owning a cow. I am a New Creature now, but I own this mortal body. The Apostle says, "It is not I, yet I control this outward 'I.'" So then, I am to bring this mortal body into subjection to the will of God in Christ. That is the whole duty, the whole work of the New Creature. And God gives the New Creature the opportunities for work on this old body for its development, bringing in the thoughts, and words, and deeds of the mortal body into subjection to the divine will. And as he studies what the divine will is, he grows strong in the Lord and in the power of his might as a New Creature of Christ. He is growing as a New Creature, and the Apostle says as New Creatures we grow strong while according to the flesh, we die, we perish; that there is a welfare between the old nature that was us, and the new nature that is us since we have been accepted of the Lord and have been begotten as New Creatures. We are to walk in Jesus' steps, we are to enter into the same covenant of sacrifice that he entered into, being justified freely through his merit, all of our imperfections being made up out of the merit of the Beloved One, and ours is a covenant by sacrifice to be dead with him. Yea, we are also risen with him. And if we are risen with him, it is our duty and pleasure to see those things which are above, where Christ sitteth on the right hand of God. To see them, how? To see to have a share in them, to avail ourselves of the glorious opportunity and invitation to become sharers in his throne. "To him that overcometh will I grant to sit with me in my throne." All of God's people who are risen with Christ should understand what they are doing, that they are seeking those earthly things which are above, where Christ sitteth at the right hand of God, that they may be his joint-heirs in his Kingdom, that they may sit with him on his throne. And we are not seeking the earthly things, and that means that we are, so far as possible, to cut off every earthly tie—or at least be willing when the Lord shall bring circumstances and trials and difficulties which shall top off these earthly ties, and which will separate us more and more from the world, and attach us to the heavenly things.

Regina, Canada, July 8, 1911

ONE of the most interesting meetings of the entire tour was that held at Regina, Canada, especially because it was not on the regular program and came rather as a surprise.

Regina is a thriving city about half way between Calgary and Winnipeg. It was found that our special train would arrive in Winnipeg about two o'clock in the morning, so it was decided to make a stop at Regina, which was reached about 2:30 in the afternoon. The friends got busy, made arrangements for the use of a splendid auditorium in the City Hall, arranged with a local printer to print some notices of a meeting at 6:45. The notices were not ready until about five o'clock. As soon as about a hundred were printed, a group of six or eight of the friends would take them and start out to distribute them from house to house. They would knock on the door, or ring the bell, and when someone would come to the door they would be handed one of the notices and told that this was a special meeting called for 6:45; that Pastor Russell's train would be there for a few hours and he had consented to speak; that it was a rare opportunity to hear him; that there would not be any admission charged, and no collection lifted. It was a fine illustration of what thorough volunteer work will do, for by the time Brother Russell began to speak there were about 400 people in the hall.

The editor of the local paper there publishes Brother Russell's sermon each week, and he acted as Chairman of the meeting and introduced Brother Russell. One of the ministers of the city led in prayer. Brother Russell talked for about one hour on the subject of "The Hereafter," but it was modified somewhat for the benefit of a number present who were religiously inclined. They were delegates to a Baptist Convention which was being held in Regina, and many of them came out to hear. One was quite a noted Minister from London, England, whose church is near the London Tabernacle. He came on the platform at the close of the service and exchanged greetings with Brother Russell.

The meeting was over and we were on our journey by 8:30.

The Blood-Bought Robe

The blood-bought robe I gladly wear. 'Tis one my neighbors, all, may share.

A robe so perfect, pure and white, Its very folds reflect the light.

It will also fit each form and size, Such wondrous virtue in it lies;

Every deformity it will hide, And deck the wearer like a bride.

This robe cannot with gold be bought, However much it may be sought;

Titles of earth, genius or name, No share in it can ever claim.

But those who, counting all but dross, Bow low before the Savior's cross, Believing he will hear their cry, And on his promises rely.

Who claim no merit of their own, Trusting in Jesus' name alone;

This robe will cover, comfort, bless, For 'tis Christ's robe of Righteousness.
Convention at Winnipeg, Can.
July 9, 1911

Testimony Meeting Led by Brother Wm. Turnock

A SISTER.—I bring you love and greetings from Wichita, Kansas. All along the way, meeting with classes and on the train, I have fully realized that in his presence there is fullness of joy. We had a grand meeting last night at Regina, and the message came out clearer, stronger, sharper, grander to me than I ever heard it since at Oklahoma City last fall, and there realized that at his right hand are pleasures for evermore.

A Brother.—As a member of the Winnipeg class, I would like to say, and I think they will all endorse my sentiments, that we are most happy to meet with you, and rejoice today for this fellowship which we have. My faith is strong because I think we all believe the Lord has brought us here together for a spiritual uplift, and the Lord grant that we may receive it at this time. There was a time in my life when I thought I was a Christian, but I was ashamed for people to think that I was. I hid what light I had under a bushel, but thank God today that since I have had Present Truth, I am not ashamed of the Gospel of Christ; I am not ashamed as I follow the lowly Nazarene, and I ask a share in your prayers that I may be kept firm in the faith, having promised the Lord to be faithful.

A Brother.—I want to give my testimony this morning. I also delight to be with you. We are glad that we are still rejoicing in Present Truth, as it is in Jesus, as we comprehend with all the saints more and more the lengths, and breadths, and heights and depths, to know the love of God. The Truth is getting brighter and clearer. We bring greetings to you from five different little Ecclesiastias that gathered in convention on the fourth of July in South Dakota. The five different classes there requested me especially to bring their love to the train-load that they knew would be here, and to the dear friends of the Ecclesiastia of Winnipeg and surrounding cities, and especially to our beloved Brother Russell.

A Sister.—I am more thankful than I can tell to be here this morning, as I have been looking to see why the Lord put me on this train and sent me on almost a minute's notice; and I have learned the one lesson, and that is, that the Lord is teaching me each time we have a convention, and each time I hear the words of truth spoken, that this is the Lord's Word, and none other. And I am glad to say that I am more firmly convinced every time in this narrow way that I am the Lord's child, and that I am walking in his footsteps, and that these are really brothers and sisters in the Lord. I am sure it is good to be in the truth.

A Brother.—I wish to bring the love and greetings from the Chicago class to all the friends at Winnipeg and those of nearby places. There are about thirty from the Chicago class visibly present with you today, but about three hundred more who are invisibly present also. I know their love and greetings are with us. They sent them along to all the classes we should meet, and we wish to send back with Brother Draper a whole train-load of love to those who sent their love and greetings to us from South Dakota through him. The lesson I got out of the Scripture read this morning is, that it is simple faith that we need at this time.

Faith in the dear Lord, who is the one that is running this harvest, and he has appointed his representatives here, and what we need is to have simple faith in the Lord. My determination is to recognize the Lord's leadings, and be more faithful, if possible, in the future than I have been in the past.

A Brother.—I bring you greetings from Minneapolis and St. Paul. Their hearts are certainly with you, as all the classes all over the world are I am sure. I am particularly thankful that I am in this present truth and fellowship with the saints. This is the grandest trip and time of my life, and my thoughts go back to the time when we were taught from the theological "cemeteries"—so to speak, that God put the whole world of mankind in a pot and stirred them up, and took out a few, and put the rest in hell. But we are so glad that we know the plan of God, and it rejoices my heart for the great prospects there are for the poor dying world, and not alone for them, but for us also. I am so glad that the Lord has established my goings.

A Brother.—I rejoice to be here with the dear friends. We have been looking forward to this for a long time, and we thank our heavenly Father for his mercy to us, and for his blessings. I want to more and more glorify him, both in my mind and body which are his. We desire to find what we can render to the Lord for all his blessings to us, that we may be faithful unto death and lay down our life in service and in glorifying him.

A Brother.—The Scriptures tell us that in the month of two or three of these years as it can be established. I am glad to be surrounded with such a cloud of witnesses—witnessing on behalf of Present Truth. I am glad to see so many who have come into Present Truth. Present Truth is a fact beyond dispute. My prayer is that we may grow more and more in favor with the Lord, and in the knowledge of him, and that we may eventually be found in his image, his likeness—yea, copies of God's dear Son.

A Brother.—I am glad to be here with you this morning and to rejoice in Present Truth. I am glad to tell you that I have the assurance, as the brother has said, that this is indeed the God-given truth, and I am especially glad that we are here this morning, because the Lord is here, and because his dear children are here, and because his Spirit is manifested. I am so pleased to remember that the reason we came upon the long trip is because of brotherly love, because we love the brethren. I am pleased also to think that we are going home, our faces are toward the sunrisings. It reminds me of the Scripture which speaks of the kings of the East, the kings of the sunrisings. It is truly my heart's desire to be pleasing to my Father, so that I may be amongst those kings.

A Brother.—The Lord says that those who serve him are in such close relation to him that he will withhold no good thing from them. Now he certainly gives us a good thing when he gives us the truth, and the association of the brethren—the best thing we can have. We love the brethren before we know them, and know we will love them when we meet them. We are especially glad to come back and meet brethren we have formerly met. We are glad to know they are still in the race, still in the truth. Being from Canada myself, perhaps I have a little more in the Canadian people than others. I have wondered how I
would meet the brethren outside of Winnipeg, in the little places, but the Lord has arranged so that they have all come in here. I bring you greetings, and hope we will all be steadfast. Pray for me as I pray for you.

A Brother—I am glad to recall the words of the Apostle Paul, because I feel I have the same spirit he had. I am glad indeed to be here because I feel you have the love of the brethren. I started out from Chicago to serve on the train as a porter, and later on I was drawn into this truth, and it has brought great joy into my heart. I was saved, and then we all stood on this trip. I did not want it, but farther on, finding that I was with the people of God, it began to fill my soul with joy, and peace, and happiness. A little later on it was called to my attention that I had not prayed, since I was on the trip, something like two days, and said, "Well, Lord, you understand, because I never saw a people like this in my life. I always tried to live a Christian life, and lived up to the Word as far as I understood it, yet I did not understand what I was doing, but I said, "Lord thy will be done, not mine." It affords me no joy, because I have not much joy existing among these people. I found they had something more than I had, and I am glad the Father drew me and permitted me to come on this trip.

Testimony by Brother Russell

I AM very pleased, dear friends, to be with you, and I have greatly enjoyed the testimonies that I have heard. I do not know that I can add anything to those testimonies. My own would be of very similar import. Someone mentioned that there were three hundred here in the Spirit of their minds from the Chicago class, and I was thinking of the still larger class scattered abroad, and many persons with us this morning in the spirit of their minds, thinking of the friends who are here, thinking of us along this journey, and enjoying the same spiritual food we are enjoying; and I was thinking of still another company—an innumerable company of angels who are present here or near us, and who have heard the very best tidings that could come to the elect class that is being called. God is not forcing anybody; he is merely inviting them. When Jesus said, "Let him deny himself, take up his cross and follow me," which is the narrow way, he was inviting whoever wanted to be his disciple, his follower, to walk in this narrow way, and said, "Where I am, there will that disciple be." Jesus, you remember, took up his cross, he laid aside everything and faithfully laid down his life, and the Father raised him up to glory, honor and immortality.

"Every one that hears these words of mine, and does them, shall in no wise perish, but shall inherit eternal life." Anyone who desired to do these things might do so, but no man can do them unless he first hear them. "No man can come unto me except the Father which sent me draw him," said Jesus. You see the drawing is of God, and through his Word. Those of mankind who have ever heard, or who have not, be the messengers are not drawn, they are not called; not any more than if there were twenty people outside the door there, and I went to the door and suppose that of the twenty, ten were dead, and I shouted aloud, "Every one that hears these words of mine, and does them, shall be saved;" would it go well with the hill?" How many did I call? Only those that had the ear. The other men that had no ear, that were deaf, were not called. It would be foolish for me to say they were all called. Only those that had the ear were called. Now, as a matter of fact not one-half of the people that hear the voice of God to hear all the words which fill the ears of mankind. With some it is pleasure; with some, some, with some, weakness of the flesh, etc., everything else than the voice of God. But the voice of God is inviting a little flock to walk with God and be joint-heirs with Christ, associated with him in his glorious kingdom.

Public Question Meeting Conducted by Brother Russell

The Jews, you know, are a very intelligent people, the very highest at that time in religious attainments. No other nation was so well advanced; they had several hundred years had brought the Jewish people up to a very high development, and I should not wonder if there are more Jews proportionately in the little flock than of any other class. I believe that the people, to a large extent, are the people, and the things when the blessings of the Lord will be to all mankind, beginning with the Jew and extending to all nations and kinds and tongues.

Question 165.—Is there a sheepfold where it says they saw God, as compared with Timothy, where it says, No man hath seen God.

Answer.—The apostle in Timothy is saying that no man has seen God at any time, the only begotten of the Father, he hath revealed him. Now, Saint Paul means that no man ever saw God. The phrase of God in the Mount, "No man hath seen God," that at various times he was seen and how he showed himself; that he was seen through his representatives, just as Jesus was the most precise representative of the Father. So there were angels who had previously represented the Father, in communicating with the Father; for instance, on the Mount, when the
law was given. Moses saw the Lord; that is, the Lord's special messenger, the angel of the Lord. In one place it says, the angel, and in another, the Lord. I do not know that no man could see a Spirit being, but the angel of the Lord could appear as a man and could confer with human beings.

**Question 167.—Will anyone die the Adamic death after the time of the first Adam?**

**Answer.**—Yes, I think they will; that is to say, the Gospel age coming to an end, and the new dispensation beginning, it will be the beginning of the opportunity of the world to step out of the Adamic death into resurrection life. But the world will not generally believe at first; it will take a little time before this knowledge will come to them. It will not be done like a flash. It will begin with Israel, according to the Scriptures, and as the Israelites come to a realization of the new dispensation, and as the ancient worthies will come back to them—Abraham, Isaac, Jacob, etc., and the prophets—when they shall appear amongst men in perfect samples of mankind, and as the princes of the Lord in all the earth to represent the glorious Messiah amongst men, the Jews will be the first to recognize the matter and respond, and then the blessings of restoration, life, and strength will gradually come to them. And as all the other nations begin to see this, they will want some of these blessings. So, you remember how the prophet expresses it. He says, "The law shall go forth from Zion"—that is, the Messiah, Jesus and the church in glory—and "the word of the Lord from Jerusalem." That is what is in the air, and doubtless these things shall come and say, Come, let us go up to the mountain of the Lord's house, and he will teach us of his ways, and we will walk in his paths." They will see how the Jews begin to walk in the Lord's paths, and see the blessings he will give them, and these will be the samples of what the Lord will do, and God will say, something too, if we would walk in his ways?" And God will be just as willing to give blessings to all the nations. He has merely arranged that the blessings shall come first to Israel and shall proceed to all nations. That is just what the Jews have been crying about all along. They are the center in the Jewish law or prophecies that has led the Jews to expect to be in the heavenly or spiritual class. All the blessings that they ever expected, or that God ever promised were earthly blessings; and they will get these very blessings.

**Question 158.—Who were Dante, and Dore, and when did they live?**

**Answer.**—Dante was a great poet, but as to the exact date of his birth and death I do not know—it was some centuries ago. Dore was a great Catholic artist who lived nearly a hundred years ago. They were both very prominent Catholics, and no doubt very honest.

**Question 159.—Do you believe in the inspiration of the Bible?**

**Answer.**—I do believe in the inspiration of the Bible.

**Question 160.—Is it possible to delineate the Hebrew language?**

**Answer.**—I believe the Bible as God gave it is without error. It would not be grammatical to say that the Bible is infallible. I will say that the Bible is unerring. Only a person can be infallible, you know, and I will make the explanation here that there are passages in the common version of the Bible that are not in the old manuscripts of the Bible, and some of these passages have caused confusion.

**Question 161.—Do you believe the Bible absolutely devoid of error?**

**Answer.**—There are certain parts of the Bible that are purely historical. Kings and Chronicles and the books of the Kings and Chronicles and the books of Matthew, Mark, Luke and John, are purely historical, and there is no particular need of inspiration in regard to these, unless it would be that divine providence would guide them so that they would not leave out what should be in. But where a history is given, it is not of necessity that it should be inspired, because all truth is good. If Saint Matthew, for instance, wrote that Jesus said thus and so, he is merely telling what he heard, what he knows to be the facts. He did not need to be inspired to tell the truth, any more than you need to be inspired to go out and talk. I have said: you should tell it straight; so there is no need of any inspiration about it. Now, I would say there are passages in Kings and Chronicles where evidently an error has been made. These are historical books, and there are little slips somewhere in the way the things has been recorded. Because the Bible is not perfect, but one cannot get a little different from the other. We may see some day just how they can be harmonized, but at present we do not.

**Question 162.—The Bible tells of creation. Out of what was the earth created?**

**Answer.**—The Bible does not tell of the creation of the material of the earth. It begins by saying, "Now the earth was." It already was, but it was without form and void, and darkness was on the face of the deep; and the creation that is mentioned for the six days is not the mention of the creation of matter, but the making of the matter; therefore, that man could see a Spirit being, but the angel of the Lord could appear as a man and could confer with human beings.

**Question 163.—What was God doing during the eternity of creation, prior to the creation of the earth?**

**Answer.**—Now, John Calvin would have been the man to answer this question. It is beyond me, except this: I can tell you all the things that John 1:1 teaches. In John 1:1 that in the beginning was the Logos, and the Logos—the Word—was with the God, and the Logos was a God; the same was in the beginning with the God; and by him were all things made that were made, and without him was not one thing made. Here is a description of the Lord Jesus in his preexistence, and as before he became man, when he was with the Father, before the world was, and the Scriptures tell us that he was the beginning of God's creation, and then that through him angels and all things were made. Now what was before the Logos, I do not know. There are two things that we know that our heavenly Father had no beginning. I accept that. My head is not big enough to fathom it. There are some things that you and I do well to recognize as limitations to our thought. If you want another illustration that you can easily grasp, it is this: Suppose I should throw a stone and it should keep going on forever and forever—where would it land? It would not land at all if it kept on going, would it? Well, could that stone, if it went on forever, ever reach the end of space? No, you cannot reach the end of space, for there is no end to space. You see you cannot imagine unlimited space, and of course you cannot imagine that as a matter. Why our heads are not large enough, we have not the information necessary for us to judge on some of these things. When it comes to anything connected with our Almighty Creator, we have to admit that we are lowly. We know just as much as he has revealed. We have not yet reached the stage where we can say anything about the sun entirely—a circle very much like the rings of Saturn, and this circle of the waters above, as well as the waters below, hindered the light from penetrating through until the fourth day.

**Question 164.—God created vegetation the third day, long before the sun was made. How did vegetation grow without the sun?**

**Answer.**—I do not understand this matter in the way the question does. I do not understand God made the earth before there was the sun. The sun was made before the earth. The earth was revolving around the sun, but the sun did not become the light of the earth until the fourth day. The earth was enveloped, according to the Scriptures, and according also to science, in a great cloud of mist which went up from the land and from the water, and formed a great circle around the earth, obscuring the sun entirely—a circle very much like the rings of Saturn, and this circle of the waters above, as well as the waters below, hindered the light from penetrating through until the fourth day.

**Question 165.—Where was the Garden of Eden? Have they ever found a place where a river parted and came into four heads?**

**Answer.**—They do claim there is such a place over near Macedonia; I have never seen it. I do not know how well the claim is founded. But if there is such a place, it has survived the revolution. The floods have not removed it. I do not expect any traces of the Garden of Eden if I believed in the flood, and I do believe in the flood. I do not think it would leave any more signs of the Garden of Eden than it would of any other garden.

**Question 166.—How could the snake talk? Could this snake talk to the woman and say, 'Mere-ly walk one to two feet? What language did the snake speak?**

**Answer.**—I was not there, and I am not, therefore, in some respects, a competent witness, but I will tell you how I think it was done. You need not think the way I do; I am liberal enough to allow you to believe it any way you like. But to my understanding, the temptation by the serpent was a very simple one. I do not know when it happened or when it was done, but I expect any traces of the Garden of Eden if I believed in the flood, and I do believe in the flood. I do not think it would leave any more signs of the Garden of Eden than it would of any other garden.
fruit for that very reason, and he would like to keep you in ignorance and superstition. Go take and eat of the fruit.” So she took of the fruit and ate, and she was a transgressor. The apostle says that the woman was beguiled; she was tempted and deceived—deceived by the actions of the serpent; as we often say, actions speak louder than words. If she had have listened to the serpent talked any, but in his actions he gave the suggestions, and then she obeyed them. Saint Paul says that Adam was not deceived; he knew what he was doing. But we reason on the matter thus: he knew that God had put a penalty of death on the eating of the tree. Now we know that God’s Word would come true, and therefore he assumed that his much beloved wife would die, and this was his thought: he had loved for some time without her; there was no companionship for him in all the animals of the creation of God, no companion that was meet for him; he was a lonely man. Now he freely and voluntarily says that the companion God gave him, the bone of his bone, must die, and he would be left alone. Poor Adam’s heart sank as he thought of it, and he said, “I will eat with my wife.” And he deliberately committed suicide in the eating of the forbidden fruit.

Question 167.—Do you believe in the deluge? Answer.—Yes, I believe in the deluge.

Question 168.—Why did God not drown the remaining eight and start over again with a fresh pair? Answer.—The question had better be asked of the Almighty. I will tell you, my friends, the person who approaches the Bible in this fighting way is not likely to get any blessing. I know from experience, for I had my experience in fighting with the Bible, trying to make it foolish; but that book is not foolish, but contains such wonderful things that one cannot make it foolish. If we had plenty of time we could go into all these questions very much in detail, and the questioner would seem more foolish than the book.

Question 169.—Why did God make these people, knowing that he would drown them? Answer.—All of that takes in so much that if the questioner really wants the answer he had best read the books. Now we have six volumes and I do not make a penny from them, and they are sold at cost price for the purpose of getting them into the hands of the people. I can only ask of all of you who come to have them, and they answer all these questions, why God created the world, why he made man, why he permitted sin, etc. I do not think I could do justice to this question in a few minutes and have any time for other questions before me. It would not be fair to take up your time beyond the hour in answering questions that his should all be answered and the others not be answered. I think they had better be divided, and so I will tear it off here, and leave the remaining questions on this list until we see if we have any time for them. I believe you will all agree with me.

Question 170.—If you do away with hell, and its torment, why do you not do away with the devil? Answer.—I do not do away with hell, my dear friends. All of you who were here this afternoon will bear me witness that I preached before you, and you never heard anybody go to hell—the Bible hell; but there are no demons in the Bible hell. The Bible never says anything about demons in hell. The Bible tells us that Satan goes about as a roaring lion seeking whom he may devour. How could that be if he is striking free out upon the world beyond space or time, how would he be able to attend to things so well in the Bible.

Question 171.—Did Christ die to save us from death, or from the power of death? Answer.—Which ever way you choose to express it. He does not save you from dying. It is not the personal concern, whether it be man or angel, that is really crucializing us as the days go by, until it will have us down altogether. And then the Lord will not only rescue those who are under the power or domain of death, and who are going down towards the pit, down towards the grave, but will rescue those who have gone down completely into death. They will all come forth. “All that are in their graves shall hear the voice of the Son of Man and come forth.”

Question 172.—Is the resurrection to be universal, what do the Scriptures mean when they say, “He that wandereth out of the way of understanding shall remain in the congregation of the dead”? Answer.—That is, it means that those who wander out of the way of understanding had the understanding first. How could he wander out of the way of understanding if he had been a heathen man? Can you tell me how a heathen can wander out of the way of understanding? The one that can wander out of understanding is the one that has been in the way of understanding, and they are comparatively few. Only the church at the present time has the right understanding. This is life eternal, that they might know thee, the only true God. That is the real understanding. How few people there are today who know the living and true, and Jesus Christ whom he has been! There are very few in Winnipeg, and very few in my own city of Brooklyn, and in London, and the heathen have no knowledge of him at all. The only ones who have any understanding are the ones like you and myself, who have made a consecration to serve you, and we are known, and have been admitted into that circle, and who have started to walk in the narrow way, to walk in his footsteps. Now, God says, “If any man draw back, my soul shall have no pleasure in him.” What will happen to him? This is death described. That is exactly what is meant here. He that wandereth out of the way of understanding shall remain in the congregation of the dead. His will be the second death from which there will be no recovery of any kind. God does not want people that willfully reject him; he does not want them to have any everlasting life on a plain, either spiritual or human. Question 173.—Are the resurrection and the ascension of Christ as Abraham’s seed, or shall blessings come to the then mortal nation? Answer.—Both. The blessing is for those redeemed. How many did Jesus redeem? “Jesus Christ by the grace of God turned to dead for everyone.” It does not leave out any, not one. “As by one man came death, by one man also came the resurrection of the dead.” “As all in Adam die, even so all in Christ shall be made alive.” But, “Every man in his own order.” This blessing is to come through Messiah. Now take another Scripture which applies to this same principle, and shall make our case clear. We read of Christ that he is the propitiation—that is, satisfaction—for our sins—for the church’s sins—and not for ours only, but also for the sins of the whole world. He is the Redeemer of both the church and the world. God grants one blessing to another, according to the different position of the person in the invitation, and who walk in the narrow way, but to the world of mankind who will be brought to know then, he has another blessing, if they have good and honest hearts and make use of the opportunity.

Question 174.—How long will the trouble last after Christ sets up his kingdom? Or, will the bulk of the trouble be over when his kingdom is set up? Answer.—It all depends on what you have in mind when you use the words, ‘sets up his kingdom.’ In one sense of the word, of course, his kingdom will not be set up till then. But the word power; that will be before the trouble; but in another sense of the word, Messiah’s kingdom will not be set up, in the sense of having the dominion, and having things in the right and proper way in the earth until after the time of trouble.

Question 175.—Where can the new wine be found in connexion with the Lord’s Supper in the New Testament? Answer.—I do not know that the word wine is used. The fruit of the vine is used, and if anybody prefers to think of the fruit of the vine as being grape juice, I have not a particle of objection. I think it will do for just the same purpose, and perhaps better than wine.

Question 176.—Who killed Jesus Christ, the Jews or the Gentiles? Answer.—We answer, it was the Jews that killed Jesus. The fact that Pilate and his soldiers, the soldiere being Roman soldiers, did the crucifying, amounts to nothing. Suppose a man were hanging up a tree and someone says, what was it that killed the man? Was it the nail that pulled the rope? Why, of course it was the rope in one sense, and it was the man who pulled the rope in another sense, and it was the court that gave the order for the execution that was behind it. Now, who was it that caused Jesus to be crucified? He was the one to whom we most especially apply. He charged it up to some of those who were present with him on the day of Pentecost. He said, “You Jews have taken, and with wicked hands crucified the Prince of Life.” And they were cut to the heart, and said, “Men and brethren, what shall we do?” Peter said, “Repent and ye shall be forgiven, for I witnessed in ignorance ye did it, as did also your rulers.” St. Peter did not mention the Roman soldiers at all. Pilate was merely the representative of law and order, and when it was demanded by the high priest, and scribes, and pharisees that he must keep order, and this is what they insisted on as being necessary, he could make no report to the Emperor, except he would obey the conditions. You will not understand me as holding that against the Jews. In God’s providence, and God’s intention, Jesus was to be crucified; there could be no other way of it; it must be. The Jews did not know whom they were crucifying, and they were not a bit more to be blamed than was Paul for assisting in the killing of Stephen. If I had been a Jew under the same circumstances, I might have been there.

Question 177.—Do you consider Roman Catholics who take the wafer, after it has been blessed by the priest, and eat it, are cannibals? Answer.—I do not think, my dear friends, there is any change in the bread and wine. I do not believe it is any flesh at all. I think our Catholic friends are just as sincere as we Protestants, and
I do not know that they have been any more hindered by superstition than the rest of us, and I do not see that I have any stones to throw at Catholics. I think they are ahead of us on some points. They at least have the merit of believing and acting up to their belief. We Protestants cannot claim that. I hope you and I are determined by the grace of God that we will be thoroughly honest with ourselves and with the Bible hereafter. The Catholics will get up at five o’clock in the morning and go to mass, but you and I, because we do not believe in the same, do not go to mass. And so, in various ways, I see much to admire in them. I will admit that they are in superstition, and I will admit that I have been in superstition, and you have been in superstition, and we have all been. But the pot never call the kettle black, either.

Question 178.—Was St. Peter the first Pope of Rome? If so, was his presence ever mentioned in the English Bible? Also please say if Roman Catholicism is Christianity?

This is not the first Pope according to any history we have. Our Catholic friends may have some way of stretching their minds to imagine he was the first Pope, but I know of no thing on which they could base the claim. I do not think they can produce any evidence on which to base it. That St. Peter was in Rome and that St. Paul was in Rome, I think goes without saying, but they were there suffering, not as popes. They were not attempting to rule anybody. You know the Pope claims to be the Viceregent of Christ, to be reigning instead of Christ. Now the Pope claimed never to claim to be reigning instead of Christ.

Is Roman Catholicism Christianity? Yes, it is Christianity; that is, it claims to acknowledge Christ, and to be a system of religion based on that knowledge of Christ. And the Catholic Church has some doctrines which are very good. And the Methodist Church has some that are very good, and the Presbyterian Church has some that are very good, also the Baptists. And the Catholics have some that are very bad, and the Methodists have some that are very bad—and so on through the list. What you and I want to do is to throw away all these creeds and get right back to what Jesus and the apostles and prophets said.

Question 179.—“For this cause was the Gospel also preached to those who are dead, that they might be judged according to man in the flesh, but live according to God in the spirit” Please explain?

Answer.—Who are the dead referred to in the question? They are the same kind of dead ones that Jesus referred to when one came to him and said, “When my father is dead I will become a trial.” Jesus said, “Let the dead bury the dead; go thou and preach the Gospel.” What does that mean? That means that all mankind, from God’s standpoint, being under the sentence of death, are counted as dead. Unless you have the Son of God in you, you have no life in you. No one has even reckoned life unless he is in conjunction with the Lord Jesus as the great giver of life. “He that hath the Son hath life, and he that hath not the Son hath not life.” So then, the whole world is dead in this way, and the Apostle says, “For this cause was the Gospel preached to those dead ones that they might be judged according to men in the flesh, but live according to God in the spirit.” That is to say! that you and I, although we are dead with the world by nature, are counted alive, reckoned as having passed from death unto life, and then have our trial here for life everlasting. How would they sometimes say we were still in the flesh, but according to God, we would be considered as new creatures. And so we recognize each other. But the world knows us not, and the world still thinks of us a part of the world, and still judge us according to the flesh, but we are judged according to God.

PSALM 87

"His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. I will make mention of Rahab and Babylon to them that know me: behold Philisias, and Tyre, with Ethiopia: this man was born there. And of Zion it shall be said, this and that man was born in her; and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. As well the singers as the players on instruments shall be there; all my springs are in thee.”

THIS is a Psalm of seven verses, and you remember that seventh verse production; so we can say it is a perfect Psalm, and it also illustrates perfectly God’s great plan. There are certain statements made here of a certain class. He is not telling these to everyone, but he says to them that are coming to him, I will tell these things. So we are knowing the Lord in the sense of appreciating his wonderful plan and character, and that his plan is in harmony with his attributes. This secret is for us. The secret of the Lord is with them that reverence him, and he will show them his covenant. I am sure we are all rejoicing this morning that we are accounted worthy to know something about this plan which God has in store for not only the church but also for the whole world of mankind.

God tells here of something that is to be a foundation. “His foundation is in the holy mountains.” We understand he is referring first of all to the typical city of Jerusalem, and then to the antitypical one, the heavenly Jerusalem. The first Jerusalem was built upon four mountains, or two mountains and two hills, and we understand that these mountains represent, in the antitype, the four attributes of God. Just as the literal city was built on the four mountain tops, just so this antitypical city is founded upon or in harmony with God’s attributes of justice, wisdom, love and power. “As the mountains are around about Jerusalem, so the Lord is round about his people from this time forth even forever.” And we realize everything connected with this heavenly government is indeed founded upon his attributes, in perfect alignment with justice, which is the foundation of his throne. And there is also wonderful wisdom displayed, and wonderful love in connection with it, as we realize the wonderful love the heavenly Father has bestowed upon us that we should be called the sons of God. Furthermore that he has permitted us to live in the most wonderful time of the Gospel age—the harvest time. We used to think about the time when the Apostles and those who had opportunities to hear the Lord, and say, “You and I are glad we would have been if we had been permitted to see the wonderful things that were permitted to see at that time, and to hear the wonderful words that came from him who spoke as never man spake.” But now we have the great and wonderful privilege of the opportunity of living in the very culmination of these wonderful things at the end of this age when our dear Lord is present the second time, and how glad we are that we can see the unfolding of these things which are due to be understood, and understand not only the facts but also the philosophy. How glad we are that we are permitted to know some of these things!

After speaking about this literal Jerusalem, and how it was built, and then referring to the antitypical one, it says, “The Lord loveth the gates of Zion more than all the dwellings of Jacob.” No doubt the Lord loved the literal Israel very much, and he did guide them in all their affairs, but I am sure he was more glad when the antitypical Zion, the church, had its commencement on the day of Pentecost. No doubt the heavenly Father was glad to see the church when that class would make its appearance, and we are glad also. And God loved the gates of Zion, or the opportunity of becoming members of that heavenly class, more than all the typical features of all Israel. Glorious things are spoken of thee, O city of God. If we begin to talk about the things concerning this class we would
have to be here a good while longer. We have been now a month, practically, on the road, and we are not yet through talking about the things that have been spoken about this class. All the promises are centered in this, that we have heard of the promises. We consider the pensers of the blessings coming to the whole world of mankind. Just think of what a wonderful thing that will be! We realize it is a wonderful blessing to have opportunities to serve others. We have had privileges along that line. It is more blessed to give than to receive. The Father has found in giving the greatest pleasure in having the opportunity to bestow the divine nature upon this class, and all there will be pertaining to it. So, for the joy that was set before our Lord, he endured the cross and despised the shame. The same thing is set before us. What was the joy set before him? We might mention four particular points that were set before him:

(1) The joy of doing the Father's will. I am sure that was the greatest joy our Lord had, that he was permitted to do the will of the heavenly Father, although it cost him something this time to do his will, for it meant humbling himself and taking a lower nature, that of a man, and even further than that, becoming obedient to death, yea, the ignominious death of the cross. But he said, "I delight to do the heavenly Father's will." That was part of the joy set before him.

(2) And further, it was the joy of redeeming the race from under the curse, the condemnation of death; it was his privilege; he had to purchase it in order to hold it; it was gradually getting out of his possession. Of course everything was created by him, and all the works of creation were in his Father's plan, so that he had to die in order to hold it. That was a great joy to think that he could redeem mankind from death.

(3) Further, also, the joy of having something additional to anything that had ever been introduced—a new creation. And that is the joy we have in great joy. No wonder he prayed not only for his disciples but also that those who hear the word through their word all down through the Gospel age. So we, if we are of this class, are included in our dear Master's prayer.

(4) And also the joy of having the divine nature, and being much more than human, to dispense the blessing to the world of mankind. These were the joys before him. We, the God, and the very same joys are set before the church. We also have part in these wonderful things, and the joy and the delight of doing the heavenly Father's will. So that if our desire, whatever it may cost, the Father will influence to the same purpose, and we shall have the same joy, though it will cost us self-sacrifice, but that is the reason that we will follow him. After reading what the apostle said about the light afflictions he had, and then enumerating what they were I wondered where our afflictions come in. If he called them light afflictions when he was beaten with rods and flogged, and cast into prison, and cast into prison, and all the rest, and then he gave the reason, he gave the reason that in a bad physically, and rejoicing in the privilege of suffering for the Lord's sake, we ought to be able to come to the condition where we could say also, "I have learned in whatever state I am, I am able to content." And only by learning these things in the school of Christ, as well as all the rest, shall we be able to feel things good in themselves, but because of the wonderful things they work out for us—a far more exceeding and eternal weight of glory; and also that we have opportunity and privilege not in reason, but in the ransoming—in the delivering of this poor world of mankind from under condemnation and death. If we suffer with him we shall also reign with him, if we be dead with him we also shall live with him, and it is only to those that these promises went out. And also being the bride, part of our joy, and I am sure the bride and bridegroom will have to do with our joy. I have heard from them, they all say to us, "Why don't you folks go down to the slums and try to convert the world?" Why, we have not the time. Wait until the esposal is over, after the marriage is over, and we will take them up. It is not that we are lost in another one's love, and it is right that it should be so.

Now to this class he says, "I will make mention of Rahab and Babylon to them that know me: behold Philistia and Tyre, with Ethiopia, this man was born there." Rahab, in this Psalm, is the picture of the wise woman. Rahab, we know, would not have walked with the Lord. She learned to do with Egypt, the world. Instead of roasting and toasting them through all eternity, he has wonderful blessings in store for them, and we are the only ones the Lord has permitted to know about these things. It is peculiar that the more we tell it to them, the more they say that they know nothing of it; it is a great secret. Therefore to those who know his character he has told what he is going to do with the world. He says, "I have wonderful blessings for them, and restitutions for human rights.

Then it speaks about Babylon. He says, "I will tell you about that." Instead of being what they call Christendom—Christ's kingdom, the gate to God—he calls it confusion. Now we surely see this confusion. Everybody in it says he is right but all others are wrong. That is the condition they are in everywhere. Ask them what they believe, and none of them in any denomination can tell what they believe. They have to do like one did in Rome, M. W., he said, and said he did not know what he believed, so he went to the Bible and looked at a whole armload of Presbyterian books. When asked what he got them for, he answered, "I wanted to find out what I believed." That has been the condition of all of us. We were never able to understand what we believed. Certainly we never knew God's secrets; it was all confusion, and it was the same confusion.

It also speaks about Philistia. Now the word "Philistia" means "wanderer," and Philistia was the one that was constantly plaguing the children of Israel. The herdsmen of Israel had dug trenches and put themselves and cattle and the Philistians filled their wells with stones and rubbish, so as to make them unable to have water for themselves or their cattle. Now we realize that the antitypical Philistians, the higher critics, are filling the Word of God with traditions to such an extent that the poor people cannot get anything out of it, neither water for themselves nor for anybody else. Now we realize that only those who have present truth get rid of those theories which are indeed keeping them from getting the water from the well, the Word of the Lord.

And it speaks about Tyre, the strong ones, the mighty ones, the influential class. And what is going to become of them? They are going to lose their influence by and by. Those that are leaders of the people to-day, and influential ones, will soon lose that and we can see now that they are beginning to lose more and more of their influence and standing with the people, religiously and otherwise.

And it mentions Ethiopia. You will remember the Queen of Sheba came from the ends of the earth, from Ethiopia. We understand that this refers to the heathen nations, those who are in the darkness and unbelief. They have heard when we have gone from place to place colporteuring, "What is God going to do with the heathen?" They tell us God is going to save them by ignorance, but we realize that the Bible tells an entirely different story—that he is going to justify them by faith, or give them an opportunity to hear the Gospel so that they might believe, because without faith it is impossible to please God, and they must also believe that he is and that he is a rewarder of them that diligently seek him. So we realize they are also going to get an opportunity.

"This is a day of small things." Now it speaks about the time when everyone is inquiring, "What about this one, and that one, and the other one?" Suppose now we were living in the Millennial age, when the kingdom is set up, and they began to inquire, "What about this one, and that one, and the other one?" What was this? What was the reason? Where is our father? What is our mother? They used to tell us how everybody was going to be roasted and toasted except those who belong to the church. Now at that time they will say, "Why, are you here? We have been paying mass money for you." They find themselves on the throne, as well as all these other things. They want to know how is it that we are here? You said we were going to purgatory, and after a while go to heaven. How is it that both you and I are here?" The secret of the matter is, they were born in Babylon. Wherever they were born, that is where they appear. Now if we are born on this earth what would you know in that case, that we are always supposed to think of that class that is born in Zion, will they inquire about it, because it is going to be said, "This man was born in Babylon." So when the one has got to tell it. So we realize that our Master's name was concealed, and we know about his name, or will know sometime. Well now do you suppose that our dear Lord's bride is not to be known? Surely every member of that glorious company is going to be known, and what is the name of the mother? What is our mother? What is our father? Where is our mother? Where is our father? Where is our mother? Where is our father? Where is our mother? Where is our father?

It says, "The Lord shall count, when he writeth up the people, that this man was born there." He will not forget anybody "As well the singers as players on instruments shall be there; all my springs are in thee. We are the singers and the players when we are here, and the singers and the players in heaven also. We are glad that all the singers who are there are not growling at us. They say that we are always harping on the Bible. We are glad that all such will be found in that class; and I trust you and I will be found there."
I will call your attention this morning to the text found in the sixth chapter of Galatians, ninth and tenth verses, "And let us not be weary in well doing, for in due season we shall reap, if we faint not. As we therefore have opportunity, let us do good unto all men, and especially unto them who are of the household of faith."

The thought seems to be that we are in the harvest period; the thought seems specially applicable to this present time, admonishing a class of people not to be weary. Not that the first year of harvest would not command any other season of the year, because on the other season of the year that the people are so apt to become weary as in the harvest time. So the thought contained in this text seems to imply that we are in the thick of the harvest, in the close of the harvest time, and we are to realize that one is straining every nerve that he has for the accomplishment of this grand and glorious work, when the harvest will be about over, and when the plowman will have overtaken the reaper. To our understanding that is already going on, and when finally the resurrection crowd will be here, then it is going to be a real dear Brother Edgar pointed out to us so beautifully in St. Paul some years ago the restitution period. After the plowing has taken place then there will be a grand rest time until the harvest or end of that age, when there will be another harvest time, when Satan will be loosed and go out to deceive the nations. So we look back to this time as the harvest period, as the period in which the first-fruits, then plowing and preparing of the field for the crop that will be brought forth in the restitution time. We are glad to recognize that the earth abideth forever. As we see this picture before our minds, as we see the grand and glorious work that is going on at this present time, as we see the efforts being made and the heroism of the Lord’s dear people, surely we do not think they have become weary in well doing.

When we saw our dearly beloved Pastor stand for two hours and a half last night, answering questions, and manifesting the spirit of the Lord, after telling us how he spent all the vitality he had, and some besides, we saw him standing in the front-rider for a long time explaining to some hungry soul the grand and glorious things of our God, we were certain that he had not become weary in well doing. So we see we are called on to lay down our lives; and the Scriptures indicate this particular time as the time to have this special opportunity of doing for the Lord’s dear people, we do not think they have become weary in well doing.

When we sat in the congregation and listened to our dear Pastor so fearlessly explain the truth and expose the error, we thought to ourselves, certainly if he keeps on exposing the error like this he is going to arouse the spirit of Babylon, so that they will not allow him to remain in a certain sense sanctified or something of that kind, and we wonder how it will be accomplished. Then the thought came to our mind, brother Russell has a wonderful body-guard—the most wonderful body-guard that could be imagined. No monarch of earth ever had such a body-guard as he has, and you and I also have. And so, we will fear no evil. We recognize that, “Greater is he that is for us than all they that can be against us,” so we will not weary in well doing. Why so? Because our text declares that in due time, if we faint not, we shall reap, and the Scriptures declare that as a man sows, so shall he reap. We must not fear; it is the grand harvest time for our dear Pastor! Surely if he can say, as we have heard him say with all good conscience, that if the heavenly Father deemed it proper at this present time to say, “Brother Russell, we will quit now, we are not going any further,” still I will be so indelible to the heavenly Father even at this present time, I could not pay him in all eternity. Then what would he say when he hears, “Well done, good and faithful servant,” when he delivers up the message, “I have done as thou hast commanded me.”

We like to think of such a glorious meeting as that will be, and to be assured that the more we are associated with one another, and talk over the wonderful things of our life, the more we will comprehend the things pertaining to the crown, and to our God and Redeemer, and the more at home we will be when we get to that great convention. So then I understand the Lord is very much interested in this great convention, and gloriously united together in love, in order that we will not be strangers then, so we will not be out of place when we get into that great and grand, and glorious convention.

I can remember myself at one time when these conventions first started, there was a lot of objection to the conventions, and I think I was one myself, the first convention I ever attended, who were rather lonely, I did not know how to act. I never met so many brothers and sisters before, and they were conversing and I was standing off by myself and wishing that I could go on with the conversation, that I could intermingle with that great body of people and appreciate the grand and glorious things as they were seeming to do, and as I had heard testimonies from others. So the Lord at this time seems to be presenting the saints for that grand and glorious convention that will last more than one hundred years; we have been favored to witness this fall that will last eleven days, and if it is the Lord’s will, we hope to be there, and enjoy the feast of fat things the Lord is spreading for us; but as we think of this we realize on the other hand that he is also bringing great responsibility to each one who is having these great opportunities. How are we going to become weary in well doing? Are we going to fight the good fight of faith and lay hold on eternal life?

We see from this standpoint how necessary it is that we cultivate the fruit of the spirit along the various lines, doing good to one another, as we have opportunity, the holding of the household of faith. In South Dakota this last summer we have been somewhat handicapped; we were not permitted to be in the general work as we would have liked to, and as our hearts were. We were not permitted to attend the conventions, and to meet with the dear ones, and we have not been permitted to carry on a very good work. Last summer we were permitted to run an automobile 8,700 miles in spreading the Gospel, in holding meetings at various places. We were greatly blessed in that little community. There are three automobiles belonging to three of the class of fifteen, and all of our dear brethren was permitted to go and carry on a very good work.

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We have come in contact with many of the past year and a half especially, several with whom we have conversed, who are not more walking with us, who do not rejoice in the present truth, who are not rejoicing at all, and who have decided that we are going to be sadly disappointed when 1914 comes; who have decided that there is going to be no time of trouble, who have decided that the Lord is not present. And they have told us how they are leaving, getting homes and going home in time for our Bible study. So the Lord wonderfully blessed the work and we have enjoyed it. We thank our dear heavenly Father that we have been permitted to be associated in this grand and glorious harvest work.

So we have been speaking disappointing them with an “oh” for the Lord’s dear—I mean the Lord’s dear—our dear Pastor; and so the work has opened up grandly from this standpoint and we have been permitted to do it in this way. So there is nothing that rejoices our hearts so much this morning as to realize that the Father has not only permitted us to work in his vineyard, but he has permitted us to remain in the light of this glorious truth, and to love it more than ever before. And I am sure the testimony of every one before me this morning would be the same—that there is nothing so grand as for Jehovah to permit us to remain in this light.

We realize the great privilege of coming into this light. We appreciated it very highly, and we are appreciating it more and more as we realize this grand and glorious harvest work. We have come in contact with many of the past year and a half especially, several with whom we have conversed, who are not more walking with us, who do not rejoice in the present truth, who are not rejoicing at all, and who have decided that we are going to be sadly disappointed when 1914 comes; who have decided that there is going to be no time of trouble, who have decided that the Lord is not present. And they have told us how they are leaving, getting homes and going home in time for our Bible study. So the Lord wonderfully blessed the work and we have enjoyed it. We thank our dear heavenly Father that we have been permitted to be associated in this grand and glorious harvest work.

Not long ago I was preaching a sermon in our town on “Which Is the True Church,” and the Baptist, and Methodists, and
Catholics, out to hear us tell them that Millennial Dawn was the true church, because they were sure we would do that. And so in asking them which was the true church, we pointed out to them that they all agreed that the work of the true church was the right one, but that they did not agree upon which church had the right doctrine. They agreed that the church had the right doctrine, so they ought to agree that that is the true church; that the Baptist church had not converted the world, so they ought to agree that that is not the true church; and the Catholic church had come the nearest to converting the world, but they did not agree on that, for there was a long way from it, and therefore they ought to be willing to admit by this time there was something wrong, and they were not the true church. They all agree to this, because they all agree among themselves that that was their mission, and none of them had accomplished it. Then I asked the question, "Well, what is the true church?" And then the congregation commenced to judge one another; they knew what was coming now, and I said, "Is not the Millennial Dawn the true church?" Then they were sure I was coming right to the point. I said, "No, what a sad mistake, this is not Millennial Dawn?" "Why, it is merely an index finger pointing to the true church," And they were very much surprised. Now we realize that that is just what Millennial Dawn is. It is an index finger pointing us to God, that we might know him and come to him in this present age. They then asked what did they hope to be the very great harvest about. So in the West when they start out harvesting, they always start in very carefully; they are not in very much of a hurry because when the first ripe wheat that comes on is harvested, they say, "We will just keep up with the harvest; but after they have gone for a few days, and when they have let the farm hand loose and the West has started only a day or two behind this type of thing, they feel the Scriptures say, "I found thy words, and I did eat them." So if we have come to that attitude then we have grown strong in the Lord and in the power of his might. And it is only in this attitude that you will be able to come off more than conquerors through him who loved us and gave his own precious life for us.

A Roman Catholic came to me at the close of a service not long ago and gave me something of an intimation how people's minds are being stirred up. He had been a particular friend of mine in boyhood days. He was raised a very staunch Roman Catholic and had had the greatest faith in the Catholic church, but this evening he seemed to have half given up the faith. He came to me at the close of the service and said, "Well, George, I have heard a lot about you, and I never have heard you before, and I am very glad that I have heard you now. They cannot tell me any more about you now, because I have heard for myself, and I have just got one thing to say to you, and that is, that you have proved to me tonight very conclusively that if the Roman Catholic church is right it will be very bad for the Protestants, and if the Protestant church is right it will be very bad for the Roman Catholic church; but you have also proved that if this doctrine is right they will have to do something to get over it.

This is doing good unto all men as we have opportunity. So it is necessary that we should strive by the grace of the Lord to set forth this grand and glorious message in a way that will give them to understand that we are not antagonizing individuals, we are merely showing them that their systems will not give to the world the needs that the church has. I notice Pastor, I notice he is not antagonizing individuals, he is not talking about the imperfections of any popes, or of any priests, of any class of that kind; he is merely expressing the doctrine, never mentioning the individuals, not taking into consideration into the minds of the people, and among the good points out, there are many good Roman Catholics, and many good Protestants of all the various denominations, but they have got a very bad doctrine. The landlord of our hotel said to me last night, "You people have not got anything against the Salvation Army have you?" "Well, no, not at all. We have not got anything against anybody." "Well," he said, "the Salvation Army is at right; they are doing a good work. I will tell you when it is cold weather here and cold it goes cold in the Salvation Army is feeding them, and they are doing a grand work."

I said, "We agree that the Salvation Army is doing a very good humane work, and if they would leave religion out of their work it would be all right. But according to their understanding, they are doing a good work. I will tell you when it is cold weather here and cold it goes cold in the Salvation Army is feeding them, and they are doing a grand work."

We realize this, and it brings us to the attitude where we may do good unto them. If we do not recognize that, then we will be antagonizing the individuals and do harm. And as our dearly beloved Pastor points out to us, and as the Scriptures point out to us,_sigma, considering that good news, so when they hear the Gospel they hear good news.

Coming again to this thought of being not weary in well doing, we see what a wonderful work this harvest work is beginning to be. We look back over the past and see that the harvest work has been a wonderful work. We see from 1874 that the harvest work has been a great work. Many of you who are eastern people know very little about the literal harvest work; many people who live in the cities have not recognized what a wonderful work can be accomplished in the harvest work at this present time, and especially how they operate in the harvest fields in the West bringing in a harvest. Practically that this harvest work has been operated since 1874. This harvest work started out very gently, so to speak. There are very few people in the world that knew anything about it, and there was not very much wheat ripe at that time, so it was not very easy to be in very great hurry about it. So in the West when they start out harvesting, they always start in very carefully; they are not in very much of a hurry because when the first ripe wheat that comes on is harvested, they say, "We will just keep up with the harvest; but after they have gone for a few days, and when they have let the farm hand loose and the West has started only a day or two behind this type of thing, they feel the Scriptures say, "I found thy words, and I did eat them.

I am sure there are a couple of hundred people before me now who have been going day and night for the last month—and especially because they enjoyed this trip so much, they wanted to go around and see California and the Coast Country, and the scenery, etc. I dare say that the people in this audience could tell you very little about California. I dare say there are very few people in this country who have seen anything about this country since they have left Chicago until they got here. That is my own experience. I have been on some of those excursions trains that our dear Brother Jones has arranged, and I did not see any of the country at all. I did not have time to see anything of the country. I say, more to the point, I was better to me than the country did, that I did not have time to look at it. So I am sure that is the condition of these dear people. What have they been going for? To my understanding they have been going because it was the Lord's arrangement. To my understanding they have been doing this unprecedented work, and the Lord has so arranged that special work to be accomplished, and he used this method to do it.

Now turning to the fourth chapter of Exodus, you will remember the first of the three signs spoken of there. I will not go into details concerning the first of the three signs this morning. We refer you to the Scripture study helps, and they will refer you to the 1907 Tower that has an article on the voices of the three signs much more complete than we can give you here this morning, if we remembered it all. You remember the first sign was, as our dearly beloved Pastor points out, the casting of Moses' rod on the ground and it became a serpent. Our Pastor points out to us in the 1907 Tower that a rod represents authority, power, and the Lord desired to have some time, an authority to be shown for a period of time, and that old serpent, the devil, came in and usurped the authority. Evil had been permitted, and this was the first message that went out, to our understanding, why evil was permitted, and it was soon broadcast over the land. I have not said how it has been used, and the very first voice that went out was the permission of evil and its relation to God's plan.

Then you remember what the second sign was—Moses placing his hand in his bosom and taking it out again and it was leprous as snow; and then he placed his hand in his bosom again and it was leprous as snow, and then he placed his hand in his bosom again and it was leprous as snow. Now our dearly beloved Pastor points out the pictures there how the heavenly Father's power is manifested in the leprous hand in the church,—all unclean, saved by the blood of Christ, justified by faith, cleansed by the precious blood of Christ, in God's sight whole. But the world cannot see practically any difference. There is one in a while one that can see; once in a while one of the world comes in and says, "That is a wonderful manifestation of love,"
but a great majority of the world say, “That is the most foolish bunch I ever saw.”

So we see that in this condition the heavenly Father’s hand or power has been made manifest during this Gospel age through the church, that his hand has touched, and that by his hand, the power, will be taken into Jehovah’s bosom in the first resurrection and will be manifested whole, manifested in all power in heaven and earth.

You remember what the last sign was. He was to take the water out of the river and pour it upon the dry land and it became blood. Now we understand that we are living in that sign and the voice of the last sign now. We understand that we have had the teaching of the permission of evil as related to God’s plan. We understand we have had the teaching of the election of the church, the development of Jehovah, and the triumph of the church, and in their glorious reign as they will be manifested in power and great glory. Certainly we have had that made plain to our minds, and now to our understanding, he says they will not believe yet. Here is a class of people that do not believe the voice of the two signs, and if they will not believe the first sign and the second sign, says Jehovah, then thou shalt take the water out of the river and pour it on the dry land and it shall become blood. Now to our understanding the water there represents truth. To our understanding it is to be poured out now. It was sent hither and thither at first and now it is to be poured out. Our Method is, some of that being in sprinkling, and some in pouring, so the sprinkling seemed to take the place for a long time in the beginning of the harvest, and now it is being poured out—and what are the results? The results are we are told that there are something over eleven hundred thousand people out in the world publishing something like the Sunday school sermons. I was told by our dear Brother Van Amburgh last spring that he had figured up the amount of sermons going broadcast over the land, and he had also figured up how much it would cost to print them in tract form, or how much it would cost to do them all in a book. He had reached the conclusion that as second-class mail matter it would require eighty thousand dollars a month to pay postage on the second-class matter, the tracts, to carry the same message that the newspapers were carrying—and I understand they are paying for the privilege.

Now certainly Jehovah is working in a most wonderful way. Just think of it! How long do you suppose the Tract Society would hold up at eighty thousand dollars a month for postage? Not very long without the heavenly Father overruled the matter. So we see the heavenly Father is in that wonderful way putting eighty thousand dollars a month in the Tract Society to pay postage, and he has miraculously brought out in these latter days this wonderful newspaper work, and it is certainly marvelous in our eyes. Truly it is Jehovah; truly we have reached the voice of the last sign; truly the way is being spread out, the way of the last sign is being proclaimed, and we are aware of the fact that the voice of the last sign will wake up and enlighten every one of God’s children; there will not be a one left out. And yet we realize, and our hearts rejoice, that we can have some part and lot in the glory of the work.

Then we see that this voice of the third sign is being spread broadcast over the land, as we see the wonderful work that is being accomplished, what does it indicate to us? Why it indicates the closing of the harvest work. It indicates there is a very short time now until the harvest is over. It does not indicate to my mind there is a very short time until the door will shut. Brother Russell is not saying anything about the shutting of doors now, so I am not going to say anything about the shutting of doors. If he does not know anything about any doors, then I am not going to know anything about any doors; if he does not know anything about April, or May, or June, 1911, if someone else knows it, that may be absolutely necessary and essential; it may be essential for some other brother to know about those things, so I am not ensuring anybody who does talk about those things in public, but I am merely stating that I do not know anything about it. I used to talk about things I did not know anything about, and got myself into difficulty several times, but I have taken a vow since 1908 that by the grace of the Lord I will strive not to talk about anything that I have not been taught by the Servants of Christ. Then I am sure I will be on safe ground. I am going to strive by the grace of the Lord not to put a stumbling block in any brother’s or sister’s way, in any shape or form, and if I accomplish this I will praise the Lord for it. I am sure it will not be because of my worthiness, or anything of that kind, but I have read the Bible, and I have been taught by those wonderful things that I have reached that conclusion? Well I just took note of it, dear friends, that people who had so many things that have not come out of the Dawns and Towers at all, have usually got a whole lot of things that have not done them any good. Brother Russell stands this with me and he promises me, "I am going to make it right." I believe he meant it. He said, “Brother Draper, when I first came into the Truth”—a rather peculiar expression to make!—“I used to think when I came across a hard nut to crack that I must not sleep day or night until I got that nut opened; and I commenced hammering away at it with the other hard nups, to obtain that they would come open, and sometimes they would not. Sometimes when I got them open they were pretty green and they made me sick. And I found a better way than that.”

I said, “What is it, Brother Russell?”

He said, “I just found out if you will let them alone until they get ripe they will come open themselves.”

So, dear friends, if you have any hard nuts to crack, you make up your mind they are not ripe yet. I just took that lesson to heart. I said, well, if Brother Russell has learned they are too hard for him to crack yet, then they will take him sick if he does not put them alone till they come ripe, in the sight of God, and then they will come open, and there may be any more hard nuts. And so from that time on I have been striving by the grace of the Lord to talk to the people in the same way that our dear Lord talked to the people. And how was that? I have been striving by the grace of the Lord to understand what is going on in the church, and to have faith among the brotherhood that things would be opened up within them. Now if you speculate, you might have your hearts dejected, you might have your hearts rather morose for a time, you might be disappointed, if such and such a thing did not happen. If I told you a certain thing was going to happen in June, 1911, and it did not happen, you might be sadly disappointed and might stumble for a time, and I would be the cause of it; but if we come together for the purpose of edifying one another, of building one another up in the most holy faith, then we may rest assured that our hearts will burn as we walk and talk with the Lord by the way. He is with us; he has promised to be with us to the end; he has promised he will never leave us nor forsake us, and so we find out more and more as we look into the six volumes of Scripture Studies, as we look at the Watch Tower that we have bound up to the present time, as we look at all the literature that is out, the Tabernacle Shadows, and the wonderful newspaper reports—and we do not pick up a sermon of our brother that we do not get a grand and glorious thought out of it—if we keep up with all of this we have on the table, now how much time do you suppose we will have to study something new for ourselves? And how much time do we have as we get it to work out for ourselves? And then what are the chances of our dear Lord removing the table away from us entirely—or rather removing us from the table. So to my understanding it is an unsafe proposition to speculate in any way, shape or form, and we should recognize that which the Lord has set forth. Now how many people have quoted to me, and have believed very tenaciously, the words found in the 24th Chapter of Matthew, “Blessed is that servant whom his Lord when he cometh shall find giving the meat in due season things both new and old. I say unto you I will make him ruler over all my goods.” But you must see in this audience do not make a mistake, the servant there is not a one. Then what is the necessity of our striving to bring anything from the storehouse when there is none appointed to do that, who has demonstrated his love and loyalty to you and to me, and is demonstrating his love and loyalty to the Lord? And let us set the servant of the Lord that we will do good unto all men as we have opportunity, and especially to the household of faith, and if we do this we have the glorious assurance that we will grow up into him who is our head. And then the Scriptures declare we shall know as we are known. So let us take the servants of the Lord as we have the Lord that we will do good unto all men as we have opportunity, and especially to the household of faith, and we all know that there will be no disappointments there. And so, dear friends, from this standpoint we could not say anything more than what we have said, that we do well that we take heed to these grand and glorious instructions that are laid down to us by our Lord until we get to be like him and see him as he is.
Question Meeting Conducted by Brother Russell

QUESTION 180—If any brother or sister ever came into present truth, and making a full consecration to the Lord, and following him for some time, and then lose their temper and do things they are afterwards sorry for, do they thereby risk losing their crown?

No. We are not to understand that the Lord is judging us by some little act like losing the temper. The losing of the temper one time might have a comparatively small effect; its real value is in the bearing it has on some other time, and the development of a wrong character. Whoever has an imperfect disposition is in the wrong attitude. A great many might be liable to lose their temper, because they might have naturally a weakness along the line of patience, and it would be their duty to strive against such impatience; but we are not to think that one act of impatience will necessarily lose us the crown. The Lord is not wanting to see if he can find something against us; he is rather wishing us to make our calling and election sure. So then a slip of some kind would be something we would be very sorry for, and something we should take to the Lord in prayer, and something we should consider as a kind of way we would show our wearing robe, but that would not mean that we had taken off the robe. And all of those who wear the robe are covered by its perfection, and if a spot come on the robe, then it is the duty of such a one to take it to the Lord in prayer, and ask for forgiveness, and make good to the Lord. And if we think a little in this respect, we will see that it is not right so far as possible any wrong that has been done. If any one's feelings ever have been hurt, see that they are assuaged,—so that acknowledgment is made of the wrong to whoever it is properly due. Then realizing the forgiveness of the Lord and of the brother we write to, we do not permit the sense of wrong to not hold it against ourselves perpetually, but we will see the lesson and let the facts go by. Indeed I think many Christians can say that some of their best lessons in the Christian way have been through their own failures. When they failed on a point that required a better standard, and were convicted of it, they put in the reinforcement to gain the greater strength. So we find various points of weakness in our character, of patience or anything of the kind, an evil speaking tongue, or any thing that would be contrary to the direction of his Work, we shall begin to see that we do not want to have such weakness, and that we have to be converted, and in the end we find that the other members have to be converted, and that we are necessary feel that it had lost us the crown. If so there would be very few of us who would ever be able to say that we had any right to a crown after a little while. Who is there in all the church of Christ, except the great head himself, that could say that he was mighty in Christ Jesus, and mighty in the earth? And when time he became a follower of the Lord? No one. If we were able to do that, we really would not need any robe at all; if we could walk perfectly we would need no covering; if we were perfect we would not need any Redeemer. It is because of our imperfection that the Redeemer has been given. He does not have any sympathy with sin or weaknesses, but striving against these we will do all we can to overcome them; and some can overcome very much easier than others. I know of some perhaps who have really a difficulty the other way. They are too little inclined to be in patient; they put up with everything from themselves and from everybody else; it all goes; they do not have sufficient character. The person who is imperious is more or less a person of good strong character, and he may be impatient for the time being, but he wants to learn how to put to the brakes.

Question 181.—Respecting the new covenant, could it be said from any verse in the New Testament, that it will be bestowed upon the hundred and forty-four thousand and one? That is to say, Christ Jesus and the 144,000 redeemed from amongst men.

Answer,—I would not think that a proper view. I do not understand that you and I and others of the members of the body of Christ have anything whatever to do with the sealing of this new covenant; it is Christ who seals it. To illustrate: if it were a document that were about to be signed, and I signed it, you would not say, "Well the thumb signed it, and the first finger signed it," and leave out the left hand that did not sign it. In other words, you would not say, "Well, I signed it," and not my fingers, but it is my head that signed it. It is the "I" that signed it; and you think of the "I," you think of the individual. You think of the head. You do not address my hand as though it had anything to do with the matter.

"Dear hand, I appreciate you very much, you did thus and so." The hand has no responsibility; the head has the whole responsibility. In the body of Christ we lose our personality in the matter; we merge ourselves and lose our identity. In the language of the Scriptures we are beheaded, that we may all be members under one head. So you have no head of your own, and I have no head of my own, and this is the sense in which the Scriptures use a woman to represent the church, and the man to represent Christ Jesus; and the Scriptures show that as the husband is the head of the wife, even so Christ is the head of the church. Now, then, it is the one personality that is here reckoned with. It is our personality that is here reckoned with, and you might have sealed it without us, but we are privileged to come in and be members of him, and he has the same individuality, and the same head all the time, and the same responsibility toward that covenant. That is to say, all the merit which is necessary, is applied to you, and if you through some carelessness should lose your children, you lose them by your own choice; and if you choose, they can be translated to that great Redeemer's death, and not from anything that we added to it.

Question 182.—Why in the meetings of your classes do not the members show more honor to the mother of our Lord? A woman whom God honored so highly?

Answer,—It would seem to me that none of God's people would wish to show any indignity toward Mary, the mother of Jesus. If they did, I would think they were making a very great mistake. It might be, however, that some unconsciously would seem to cast discredit—not that they mean to do so—but seeing that our Catholic friends make Mary out to be nearly as great as her Son, therefore the natural revulsion comes in, and the natural inclination to take the other side of the matter, and to say that she was not that great; that fact that she was not a man, and the only way I could account for anything that would seem like a lack of proper honor to Mary, the mother of Jesus. I believe that all Christians should honor Mary very highly. I am sure I honor her very highly. I think that God honors her very highly, and that she is a noble woman, and on these points, I do not think you can get any other people to agree with you. So in the case of Mary, I am very glad to honor her. She must have been a very fine, noble woman, else the Lord never would have used her. But we would not subscribe to the Catholic theory that she was born immaculate, that she was born without sin, for she was a woman, and therefore not a man. And as far as the Catholics claim in this order to account for Jesus being born perfect; they think his mother would need to be perfect. In that they have overlooked a principle of nature. In the first place she could not be born perfect because she did not have the perfect life to begin with, for her father was not perfect. Secondly she could not be immaculate. In the case of Jesus, he could be born perfect, because his father, the one from whom his life came, was pure. This Holy power of God that came upon her was the means by which the child was given life, personality, soul. Here we have the life given before birth, and all that we can do is to be the fact that the father is the life-giver, and the mother is the life-nourisher. All that Mary had to do with our Lord was to provide the necessary nutriment by which he would be sustained and brought to birth; that was her part, and God chose a good woman, no doubt.

Question 183.—Why not address the saints whom you believe to have been resurrected for some time?

Answer,—We would not address the saints because there is no necessity for addressing them. To address the saints would be to cast indignity upon our Lord. God has provided that we shall have an Advocate, and to go aside from that Advocate and address somebody else would be to do dishonor to the Advocate, and to the one who appointed him as Advocate. Therefore I would not think of addressing them. They do not in any sense stand between my soul and the Lord Jesus; I do not need them at all. I want to go directly, as God said I may, to him in the name of Jesus, by using Jesus as my Advocate—"We have an Advocate with the Father, Jesus Christ the righteous." We have no other advocate besides the Advocate of our souls. We have not any other way of coming to the Father but through the Advocate. We take a side-track, and will never reach the destination, but is led off in another direction. We think our Catholic friends make a great mistake in addressing any others than the Advocate whom God appointed.

Question 184.—Do you believe Christ performed the miracle of feeding the five thousand? Is this the only sense of gaining dominion over the elements of the earth, as a perfect human being?

Answer,—No, I do not. I do not think a perfect being could make one loaf feed five thousand. I do not consider that is a human power at all. I would consider that was a power Jesus had by reason of having received the Holy Spirit, to do anything he pleased, to do anything he wished; it is not the operation of the church, and the instruction of the people at that time. It was not therefore an illustration of human power, but as Jesus said at another time, "If I by the finger of God do thus and so"—in other words, God's power in small portion. You see hand represents power, and so the little finger would represent a little
bit of power. So Jesus said, if I by the finger of God do so and so, God is able to do more, these are little things in comparison to God's power.

Question 85.—In respect to our Christian life, are these correct thoughts. Read up from the bottom:
(1) Human, born in sin, condemned to death, man.
(2) Faith in God, his Word; Christ as a personal Redeemer.
(3) Complete consecration of will, all to do God's will.
(4) Christ imputes human life-rights.
(5) We do not express it so. I would say that Christ imputes a sufficiency of his merit, making good the imperfections of the consecrated one. Then by virtue of that imputation he has human life-rights, whatever he had before of life that was not quite gone, Jesus now making up for these imperfections, justifying him through faith, he now is reckoned as having life-rights.
(6) We present our bodies to Christ for sacrifice.
Answer.—That I thought was what was meant by the third point; complete consecration of the will. Your will carries with it everything you have; when you have given over your pocket-book is given, your house is given, your children are given, everything. If you give your whole will to God, there is nothing left; it includes therefore the idea of presenting our bodies. This says, "Present your bodies to Christ for sacrifice." But the scriptures say, "Present your bodies a living sacrifice, holy, acceptable to God." We recognize God in the whole matter. While we may in one sense of the word, properly enough say it is to Christ that we render the things, yet the whole thought of it all is beyond our Lord Jesus to the Father. Just as he gave himself to the Father to do the Father's will, so we are to come to do the Father's will, but we do not go past Jesus, but we go through him to do the Father's will.
(7) Christ lays us on the altar of sacrifice.
Answer.—Well, that might be one way of viewing it. You remember thinking for yourself, for a thousand-day sacrifice; there were three burnings; one, burning the incense in the holy; the second was the burning of the fat in the court; that represents your affectionate consecration—the rendering of your affections in the Lord's service. Then outside the camp there was a burning or destruction going on; all of this was symbolically laid upon the altar of another sacrifice, which was put on the altar. Probably that is the thought which the questioner has in mind.
(8) Jehovah accepts the sacrifice in Christ.
Answer.—Yes, we at the time of consecration, the time of presenting our bodies, when Christ imputes his merit to us.
(9) Jehovah begets us again as new creatures in Christ.
Answer.—Yes.
(10) Just before we die as human beings.
Answer.—I see that order is the only way we would put it. If the Lord would take it the way we put it in the Dawns, he would have it so it would not read from the bottom up, but from the top down; but if he can get it into his head better by reading it from the bottom up, I am quite willing. The same moment our sacrifice is accepted by God, it is acknowledged by the begetting of the Holy Spirit.
(11) Christ covers with his robe of righteousness.
Answer.—He covers us as new creatures, with his robe of righteousness, yes.
(12) Christ sacrifices us as justified human beings, till death.
Answer.—I would not express it so. Someone might misunderstand it. This work of sacrifice which Christ has begun in us he is able to complete and it is for us to cooperate with him and to yield our bodies. He is not willing to take us forcibly, but requires our attitude of heart should be the same as what we gave over our will. If we continue in this attitude in full submission, and desire that the Lord's will should be done in us, cooperating with our Lord, he continues working in us his good pleasure, and will ultimately, bring us gloriously on the spiritual plane.
(13) We grow as new creatures in Christ, on trial.
Answer.—Yes, we should grow. If anyone does not grow, he will not be ready for birth. Here is the picture: It is not sufficient that one should be begotten, it is necessary that there should be a growth of it, which is the same as what is called a thickening, and finally to be ready for birth before it is born; and so with the spiritual; if after being begotten we do not go on to perfection we would not be ready to share in the first resurrection.
(14) We are counted as members of the body.
Answer.—Yes.
(15) When born of the higher resurrection we will be given perfect bodies, of the divine nature by Jehovah's power.
Answer.—Yes, spiritual bodies.
(16) Millennial work, and age of work to follow.
kingdom of Heaven now. We are the ones who represent the kingdom in the world, and we are spoken of by the Apostle Peter as a royal priesthood, a holy nation, a peculiar people, now; even through the truth of God, you will be one of these, and it is certain that I will be; still we are spoken of in this way. In this sense, all the church is spoken of as the kingdom of Heaven. So, Jesus said, you remember. The kingdom of Heaven suffereth violence; the violent taketh it by force. Now, the heavenly Kingdom is a very different Kingdom than the one that is on earth. Little or none of it is on earth, and there is little or none that can see it, or even feel it, or hear it, and yet it is there. What is the reason? It is because little or none of any command of God, he will make himself less, or should be considered that much lesser amongst the Lord's people; if any one would do or teach anything contrary to the Lord's commandments, no matter which they are, anything we believe to be of divine institution—whatever would go contrary to God's arrangement or will in any respect, we should consider him less on that account. He that breaks the commandments and teaches others to do so, and sets a bad example, count him least in the kingdom and those who teach the will of God, and strive to do the will of God, consider those amongst the greatest; and so that is the advice of the Apostle to the church. Look out amongst you those who are walking the most in the footsteps of Jesus if you want to elect elder brothers and deacons in the church. Look out amongst you those who are copying the most closely the divine attitude amongst the church, and see amongst those who have these qualifications for service, let them be the servants of the church. They will be the least and the greatest in proportion as they are doing the divine will. That is the proper standard for you and me to recognize.

Question 191.—Is it denying the headship on the part of a sister when she signs her given name in Monnies, etc., instead of her husband's full name, as for instance, Mrs. Mary Dodds, instead of Mrs. Joseph Dodds?

Answer.—Well, it would be not necessarily denying the headship, dear friends; I would not say that; but it would be a matter of etiquette, and a question as to what would be the proper form. As a rule, it is not right to sign to her name she puts her husband's initials or name, neither if she wishes to sign her own name she leaves off the "Mrs." or else puts the "Mrs." in parenthesis.

Question 192.—When we read in first Corinthians, the fifteen chapter that Christ shall deliver all things over to the Father who put all things under him, will this turning over of everything to the Father be literal? Or is it in a spiritual sense? In Revelation, the twentieth chapter, where we read that Satan shall be loosed for a little season that he might tempt the world?

Answer.—We answer that it will be before. When the thousand years are finished Christ will deliver the kingdom up to the Father and Satan will be bound for a thousand years. So during all of that thousand years evil will be restrained, Satan shall be bound and not allowed to do any evil. When the thousand years are over and having finished his work, he will turn it over to the Father, and then all mankind, being perfect, will be under the control of the Father. Then you say, "What is the difference between the control of the Father and the control of the Son? Do they have different laws?" No, there is no difference in the law. The law which Jesus will enforce, during the thousand years, will be exactly the same law that God will enforce after the thousand years, but Jesus stands for, or represents, divine mercy; as the Mediator, he stands between divine justice and the sinner; he stands between the two and makes it possible for the sinner to escape the judgment of the law. And so in this position he represents the Father's mercy. Now if God were to establish a precedent and he himself were to exercise mercy, he would have to set aside his justice, and God doesn't do that. If every now and then he would set aside justice, he would be no God and would be rather cultivating the spirit of error. For illustration, suppose one angel should say, "Now, heavenly Father, I have sinned; please overlook this matter. Suppose the Father would say, "No, I will not overlook it; I am an angel, and already know you." And he says, by and by, "Well, heavenly Father, I have sinned; please overlook this matter." By and by it would be fashionable among the angels to say, "I have not had my turn yet at forgiveness." God does not propose to have any such operation as that. He will enforce all laws perfect; as we read now, not a single flaw.
Death reigning over them is not an enemy to righteousness, it is a friend to righteousness in that case. The first death is against us; the second is for us.

Question 195.—Should we understand that Satan was bound at the beginning of the seventh thousand-year period, namely, in 1874, or should we expect that he will be bound in 1916, the end of the Times of the Gentiles?

Answer.—Well, if Satan personally is bound, there are a good many that have his spirit who are still loose—in Winnipeg, Brooklyn and other places. I think I would not lay too much stress on Satan’s having been bound in 1874. If I should find out afterwards that he was bound then, I would say, “Well, I did not know it before.” I think I would not worry myself any on that subject. We have plenty of evidence of the reign of sin going on, whether Satan has suffered any personal defeat or not; I doubt if anybody else knows.

Question 196.—How did God answer by the Urin and Thammim?

Answer.—Nobody knows exactly how this was done. The breastplate of the high-priest, which bore twelve precious stones, the name of each tribe on a stone, is supposed, was taken from the High Priest into the Most Holy when some question was to be asked. For instance: Shall we go out to war, or refrain from war? Shall we do this, or the other? It is supposed that something in the Most Holy indicated the answer on this breastplate, either by making certain of the stones to shine with special brilliancy, or some other thing. It is all guesswork, nobody knows anything about it. It was supposed to be a yes or no. If it would be dark it would be no; if it would be light it would be yes, to whatever question was asked. If it was with reference to one particular tribe, the stone which represented that tribe would either shine in connection with that particular tribe. But it is all guesswork.

Question 197.—What would be the proper form for a widow to sign her name?

Answer.—A widow, if she uses her own name, for instance, if she wants to say, “Mrs. Grace Smith,” had better put the “Mrs.” in parenthesis, but if she wished to write “Grace Smith,” she has perfect right to do so, her husband being dead or “Mrs. John Smith,” but I should think that all the sisters ought to determine what way they are going to write their names when they write to the Watch Tower. When they write one time as Mrs. Joseph Gordon, and another time as Jane Gordon, we do not know whether it is her sister or Jane Gordon, who it may be. You should use uniformity, so that we can always know who it is.

Conclusion

I do not know whether it is just possible or not, but if it is possible, I think I am getting a little happier every day; but I am so happy all the time I hardly know how I could be much happier.

Some of the dear friends say, “Oh, Brother Russell, I thought you would feel so badly about this, so, her husband being dead or “Mrs. John Smith,” but I should think that all the sisters ought to determine what way they are going to write their names when they write to the Watch Tower. When they write one time as Mrs. Joseph Gordon, and another time as Jane Gordon, we do not know whether it is her sister or Jane Gordon, who it may be. You should use uniformity, so that we can always know who it is.

Duluth, Minn., June 11, 1911

At Minneapolis, the touring party divided, the special train with the main part going to Minneapolis, while Brother Russell and a few others went to Duluth.

The following clipping is from the Duluth Tribune:

NOTED PASTOR AT AUDITORIUM

REV. C. T. RUSSELL ADDRESSES A LARGE AUDIENCE ON BIBLE TEACHING SUBJECT

MINGLES OPTIMISM WITH PESSIMISM IN LECTURE DECLARIES WORLD IS GROWING BETTER IN SOME RESPECTS AND WORSE IN OTHERS

“In many ways the world is growing better, but in many other ways it is growing worse. Man’s responsibility increases with his gradually widening scope of knowledge. But if there were not efficient means of suppressing crime, I doubt if we could ever modernize the world. With all the growth of intelligence, man is drifting just as at the beginning of history.”

With these words of mingled optimism and pessimism, the world renowned preacher, author and lecturer, Pastor C. T. Russell, president of the International Bible Students’ Association and Pastor of the Brooklyn and London tabernacles, entertained and instructed a large audience at the Auditorium last night.

MOVEMENT TOWARD UNION

Continuing, he said: “Yes, there is a well-defined movement toward a union in all creeds and denominations. This is being done largely by abandoning their own creeds and getting together on the common ground of the Bible and its teachings. A better understanding of the Bible can only come by a better study of its precepts. People must study the Bible all over again, leaving out creational interpretation. Undoubtedly every single creed has been built originally on some truth in the Bible. If this be true, then the real truth found in all the creeds should be taken as a foundation around which to build one great universal truth. The Bible is rational and should be studied. It is hard to get men to believe it, but it is true never failed, then he hopes it will not burst out, but will confess us before the Father and before the holy angels; but that if we deny him, he will also deny us; he will not acknowledge us as being members of his bride; he will not have us in the bride class.

Now with this word we will close this part of the convention. "God be with you till we meet again."

BROTHER RUSSELL.—Now, dear friends, I want to say, on behalf of the visiting friends, that we have very much appreciated the kind attention given to us by all the friends of Winnipeg. We have enjoyed a very blessed time here. I am sure I speak for all the visiting friends, not only for those who came on the train, and myself, but also for others, whether they are here from other cities or this vicinity, or from the country places. Those who would like to express their appreciation, please raise your hand.

It seems to be unanimous so far as I can see. I knew it was so. I knew you were all having a good time, and are thankful to him and praise him. All the Lord’s friends in Winnipeg are lovely, appreciative; they could not stay long in the Father’s favor unless they did have appreciation; that is one of the necessary qualities. And I want to express my appreciation of the kindness and hospitality of the friends and for the arrangements they have made, and the energetic work they must have done in order to get out such an audience as we had yesterday. On behalf of the class here, as Pastor of the Winnipeg congregation, I want to thank you all, as visitors, for having come to see us.

You see I have a double function here; not everybody can be so comfortably placed. I have to do with all the dear friends. We have had a very grand time, and our hearts I am sure are full of rejoicing to the Lord because of all his goodness, and it seems to me as the days go by I become, if possible, happier every day.

Before an audience that filled the new auditorium, Pastor Ruskell, whose Sunday sermons are printed in 1,100 newspapers and which are read by more than 12,000,000 people every Monday, spoke last night on the subject, "Hereafter." The meeting was held on the occasion of a religious gathering. Music sheets were distributed, and led by Professor Reed of Chicago, the audience joined in singing two hymns, "The Solid Rock" and "Happy Day." Professor Reed sang as solo one of the old, familiar chamber songs.

After a short prayer, Pastor Russell was introduced. Although carrying his three score years and more, Pastor Russell as a speaker appears much younger. His voice, only moderately strong, carried to every corner of the house. His sermon was couched in simple words, easy of understanding. In style, it might be said his address was in the form of a parable.
Convention at Minneapolis, Minn.
July 11, 1911

Address of Welcome by Brother C. L. Dick, St. Paul, Minn.

IT IS our great pleasure to have the honor of welcoming you. We welcome you first of all in the name of our great and glorious heavenly Father who has made it possible for us to enjoy this season of fellowship. We realize more and more the wonderful arrangement of this present harvest time, as we see the glorious harvest work drawing to a close, as we recognize that our great and glorious heavenly Father is using the various members of the body to proclaim the mystery that has been so long hid, but now we realize he is making this mystery known to the saints, and in due time will make it known to all the world of mankind. So we are glad to welcome you in the name of our glorious heavenly Father.

Then, we realize that it is because of the great work that our Master has done for us, shedding his blood, giving up his life, that it is possible for us to draw near to our heavenly Father, and we thank him for this wonderful love that has been manifested in our Lord Jesus, that we have an Advocate whereby we can draw near at any time of trial.

We are glad we can welcome you in the name of the "Twin City" class. This class is very well represented in this special train party, and they have been keeping us posted on the wonderful work that was done, and the wonderful congregations that have heard our beloved Pastor, and we rejoiced in this. Then, the thought of what is the object why should we welcome you? Is it because of our love for those on the train? Perhaps we have in the past loved one or two, or more of the brethren, perhaps we have loved some of the brethren all the time, and perhaps some of the time we have loved all the brethren, but now as we realize we are pressing down hard upon the mark we have that love that we can love all the brethren all the time. And so we are rejoicing in this love. We remind you of the words of the Apostle John, "If we love one another God dwelleth in us, and his love is perfected in us," and so we recognize that this is our work, to get together, and to study the things of this harvest period. Because, as the apostle says, "The love of Christ constraineth us, holds us together, and draws out our love in return." This is what makes us appreciate so highly the wonderful things of this harvest period. So we are glad to welcome you. We are glad to know we love you all, and glad to know you all love us, and we are striving day by day in the "Twin Cities" to be faithful. Perhaps there never was a company in all the history of the world who had so many prayers ascending daily to the throne of grace for their welfare as the special train party, and we realize that in all this trip the heavenly Father's hand was guiding and directing in all the affairs of the tour, and we thank him for that, and for giving us this assurance, that all things work together for good to them that love him. Then, as we heard from you along the way, and remembered how the watchword of the trip was Obedience," we thought of how grand that was. That is just what we all want to do, be obedient to the things which we have heard, lest by any means we should let them slip. So we could rejoice when we heard from you from time to time, that you were being obedient in all these things, and rejoicing in the glorious harvest work. So we are glad to welcome you as those who are striving to be obedient, striving to fulfill your covenant, and we are glad to have you with us today. We thank our heavenly Father for this privilege, and we know we will be wonderfully blessed because we have heard something of the grand and glorious meetings you have had, and something of the wonderful truths you have been talking over. So we are pleased to have you with us that we may hear more of this wonderful message.

Address by Brother C. H. Swingle, Chicago, Ill.

Text:—"Cast not away, therefore, your confidence, which hath great recompense of reward."—Heb., 10:35.

You will remember that the apostle previously urged us not to forsake the assembling of ourselves together, as the manner of some is, and connects with it the thought of those who would fall away into the second death condition. Then he speaks in the thirty-second verse how we should call to remembrance the former days how that, after ye were illuminated, ye endured a great fight of afflictions, and the thirty-third verse is particularly connoting, "Partly whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." Many of the dear brethren, especially when they first come into the truth, say, "Why do we not seem to have any trouble at all, no persecutions like some of you are talking about." How is this? Well, we note in this verse it says, "Part of you are made a gazing-stock, and part of you become companions of those that are so used." We are glad the heavenly Father is willing to count that part of us; we may not all the time be enduring afflictions, or be made a gazing-stock. As long as we are willing to be companions of those that are so used, he is willing to count us in that way. How glad we are that that is so!

But now, talking about not casting away our confidence, it might be well for us to inquire about this confidence—how we may know we have it and how we may cast it away. Is there anyone who has confidence in us? Yes, we answer, our great heavenly Father. "Oh," you say, "Brother Swingle, how could we understand that the Father has confidence in us?" In this way, dear brother: If he did not have confidence in you and me, he never would have called us to this heavenly calling. Do you think the
heavenly Father wastes any time? No. Well, then, is he not doing a work on you and on me? Yes. If so, then surely the work he is doing is not wasted. When he took us out of the miry clay, he knew what he could make out of us, therefore he is working in us, to and to do his good pleasure, knowing we will be submissive that he can make out of us kings and priests unto God for his own honor and glory.

Now, may we be sure of that? Yes, dear brother. Let us take a close look at the diamond. You remember how Brother Russell has written that most beautiful of all the tracts, it seems to me, "Gathering the Lord's Jewels," and it shows the process of the polishing of the diamond. But before that diamond came into the lapidary's hands, before it was encased in cement, thus forming another kind of diamond, in a place where you and I, being experienced, would have never expected to find a diamond. He saw it there with a rough exterior—perhaps a very rough exterior in some cases, but he saw that the diamond quality was there. Do you think that a skilled lapidary would take a pebble stone and polish, and polish, and polish for a long time, and then have to put it back into the street from whence he took it—a poorer pebble stone than it was before? No, that man who does the selecting knows where the diamond is, and he knows that every time he puts it against the wheel, it means that the diamond is going to reflect the sunlight by and by. The quality was there, dear brethren. Then you see if I am one of the Lord's jewels, the Lord saw the diamond quality in me. That is why he took you, too. Surely the Father would never call anyone to the high calling, knowing all the time he was taking a rough exterior, as the prophet says, "the Lord has rejected his people that are precious to him" (Jeremiah 1:12), and if the unbelieving Jews would say, "No, do not call me and lead him along, as it were, tantalizing him and then by and by have him hear the words, 'You cannot win out anyway.' That is the way Satan does. But no matter how weak you think you are, no matter how low you think you are, no matter how you call yourself, he called you that you could make your calling and election sure. That gives us confidence when we think the Father has confidence in us. My Father expects me to win. My Father has the crown, and he says, "Win it," and he knows that I can win it. Oh, that you and I and our fellow brethren, if we are in his hands, I will just let him work in me to will and do his good pleasure.

Then, another figure. You remember how the Apostle Paul shows in the eleventh chapter of Romans that you, being wild olive branches, being grafted in. Now, you see, he does not say, wild grapes, or wild apples, or wild cherries; they may not be in their places, but why should he specify "wild olives?" For two reasons: olive oil represents the holy spirit, and the olive is the only fruit that is properly constructed to hold olive oil. You would not put your best oil in any other kind of a bottle; it is not so constructed. The olive holds the olive oil. So he tells you, being wild olive branches, have that qualification; you can receive the Holy Spirit. He says the world cannot receive it. They have not the olive quality. And then another reason: It is not so difficult to understand the wild olive. In the same culture that when a wild olive branch is grafted into the tame olive tree, the fruit on the wild branch is larger than on the tame branches in that tree. What a wonderful thing that is! Now, as we think of that, we say, "The Father saw that I had that qualification, that I could contain his Holy Spirit, which he has placed it in my heart. Well, then, will I cast away my confidence?" Or say, "Father, I cannot do it?" Will I say when the dark times come, "Well, the Father must have loved me." My dear brother, he never would have called you if he did not know you could win. He never would have called you if he did not see the diamond quality, or the olive quality. That is the reason you are here this morning. You see the difference do you not?

Then, we call your attention to another thing. You remember how the boards that formed the tabernacle represent Christians. So when the Father has chosen you to be one of those Chosen ones, he is saying, "If you are not the board of each other's nature, but let us look at the gold, the part God looks upon as most valuable, we will finish it in the day of God's judgment. We escape from the world, having these exceedingly great and precious promises, Well how is that pictured back there? Boards covered with gold, so that no corruption could come on them. Additionally they were put in sockets of silver, lifted up from the earth. Silver is a symbol of truth, and being two sockets for each board, would represent the Old and New Testaments. There it set, escaping the corruption that is in the world through lust.

My dear brethren, as we stand side by side today, golden boards in God's tabernacle, Oh, let us try more and more not to let the world do away with us. Then when they call you to the Father's table, who is called to be there. Well, let us remember that it is the gold the Father looks upon, and it is the gold, if you are in harmony with the Father, that you will want him to look upon.

Now, you say, "Did I have these qualifications?" You must have had them, my brother, or you never would have been called. Therefore, we tell you, if you were not called, it might all be summed up in the fact that you have the possibility of all these things t at the Father saw. The Father was the great one who selected you, and he is able therefore to bring these things to pass that he has set out to do. He who has built the temple, he can finish it in the day of God's judgment. Cast not away, therefore, your confidence; but say, "If in my heart, I have been weak in faith, if I have lost confidence in the past, if God has that much confidence in me, I will have confidence also in him that he is able to do what he has set out to do, no matter how long we may have to wait in the present condition." But rather I will say, "Father even so, if it seems good in thy sight." Let us say that indeed, and we shall surely win in this wonderful fight.

I could call your attention to a number in times past of those who said they were confident in the Lord, who were these Hebrew children. You will remember how there was a conspiracy against them, and how as they came there before the king they did not falter. You don't read that Shadrach, as he stood there said, "Well, I am sorry," and his knees began to shake. No sir, not at all; he stood there before the king, not afraid. And you do not
read about Meshach, that he kind of edged toward the door and said, "It will be all right the next time." No, and you do not read about Abed-nego saying, "No, I think I will go over to the next town to see my mother-in-law." No sir, nothing of the sort. As they all stood before the king, this is what they said: "Our God whom we serve is able to deliver us; but if he does not deliver us, be it known to you, O King, we will not worship the image you have set up."

Another great image is coming. Will your answer go back like that? And then just as in their case, the king looked in the furnace, and said, "Did not we cast three in?"

"Yes."

"But I see four, one like unto the Son of God."

The casting in of you and me, if we are faithful, will undoubtedly bring a vision of Jesus to the world, and make him known to the world, just as it was in the type back there.

Then I think of Elijah on the mountain, and I will close with this thought. As he stood there on the mountain, you remember the 450 prophets of Baal that were there—sun worshippers, worshipping the sun, as it came up gloriously in the morning, and Baal would answer by fire. But when it was noon, and the sun was at its zenith, surely it would answer, and they leaped on the altar and tried in every way possible to get him to burn that bulk upon that altar, but no answer came. Now, dear brethren, don't think for a moment that those 450 prophets of Baal were the only ones interested in the burning of that bulk. What is idol worship? Worship of demons, worship of the devil. You may be sure that all the demons were doing their best to burn that bulk upon the altar, but God who is greater than all the demons was with Elijah, and he had given us something visible, the vow, which will help us to see and understand these things. So let us not become weary, but believe that the same God of Elijah is here.

Now you will remember what he did there. Just let me draw you the picture. First of all, he did not make a new altar, but he found the altar of the Lord that was broken down, and repaired it. Now what did the altar mean? The altar there means what it meant in the Tabernacle, as Brother Russell has pointed out—the ransom sacrifice. Now as he repaired that altar, then he put the bulk on it, laid the wood in order, and all the people looking on; then he did a most unusual thing. What was that? He dug a trench around the altar. Now in the symbolic lan-
guage of the Bible, a circle represents love (Col. 3:14); love, the bond or circle of perfection. A circle then in the earth would represent something about God's love for the earth. What was that? Well we can determine what that circle represented by the measurement of the circle. No doubt some people helped him, and they said, "Elijah, how large shall we make this trench?"

"Just large enough to contain two measures of seed."

"Well, that is a funny way to measure it. Why didn't you say six inches deep and ten inches wide?"

Well, it was all part of the picture, and we stand where Elijah stood at the time of the evening sacrifice—the morning sacrifice, the early Gospel church you see, and the evening sacrifice, the closing of the age, and we are standing now for the same thing that he stood for. Oh, brethren, then let us send forth the same things as faithfully as did Elijah, and stand for our God, even though the whole world be against us; even though all the prophets of Baal be against us, let us stand there and do just what Elijah did.

Now the trench was dug large enough to contain two measures of seed. What did it mean? A circle represents God's love; in the earth, something in regard to God's love for the earth. It meant the Abrahamic covenant of promise.

Two measures of seed? Yes, heavenly, spiritual seed, and an earthly seed, represented by the sands of the seashore. And what was in the center of that Abrahamic promise? The ransom sacrifice of Jesus, just as the altar stood there in the center of that trench that he dug in the earth. Oh, we are glad that the altar that God that is greater than all the demons, is with you and me at this time, and he has given us something visible, the vow, which will help us to see and understand these things. So let us not become weary, but believe that the same God of Elijah is here.

Standing then as we do, knowing this message that we have, let us take the Apostle's word once more to heart—"Cast not away your confidence which hath great recompense of reward." The sight of its delicate beauty, how it pays him for all his cost! No rarer, daintier work than his was ever done by the frost. Then the master bringeth him golden hire, and giveth him praise as well; and how happy the heart of the weaver is, no tongue but his own.

The years of man are the looms of God, let down from the place of the sun, wherein we are weaving alway, till the mystic web is done—weaving blindly, but weaving sure, each himself his fate. We may not see how the right side looks, we can only weave and wait.

But looking above for the pattern, no weaver need have fear. Only let him look clear into heaven—the perfect pattern is there. If he keeps the face of our Savior forever and always in sight, his toil shall be sweeter than honey, his weaving is sure to be right.

But when his task is ended, and the web is turned and shown, he shall hear the voice of the Master, who shall say to him, "Well done."

Since in copying thus the pattern, he had laid his own will down; and God for his wages will give him, not coin, but a glorious crown.

Follow the Pattern

Let us take to our hearts a lesson—no lesson can braver be—

From the ways of the tapestry weavers on the other side of the sea.

Above their heads the pattern hangs; they study it with care;
The while their fingers deftly work, their eyes are fastened there.

They tell this curious thing, besides, of the patient, plodding weaver:
He works on the wrong side evermore, but works for the right side ever.
It is only when the weaving stops, and the web is loosed and turned.
That he sees his real handiwork—that his marvelous skill has learned.

Ah! the sight of its delicate beauty, how it pays him for all his cost!
No rarer, daintier work than his was ever done by the frost.
Then the master bringeth him golden hire, and giveth him praise as well;
And how happy the heart of the weaver is, no tongue but his own.

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And God for his wages will give him, not coin, but a glorious crown.
FAMILIAR FIGURES
at the CONVENTION

PASTOR RUSSELL  GEN. HALL  DR. S.A. SMITH
OVERLOOK INN

BAPTISM SCENE

LET HIM THAT WOULD BE GREATEST AMONG YOU BE SERVANT OF ALL

ONE IS YOUR MASTER EVEN CHRIST
ALL YE ARE BRETHREN.
GOD HATH SET
THE VARIOUS MEMBERS IN THE BODY
AS IT HATH PLEASED HIM

BANNER
NEAR STATION

RETURNING FROM THE MEETING

BETWEEN MEETINGS

GOD IS LOVE
GOOD TIDINGS OF GREAT JOY
THE General Convention of the International Bible Students’ Association for 1911 was held at Mountain Lake Park, a beautiful spot on the top of the Allegheny Mountains, away from the noise and turmoil of the city.

Notwithstanding an announcement in the Watch Tower to the effect that accommodations would probably be limited, the friends came by special trains, special cars, by ones, and twos and in groups, so that by the time the convention opened there were about five thousand present. They seemed to feel that if it was to be such a grand convention then they surely could not afford to miss it, and many said they were going even if they had to sleep under a tree.

One reason for the shortage of accommodations was the fact that a certain class of people, of whom we should expect better things, warned the people of the place that the International Bible Students were a bad class of people, and not to have anything to do with them. However, the friends managed to find accommodations, and after we had been there a few days the inhabitants of the place began to find out that they had been misinformed regarding us and they sought the Entertainment Committee to secure as many of us as possible to take rooms in their homes. Some said they wished they could get many more.

The keeper of the grounds was very much surprised to find that it was not necessary for him to go about the grounds each morning and pick up the cigar stubs, as was his custom and duty when other religious organizations met in that park. He also stated that it was the first gathering at that place where it was not necessary to ring the bell situated in the top of the auditorium (many of the friends to this day probably do not know there is a bell there) to call the people to meeting. There was no difficulty however in persuading our friends to attend; the only difficulty was in getting them to separate—you know there is a tie that binds our hearts in Christian love.

The policeman of the grounds stated that it was the first gathering there when the services of an officer were not needed, but he said we did not need him. All that was necessary was for the chairman of the convention to make some announcement from the platform, and all endeavored to carry out the instructions. He said that even the little children seemed to know what it all meant. The friends were thus living epistles and were being read by all with whom they came in contact.

One thing which helped to make the convention so enjoyable was the method of opening each day’s session—the day was started right. First, the Bethel hymn was sung; then the vow was read; then the Manna text and comment; then prayer was offered. Various brethren participated in this service, which lasted about fifteen minutes, and while it was going on, late comers were not admitted to the auditorium. After this service was ended the doors were opened and the late comers were permitted to come in and take seats. The majority, however, were right on time, anxious to participate in this impressive service.

Another splendid feature of the convention was that at the close of the morning and afternoon sessions the friends remained in their places until after the announcements, closing hymn and prayer. This act of reverence had a very beneficial effect and seemed to benefit the entire convention.

Another item of special note was the beautiful motto painted in large letters in beautifully blended colors and hung over the platform.

The auditorium itself was the best that we have ever had. It was a semi-open air auditorium, with seating capacity for over five thousand. The seats were arranged with the sloping effect, so that all could see the speakers on the platform, especially after the sisters, by special request, refrained from wearing large hats. The roof was supported in a special manner with many braces overhead, and there were no pillars in the center to obstruct the view. The acoustic properties were splendid, and the speakers could be heard in all parts of the building. The large platform held over six hundred people, and at some of the sessions all the seats in the building were taken.

The colporteurs had a special building for their dormitory and in it were several hundred cots. It was a two-story building, and the brethren occupied one floor and the sisters the other.

The Bethel family were housed in a large old-fashioned home known as “Overlook Inn.” Each night of the convention six hundred of the friends were invited to a reception at the Inn, where after a short address by Brother Russell out on the lawn, they were invited inside to light refreshments and had an opportunity of meeting Brother Russell personally and shaking hands with him. The dear Bethel family worked hard to serve these receptions each night, and all the friends were very grateful to them for their kindness and this manifestation of love.

Each day was given a special name, and the discourses on that day were supposed to be especially appropriate to the day. The first day of the convention was on Friday, and as most of the friends arrived on that day, there was no session until about three o’clock in the afternoon, which was in the nature of an address of welcome, followed by a testimony meeting. With the exception of one evening, which was devoted to the interests of the colporteur work, no evening meetings were held.
Beginning Day, Friday, September 1, 1911
Address of Welcome by General W. P. Hall, U. S. A.

LADIES AND GENTLEMEN—In behalf of this section of the country, I have been accorded the pleasure and the privilege of extending to all of you a most hearty welcome to this convention and to Mountain Lake Park, and also of introducing the Honorable J. F. Rutherford, of the International Bible Students' Association, as the chairman of this convention, and who has the honor of delivering to you the opening address.

I understand that the International Bible Students' Association, as its name indicates, has spread its offices all about the entire world, and it seems to be the pleasure of all those members to encourage and assist in the study of the Scriptures whenever it is practicable. It needs no argument to prove that those portions of the world where the influence of the Bible is the greatest are the most advanced in civilization and refinement. And it appears that the members of this association, while believing in the Scriptures from Genesis to Revelation to be the inspired Word of God, and to contain his wise and gracious plan toward the human race, they at the same time are not affiliated with the denominational Christian churches. They believe that the doctrines and teachings of those churches are not in accordance with the Scriptures, and they are willing and glad at any time to give a logical reason for their belief. They understand the Bible does not teach that a large portion of the world, or any part of it, are condemned to eternal torment, and they believe that to teach such a doctrine as this is a God-dishonoring perverting of the Bible. For these reasons, I will not detain you any longer on this subject, as during the convention you will hear many things about the Bible, and they will be told you in far better language than I can control. The Honorable J. F. Rutherford, who is an eminent lawyer and Bible student, is far too well known to most of you to need an introduction from me, but I now take pleasure in presenting him to this convention.

Opening Address by Brother J. F. Rutherford

Why have we come to this convention? As a general rule, conventions are held for the purpose of social entertainment, of the hearing of reports of committees, of the passing of resolutions and taking up collections. I am glad that you are not here for that purpose to-day. I am glad there is a greater motive than this. We have come here to do service, not for ourselves, but for God. The Lord Jesus upon our lips, and truly showing in our hearts that this is the most blessed convention we have ever had the privilege of attending. I believe we will have those sentiments in our hearts as we leave this place. May peace and joy and love be multiplied unto you. May we all go away from this place with a fresh heart for further service to the Lord Jesus upon our lips, and truly showing in our hearts that this is the most blessed convention we have ever had the privilege of attending. We believe we will have those sentiments in our hearts as we leave this place. The Lord Jesus has greatly blessed us to bring us here, and may we get a blessing and be a blessing while we are here.

You will observe our program designates this as beginning day, and I do not know of a text of Scripture that would be more appropriate upon this occasion than words of the Apostle Peter when he said, "The end of all things hath approached; therefore be of sober mind and watch unto prayer." The end of all things has approached, and we rejoice to know that that is true. The end of this dispensation is here, and this means the end of Satan's dominion, and this means the beginning of the glorious reign of Messiah. Therefore we are, properly speaking, at the lapping of time, the ending and the beginning indeed. This is the end of the Gospel age, the end of the long march of the church militant. Thanks be to God, her warfare will soon be over, and this means the beginning of the church triumphant in glory, reigning with Christ Jesus for the purpose of blessing all the families of the earth. We are in the end of the harvest period, the glorious time when the Lord Jesus himself is present gathering out the jewels for his crowning day, his kingdom day—gathering out the last ones, too; and this means when the gathering is completed the union of the bride and the bridegroom in joy and happiness and eternal service of Jehovah and carrying out his plan through the ages to come.

We are on this earth in a most precious and the most favorable time it has ever yet been made a privilege to live. I hope we appreciate it more keenly to-day than we have ever appreciated it before. To be living to-day, and to be privileged to have a knowledge of God's plan as revealed to us in his Word, is the most wonderful privilege of all that is yet to come. The apostle says to us, "Thankful our hearts should be at this time! We are living in a marvelous time, indeed a time fraught with great possibilities. We are on the very portals of the golden age—that time upon which the great minds of this earth have meditated for long years. The hour has come to show the promise of old wrote about long before our day. What a blessed privilege we have of being here now! And the importance of this time is suggested to us because of the position we have been privileged to occupy, and because the apostle says, "Be of sober minds and watch." Watch what? "Take heed unto yourselves," says the apostle; let us watch ourselves; watch our words, watch our thoughts, watch our doings; and while we are watching these, also watch for new evidences day by day in the unfolding of this marvelous era. We are to be in a proper heart-attitude to receive the King, that he might receive us, and that we might be with him. We are living in a time in which the world at large everywhere is distressed by the conditions, but let us calmly and serene view the situation hundreds of miles away from these walls. The devil has probably come to this convention, but do not be alarmed at all. Do not be disturbed for a moment. Be of good courage, and the Lord will renew your strength. Remember that the apostle says, "Resist the devil and he will flee from you,"
OPENING ADDRESS—BROTHER RUTHERFORD

and I hope if he has taken up his office somewhere about Mountain Lake Park he will do it shortly now. We can put him to flight and show the anger of God. He may have come here to give us trouble, but if our hearts are turned to the light and filled with love, watching ourselves, praying unto the Lord at all times, living in the attitude of prayer, we shall put to flight the adversary, and he will have no business with us in any situation.

The Lord's people, armed in the holy cause of righteousness, reposing in the liberty wherewith Christ hath made them free, are invincible to any foe that might come against them. Our Captain, our King, is at the head of this fight. Jehovah fighteth for us, we may be sure.

Our boasting is in the Lord; our strength cometh from him. We know that in ourselves there is no strength, but we rejoice to know that he has promised to show his strength in our behalf if we keep our hearts perfect toward him, which means the performance of one main duty.

The Apostle in this connection says, "Watch and pray," and so while we are watching our own shortcomings, let us pray that we may be kept by the power of God. That does not mean to watch the other fellow; it means for each one to watch himself. If we are going to watch our brother, compare our greatness with his smallness, compare our spirituality with his lack of spirituality, if we are hunting for defects in him, we are sure to find them, and we will find those over which we can stumble. But, on the other hand, if we view the matter from the standpoint of the Lord along with the spirit of the benediction, we may view ourself and our brethren, viewing them only from the standpoint of the new creature, the danger of stumbling is reduced to a minimum. And that is the way we want it. I hope that our hearts may be filled with a desire here to-day as never before to serve the Lord more faithfully than we have done before.

We remember in connection with this admonition of the Apostle Peter that he says, "Above all things have fervent love amongst yourselves; for love covers a multitude of blemishes." Let us cover the blemishes that each one possesses by the mantle of love. If we are not willing to cover each other's blemishes, how can we expect the Lord to cover ours? If we do not want our blemishes to be open, with each other. I do not believe the Lord has any pleasure in deception, and I think we should be frank with each other, and I am going to be frank with you just now. I say it with sorrow that some of the dear friends throughout the country have forsaken us, forsook us, even the meanest place. In the interests of the cause for which we have consecrated our lives, let us remember that if we have weaknesses our brother has too, and if you are here at this convention to-day, and you have drawn yourself away in fellowship with some other brother or sister in your community because you could not agree on some little thing, this is the best time, at the beginning of this convention, to go and settle the whole matter, and do it quickly; the time is short; we are too near the goal now to lose any time. There is no time for division, there is no time for us to quarrel amongst each other; let us agree on the fundamental principles of the truth, and I dare say that no body of people as large as this can be brought together whose hearts are as firmly knit together as all of these; but here and there we might find some little disturbance. That is the adversary's spirit, it is not the Lord's. Let us put it away and remember that the apostle said to us as the mouthpieces of the Lord, "Above all things have fervent, overspreading love for one another." Let us do it! May the watchword of this convention be, fervent love. Love is a principle, and the word fervent here does not mean a warm word, a word from the standpoint of health, or health, or health, but a word that is hot and burning, and it involves willingness to look at each other from the standpoint of the new creature alone, remembering that in ourselves there is no perfect thing; let us have a willingness to forbear, to be kind and gentle, and above all things be right. Righteousness is the fundamental principle of the new creature, a little thought and word and deed—now I say this, and we must remember it is said of the Lord Jesus that because he loved righteousness and hated iniquity, therefore God hath anointed him with the oil of gladness above his brethren, and all of those who ultimately became members of the body of Christ must have some of that spirit—now I say, let us not be those who are more or less guilty of wrong because of weakness of the flesh, but hate the evil, shun it, and always seek to do right, having the right principles in our hearts.

Now then at the beginning of this convention it is a good time for us to consider that we want to watch our words, watch our thoughts, watch our doings, to the intent that we might better serve God and serve each other by being a blessing to each other. We have come to this convention for a blessing. Now if any one goes away from here without the blessing it will be no one's fault but his own. If we have come to be a blessing to one another. Let us do it, remembering at all times the words of the Master, "It is more blessed to give than to receive." Let us go about doing good one to another, thinking how we can strengthen each other in the faith, and point each other to the blessed Savior and the shortness of the time in which we might make our calling and election sure.

So then at the beginning of this convention let us remember these things. Be of sober mind. This means to be steady, to be calm, to be dignified, to be gentle. We are going to have some things here to disturb us once in a while, possibly; it may be our rooms will not be just exactly as our pleasing here, not quite so good as some of our ideas of how things should be at home. It may be that the food will not always be the best in the world, but when we think about grumbling about it, let us stop and think for a moment—did my Lord and Master have anything better? When we lay down on a cot or a bed, let us thank God to have the cot or the bed. Let us not go about speaking of food as this? And I believe if we have those thoughts we will be ashamed to make a complaint about anything. The committees having in charge the arrangements have not suggested to the chairman that there should be a complaint committee; I think they have come to the conclusion that the people have advanced so much that they do not expect any more complaint. I hope that is true.

And while we are being sober, let us remember that we should so deport ourselves in a dignified way as ambassadors of our King. Remember the words of the Apostle Peter: "Be holy, for the Lord is holy," and remember, known and read of all men." Now that was not addressed to the world but addressed to the church, and the Apostle did not mean that the world in general could read the epistles that he addressed to the church. We know that, because he expressly says that the things written of the eyes of God, because he has not the Spirit, he is not begotten of the Spirit; it was not these epistles he had reference to. He meant our lives. We have professed a good profession before the Lord, and we today are occupying a peculiar position; we are being made a show, an exhibition, and it is for the honor of man and angels. The angels of heaven are beholding the wonderful privilege and opportunity that is given to us to run for the prize of the high calling of God in Christ Jesus, seeing whether or not we are going to prove our loyalty to the Lord above all things else. Men of the world, that is the Bible world, if we do not understand it, are able to read our lives, and they may be watching to see also whether we mean what we have said; and everyone who has come to this convention can be an example to the public about Mountain Lake Park, either for good or evil. I am sure that we all want to testify by our daily walk that we have been with the Lord and Master; that we are not seeking earthly approval, that we are to prove to all men that we love God supremely, and that we came here to serve the Lord as we do every day. So then by our daily lives let us give testimony to those who see us about our various places. No one can be in the right place and walking separate from the world as new creatures in Christ Jesus.

Now as the Apostle calls our attention to the fact we are epistles known and read of all men, the world cannot read the Bible and cannot understand it, but every Christian, every consecrated child of God, is a walking book, or tract. Therefore let us use these that those who read may say, "Surely these men and women mean what they say; they are striving to do the very best they can." Now while we are doing this, be sober, and candid, and cool, and deliberate; and when something comes up to disturb us about our rooms, or our lodging, or anything else, let us not go about it in a fluring like we were going to eat somebody up. I am sure nobody here will do that, but for fear we might forget something, I am calling attention to it. Go in a calm, dignified and gentle way, calling attention to this or that thing that should be the subject of attention to; it is a peculiar thing. It does not mean we are to give up our rights entirely, and not speak about them, but do it in a kind, dignified and gentle way.

And the next thing is to watch, take good straight paths for our feet; take heed unto ourselves, and while we are doing this let us go to the Lord in prayer, praying in all prayer and suppli- cation with a grateful heart, and from there we can go to and above all—these are merely minor considerations—above all these things let love reign supremely in our hearts, that day by day as we stay at this place we may grow like the Lord and prepare ourselves to carry out to the world what was commenced today not by a theory merely, but a great reality which is surely to come to pass, and we have come to this place that we might carefully study God's Word to prepare ourselves more thoroughly, showing ourselves more thoroughly approved unto God, that we might be able to minister the life of Christ, in the northland kingdom that shall shortly be established. We are glad we are near the end, are we not? Yes, our hearts rejoice today to know that the end is almost here.
The greater proportion have passed beyond the veil and we are looking now shortly that the Lord may be pleased to take us too. Let us keep near him that we might be accounted worthy to be with him.

We have come aside in this natural mountain, a beautiful place, after a week’s storm and rain, and the Lord has fixed the weather just as good as we could possibly do. The Lord knew just what kind of weather we would need and fixed even that. He has fixed everything here for our comfort that we might especially give praise to his name and stay close to him; and we are, figuratively speaking, in the mount of God; we are approaching near the crest of Mount Pisgah. Thanks be to God for the weather of faith. We have almost reached its crest, and by the eye of faith we can behold the glories of the kingdom of Heaven reflecting its beauties and grandeur on the earth, looking forward to the time when, if faithful, we might be associated with our great King. By faith now we can look forward to the time when all the families of the earth shall be blessed.

We are not going to have many more of these conventions, and we are glad of that because we are coming to one great convention where there will be no separation. We rejoice that it is true. So then I am glad to speak to so many dear ones today whose hearts are Responsive as they “never have been in love for the heavenly Father. It seems to me as I walked on this ground this morning, greeting the dear ones it has been my privilege in the past four years to know, that I could see a marked growth in every one—growing more like the Lord, growing closer together in the bond of love, and I have seen more happy faces today than for a long time I am sure. I am sure that is true of all of us. Then lift up your heads, ye anointed of the Lord, and give praise that the journey up Pisgah mountain is almost completed; a little while and we will have come to our reward. May our hearts be united in prayer every day as we seek to serve him. So now let us join in the singing of the Hymn, “Come all ye saints to Pisgah’s mountain.”

"Come all ye saints to Pisgah’s mountain, Come view our home beyond the sea, Millenial Canaan is before us, Soon we’ll sing on the other side.”

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Praise and Testimony Meeting Led by Brother Rutherford

A Brother.—I thank God for the favor and privilege of being here today and meeting so many of like precious faith. I am thankful that Brother Russell gave me the privilege to be here. I am very thankful for the favor and privilege accorded me by the Lord in having an opportunity in the harvest work; I am thankful to see some here that I have met and known before. I thank the Lord for these words of comfort from my brother who has just spoken, and I ask an interest in your prayers that I may be faithful to the end of the way.

A Brother.—I thank God for real salvation. I thank God for the Word of Truth, and I can say that the Lord has done great things for me where I am glad. I rejoice to be here this afternoon, and I am sure the exhortation of our brother is a great benefit to me. I am sure it will be the desire of our hearts to do all we can to help one another, that we may become one in Christ.

A Brother.—My wife said to me a month or so ago, “If you go to this convention, you have got to get out and do some collecting,” so I obeyed to the Lord. “Now, Father, if you want me to collect enough to go to that convention, you make the arrangement and I will go.” So, praise the Lord, without asking anybody for a dollar, the heavenly Father brought in one hundred dollars that I earned a long while ago. So the Lord sent us here. It is good to be here, and we hope to receive spiritual blessings.

Brother Rutherford.—The Lord has even fixed the brother’s business so he did not have to take up a collection.

A Brother.—I am rejoicing this afternoon in the fact that the Lord has permitted me to be here on this mountain top. I am also on the mountain top of joy and ask an interest in your prayers.

A Brother.—I am glad to be upon this mountain top, because I am seeking to draw nigh unto the Lord. I want to state that it is a grand privilege to me to rejoice with each of you and look into your smiling faces, and I want to say that I love every one of you and we are all helping ourselves.

A Brother.—I want to thank the dear Lord for the privilege of being here. The Lord has blessed me with the opportunity of attending two conventions. I have just come from the St. John’s convention. We had a grand time for three days, and I am prepared for another rich feast, and trust I may have the fervent love the brother spoke about. As we need the sunshine and expectation in this condition, I am very thankful, as we will hear throughout the coming days will be refreshing to us. I want to express my love first toward the Lord and the truth, and toward you all, and for the privilege of being here, and I trust I may make my calling and election sure and see you all beyond that.

A Brother.—I want to thank our heavenly Father that he has made it possible for me to be here at this convention. I want to thank him for all his past mercies and kindness and goodness to me and mine. I want to thank him for his precious promises, which it is my desire to appropriate for my upbuilding in his cause. I want to thank him for the opportunities he gives me, and pray for me and mine that we may be faithful to the end of the way.

A Sister.—I thank the heavenly Father for the privilege of standing up here, and I thank him for the privilege of being at this convention, and pray that I may be faithful even unto death. I ask an interest in your prayers that I may go home and give a blessing to everyone I meet.

A Brother.—My heart is exceedingly glad to be in this grand convention of the Lord’s day, and to look into their hearts and minds as it were, and at their smiling faces. I do rejoice for having been called out of darkness into the marvelous light.

A Sister.—Christian love and greetings from the Columbus class. I must thank the heavenly Father from the depths of my heart for the privilege of being here. I have been so blessed that I can scarcely keep the tears back ever since I came, for joy. “What shall I render to the Lord for all his benefits? I will take the cup of salvation and call upon his name in the presence of all the congregation.” Pray for me as I will pray for you.

A Brother.—I thank the Father for the privilege of being at the convention. The Lord has made it possible for me to come, and I am rejoicing. The Lord has blessed me above my expectations and has given me a hearty desire.

A Brother.—I thank the heavenly Father for the great privilege of being again with the Lord’s people in another convention and sharing the blessings. I desire to say also my joy in the Lord is increasing every day. Pray for me.

A Sister.—I thank the dear Lord for the privilege of being here. I have been looking forward to the convention for some time, and when I knew it was possible for me to come, I felt his goodness and mercy over me. I thank him for all the experiences that have been in my life in the past year, and I desire just the experiences to come into my life that will best fit me for his kingdom.

A Brother.—I want to tell you how thankful I am to be here at this convention, and I can truly say I believe it is through the kindly providence of our heavenly Father that I am here to-day. I am bound to this convention, and nothing but good, and for no other purpose than to get a blessing, and I feel sure I will get it, and I will be only too glad if I can in any way assist someone else to get a blessing also.

A Brother.—I rejoice exceedingly in the grand privilege I have in this fellowship with you at this grand convention. How my heart has longed for this glorious privilege that we have now enjoyed. As I look back on our Church, it seemed to me it was the first mountain top convention in my recollection as far as the church at present has experienced. It seems to me that this is a glorious type of that grand and glorious convention in which we will participate on Mount Zion, the city of the living God. May our hearts prove faithful, that the Lord may work in us his glorious purposes until his grand accomplishment in reaching the heart and mind likeness of our Lord.
Thankful Day—Saturday, September 2, 1911

Bethel Hymn

"O hail, happy day, that speaks our trials ended!
Our Lord has come to take us home;
O hail, happy day! No more by doubts or fears distressed,
We now shall gain our promised rest,
And be forever blest!
O hail, happy day!"

VOW

Read by Brother John T. Read

Our Father which art in Heaven, hallowed be Thy name. May Thy rules come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I remember at the Throne of Heavenly Grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

I vow to still more carefully as possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

I vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but two masters, I shall resist these snares in all reasonable ways, as being of the adversary.

I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord’s people.

And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

Exceptions in the case of brethren—wife, children, mother, and natural sisters; in the case of sisters—husbands, children, father, and natural brothers.

Manna—Text and Comment

"Seeing ye have purified your soul in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Pet. 1:22.

Knowledge is to be highly esteemed in the church, and to be regarded as an evidence of progress, of growth; for none can grow strong in the Lord and in the power of his might in grace—unless he grows also in knowledge. We properly esteem most highly those whose love for the Lord and for his truth are evidenced by zeal in the study of his Word, and whose favor with God is evidenced by their being guided more and more into the deep things of God. This is the third, as in the earthly family we love and care for the babes and immature, so also in the household of faith the little ones and the dwarfs are to be cared for and loved and helped that they may grow strong in the Lord and in the power of his might. Z. 03:207.

Testimony Meeting Led by Brother C. A. Wise

A Brother.—We are rejoicing in the Lord down in the southern country. I am certainly thankful to be with all the dear friends here today, so that our hearts may be prepared to praise the Lord in all things, and in everything give thanks, for this is the will of God concerning us.

A Brother.—With a grateful heart I express my appreciation for the heavenly Father’s blessing upon me to be here at this grand convention. I expect to take away blessings that will help me more and more to glorify his holy name.

A Sister.—I have great reason to rejoice this morning. Just a month ago a friend went to heaven, and I want to make my calling and election sure that I may be able to go where that friend is. I thank the Lord for the unfeigned love of the brethren, and my desire is more and more that I may be faithful unto the end.

A Sister.—I felt that I needed to come to this convention. When I met with this assembly yesterday and saw on the platform a number who were laying down their lives for each and every one of the brethren, I gained a wonderful blessing. I am thankful to my heavenly Father for the brother who spoke yesterday evening when he said that we must not only come here expecting a great blessing, but we must come here in order that we may help one another. Now I feel that I want to come here this morning, not so much to have a blessing myself as to do and say something that would help others.

A Sister.—This is my first convention, and I am rejoicing that I am able to be here. I am one year old in the faith, and the Lord sent me from the southern coast of Florida to the northern Pacific coast to get the truth.

A Brother.—This is my third convention, and my third year in the service of the Lord, and I am thankful today that my desire is stronger than it ever has been that I might serve him in spirit and in truth. May we all meet in the general convention where we will never be parted.

A Colored Sister.—I am glad to be here this morning and to rejoice with you. The Lord has done great things for me, whereof I am glad; and I have already begun to receive the blessing for which I came. I ask your prayers that I may have that fulness of joy for which my soul longs more and more.

A Brother.—I am writing the dear ones at home this morning that we are here on the mountain top and still going up—nine more days to travel. I rejoice with this morning; it is a great privilege to be here.
A Brother.—I think the words of the Psalmist express my testimony this morning, "O give thanks unto the Lord, for he is good."

A Brother.—My heart is running over with joy this morning to be here, and I am glad to acknowledge that I love the Lord, my Redeemer.

A Brother.—I am truly grateful for all the many blessings the heavenly Father is bestowing, and I want my life to express daily the thankfulness I feel to him.

A Brother.—I am glad the Lord permitted me to come here, or rather made the way open for me. I bring you greetings from the brethren down in the swamps. We are going to be on the mountain top. I felt that I needed to come to this convention; I need your help very much, I need your kindness and your prayers. We do not know the technical points about love down in Arkansas; we cannot give you the algebraic formula, dear brethren—perhaps our Boston friends can—but we love you just the same; we are willing to do all our Brother Peter says about it; we are willing to do all our Lord says about it; we are willing to keep the commandments that Brother Paul gave us regarding this subject, but you will excuse us if we cannot fathom the depths of God's love. Nevertheless we love all of you.

Brother Wise.—I am sure none of us can fathom God's love, but—

"'Then I'll see what thou hast wrought, Then I'll love thee as I ought; And looking back I'll praise the way Thou didst lead me day by day.'"

A Brother.—I am thankful to my dear heavenly Father that he has given me the privilege to be here among so many of his ambassadors. What a wonderful privilege it is to rejoice in the present truth! I have only been in the truth about three years, but my heart is filled with the joy of God.

A Sister.—This is my first convention. I thank the Lord for bringing me here. I did not expect to be here, but the Lord opened up the way, and I am thankful to him and to all his dear people, and hope that we may be knit more and more together in Christ Jesus. Pray for me.

A Brother.—I bring to this convention the love and greetings and prayers of the Oklahoma City class, collectively and individually. I can thank our heavenly Father for his great love in that he has privileged me to attend this convention, which is not my first one, and like all the rest of the dear ones here, I believe we are at the best one yet.

A Sister.—Four months ago our heavenly Father in his own due time brought me into the truth, and I want you all to pray for me that I may stand faithful.

A Sister.—This is my first convention, so I cannot judge if it is the best we have had yet, but this one is good enough for me. I am glad I am here, and I want to press forward and live more humbly and be a blessing to all around me, and take home as many blessings as possible to the rest of the friends. I want to be more faithful, and I want every one in this section to press as close to the next convention, because I did not see my way to get here until the last minute, but the Lord saw that I needed to come.

Discourse by Pilgrim Brother W. M. Hersee. Subject: "IT IS A GOOD THING TO GIVE THANKS UNTO THE LORD"

It seems to me this is the most solemn assembly that I have been privileged to meet, when we spend our thoughts and fill our hearts, and has filled the hearts of all the heavenly hosts, and that our purpose in coming here is that our hearts may be more and more attuned to that glorious song of Moses and the Lamb; to be attuned to verification, and thereby to harmonize with our glorious heavenly Father and all the relationship of the heavenly court. And we have in the Lord's providence chosen for our text the words of the Psalmist, "It is a good thing to give thanks unto the Lord."

When we muse over God's wonderful works we cry out in harmony with the prophet David, O Lord, where shall we begin to give thanks unto thee? thy blessings, thy mercy, thy goodness, are beyond our comprehension.

But we go back to creation: We go back to the time when our dear Redeemer as the Logos was brought forth—the expression of the infinite, the heavenly Father, our Savior, and we behold that through him all the heavenly hosts were created in harmony with the words of the prophet David, "Let all the heavenly hosts praise God." We then come to the creation of our first parents, when our heavenly Father said, "Come, let us make man in our likeness and image;" and we recognize that man originally as he came from his Creator's hand, was love in itself. We thank God this morning that man was made twain, and that the twain were one, and we thank God this morning that we can recognize in part at least that the woman was the man's complement, and that man was the image of God. We stop and think of how all the holy angels in the heavenly court looked upon with admiration and joy and thanksgiving and praise, as they beheld apparently in our first parents the issue of other creatures, which would be in their likeness; but we all have the heavenly Father's peace undisturbed at all. We find among the creation one who was not contented in the position in which the Lord had placed him, but who was desirous of having things different from the infinite God, and we find there was a fall. And we find through that fall there was a fall of all of our parents. Oh, how the holy angels of our heavenly Father's peace was not disturbed at all. It was that which the Apostle Paul brings to our attention, the peace of God—the peace which by the Lord's grace the Apostle Paul exalts all the dear saints to attain to, that peace which passeth all understanding. Can we by the grace of God this morning give thanks and praise and say, "Yea Lord, by thy grace we have this peace?" If so, let us give thanks heartily unto the Lord.

We find there are a few severe tests of the holy angels as to their confidence in the eternal ways of God our Savior, when they could not see the issue in connection with the fall of our first parents. As the prophet brings it to our attention, "The lot is cast into the lap, but the Lord directeth all." But we pass quickly on. The Prophets earnestly desired to look into these things, and they were not privileged to do so. We recognize our heavenly Father did give the promise of a future blessing to many of Adam's race, such as in his infinite wisdom he saw fit to give to Abraham, Isaac, Jacob, and the precious promises. But we pass quickly on. The Prophets earnestly desired to know the issue thereof until the time came for the manifestation of divine love and wisdom in connection with the redemption of mankind. And while we recognize man fallen in this condition, we recognize that the direct issue of Jehovah, the Logos, was willing to take any step in our divine will for the recovery of mankind, being the direct issue of God, and God's love is beyond all human comprehension. So we find the dear Redeemer left his pre-human existence by the mighty power of God, being made man, being made flesh, the Logos, and became of the very essence of earth. And we behold our dear Redeemer as the man Jesus at the river Jordan coming to the Father. We recognize that all the power issues from Jehovah—all of the powers, angels, and principalities, all things were of the Father, and by and through the Son; through the power of the Holy Spirit, as we find man presenting himself, all that he is as a man, in consecration unto death, in harmony with the words of the Apostle Paul, because by man came death, by man was to come the resurrection of the dead. We behold all the holy angels looking on, and we find what would be the next step in connection with the mind of our God. We behold the Heavens opened, and the holy Spirit, the infinite Spirit of Wisdom, Love, Justice, Power, as it was manifest in our dear Redeemer when he was anointed of the Holy Spirit; how that he went into the wilderness and the Scriptures were opened unto him, things which had been prophesied beforehand came before him, too numerous for us to mention here this morning, but for which we surely give thanks to our God for the worthy Lamb that was anointed.

But we notice in the prophetic word of Christ, some of those glorious visions that confirm the dear Redeemer after his anointing. We quote one from the Prophet David. David as a prophet, speaking for our dear Redeemer after his anointing, says, "Preserve me, O God, for in thee do I put my trust. O my soul, thou hast said unto the Lord, thou art my Lord; my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in
whom is all my delight. **The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.**

When wilt show me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore. **Rejoice dear Redeemer, the thought of our glory, the recognition the New Creation in a vision, which were fashioned when as yet there were none of them, so he could say in the days of his flesh, "I go to prepare a place for you, and if I go away I will come again and receive you unto myself." And so could say, "Father, I want not that thou shouldst give me the world's good pleasure to give you the kingdom." And in harmony with the prophecy of Daniel, the kingdom shall be given to the people of the saints of the Most High. Do we this morning with all our hearts, with all our minds, with all our strength, give thanks to God?

We remember his words to his disciples, the ardent Peter, and the loving John, when he asked them, "Are you willing to drink of the cup that I drink of? Are you willing to be baptized with the baptism that I am baptized with?" They said they were willing, and he said, "You shall indeed be baptized with my baptism: and if you shall be the first to drink of the cup of my suffering, you shall be the first to drink of the cup of my glory." Do we this morning recognize how much this means to those who have taken on this covenant by sacrifice? Gather my saints together, they that have made a covenant with me by sacrifice. Do we realize this morning and give God thanks as we recognize that the Lord has joyfully, freely, and unreservedly presented himself a sacrifice to the Lord, but gladly, willingly, joyfully, carried it out unto death, with the same spirit, "I delight to do thy will, O my God." And we recognize this morning, that we are all called in one hope of our calling—not two hopes, nor two callings, nor two visions. We are called to stand in this evil day—that you may be able to withstand first. Those who cannot withstand will not stand. The apostle says, "Take unto you the whole armor of God, that you may be able to withstand, and having done all, to stand." And this is the work you are called to do this morning. Remember the words of the Revelator, "Who habitation? and who will dwell in this evil day?" And remember the words of the psalmist, "A thousand and shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee."

Nigh who? Nigh those who are under the shadow of the Almighty, nigh those who are not only endearing but dear, those who have vowed faithfully unto death. This does not mean that we will be protected in every sense of the Word, for our dear Redeemer was not protected in every sense of the word. Oh, no; they hid their faces from him. The time came when it appeared as if all the favor of God had deserted him, the time when he lost the favor of God; oh, no; he had not lost the favor of God. He was carrying out and manifesting that which will be manifested to all creatures in heaven and earth by and by—the justice of our God, the severity and also the goodness of our God. This is the love of God. "Serve the Lord with fear, and rejoice in the height of his footsteps; as our Lord said, "Are you willing to drink of my cup and be baptized with my baptism?" When we see that this great Christ, which is composed of many members, when we see the glorious work that is going to be given to them in harmony with the infinite wisdom of our God, blessing all of those who are willing to be lifted up, when the spirit and the bride say, "Come," let him who heareth say, "Come and drink of the water of life freely," and when we mentally take a glimpse over the world and behold its groaning condition, and realize they have descended to the lowest depths of sin and depravity, and realize the wonderful work to be done, and that great Christ in harmony with the infinite mind of Jehovah will stand forth in kingdom glory for the blessing of the earth, and not one from Adam to the last of his race but what there will be some who through grace will be able to be touched with their experience. See how the heavenly Father has been gathering out from all the nations, peoples and tongues, and different conditions, certain ones, and preparing them for this day, that this great Christ may be in harmony with the Father, said he had learned to be content in whatever position he was placed in connection with his faithfulness to his consecration vow. So we ask ourselves this morning, "Have we by the grace of God learned to be contented?" Is the Lord trying us, or permitting us to be tried? And in these trials which we have, that by the Lord's grace and providence say that all we have—time, talent, means, anything—is all being devoted to the Lord's service? That is a question for each one of us to ask ourselves. If we can say this, then we have much more to give God thanks for, and our hearts will be enlarged as we realize that the Lord loves you and me. Our covenant relationship will be with the Father, and the Father's love is not only called, but chosen and faithful servants. Yea, our exhortation to all of those who love the Lord in any degree is, Praise thy God, all ye his saints, both small and great; praise the God who hath called his people out of Egypt, who began to recognize that the second Adam and the second Eve are way beyond the first Adam and the first Eve in the manifestation of God's love, justice, wisdom, and power. Let us thank our God for this.

The first parents, with the destiny of the human race in their loins, we see that had they remained in the Garden of Eden, and had matters been carried out in harmony with the command of our heavenly Father, "Till the earth and subdue it," their issue, as they both were in love, as and the woman was the glory of the man, would have been certainly love in itself. But they fell. Thank God the time is coming when the great issue in connection with that which is spoken of by the prophet, "The lot is cast in the lap, but the Lord has the disposal thereof," the great issue in connection with the second Adam, the Lord of the second Eve, the second covenant relationship will be with God, and all creatures both in heaven and in earth singing praises to our heavenly Father intelligently, recognizing the wisdom, justice, love and power of God, worshipping him in harmony with what our Lord said to the woman of Samaria, "The Lord seeketh such as will worship him, a worship that is in spirit and in truth." Seeing this is the case, are we by the Lord's grace putting on the whole armor of God? If by the Lord's grace we are putting on the whole armor of God; if now as we are living in the close of the Gospel age, we are living in that time when the apostle brings to our attention, wherefore, take unto you the whole armor of God, that you may be able to withstand first. Those who cannot withstand will not stand. The apostle says, "Take unto you the whole armor of God, that you may be able to stand, and having done all, to stand." And this is the work you are called to do this morning. Remember the words of the Revelator, "Who habitation? and who will dwell in this evil day?" And remember the words of the psalmist, "A thousand and shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee."
can be ever so small or ever so great, from morning to evening and from evening to morning—can we, by the grace of God, say, "Yes, I am learning to be content, knowing that all things work together for good to those that love God and gone to be with him first loved; we love him as we behold his wonderful plan." And as we behold his wonderful work we worship and adore and give thanks to him who sits on the throne of the universe and to the Lamb forever. Can we by the grace of God examine our hearts and lives and try them before the search of God's holy Word and give thanks to him, ye saints, both small and great, and may we by his grace continue to serve him and his cause, and to show unto the people his infinite love and goodness, in harmony with the words of the Revealer, "Who will not fall down and worship thee, when thy name is worshiped, all flesh shall see it together, because the mouth of the Lord has spoken it." But let us not forget when that time comes the door to the high calling will have been closed, and the saints, the first-born ones, will have passed beyond the veil; the bride will not only have made herself ready, but she will have been the wife of the Lamb. And it is written, "In the days of these kings, of the Gentile kings in the Gentile times, "shall the God of heaven set up a kingdom."

Our dear Redeemer said, "When ye see these things, lift up your heads and rejoice and give thanks to God, for your deliverance and your redemption draws near." And it is added, "Verily, verily, I say unto you, that the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeks such to worship him."

We give thanks to God this morning that the time is near at hand for the binding of that great adversary, Satan, and for the loosing of all the glorious blessings which God has for mankind in harmony with the words of the prophet—"The glory of the heavenly Father and all flesh shall see it together, because the mouth of the Lord has spoken it." But let us not forget that these things are in the past as well as in the future, and that God's Word is true and sure. And may we learn from this Scripture, that the Godhead exists under three distinct personalities, at the same time constituting but one God; although God the Father is an intelligent being, God the Son is an intelligent being, yet God the Holy Spirit is an intelligent being, yet God is one God, as the Father and the Son and the Holy Spirit are persons in the Godhead are one and the same being." Now that is taken from one of the standard authorities of orthodox theology. I cannot see, and I do not think any one in this convention could see, that how that could be harmonized with the prayer that was offered by the apostle in Acts 3:13-26, and how that one to many other experiences given to us in his teachings while he was here upon the earth. He has said, of myself I can do nothing; as I hear I judge. And as I pray to the heavenly Father, then by the power of God I am able to accomplish these miracles. I cast out devils by the Spirit of God. I cast out devils by myself. But if he was Jehovah actually—or the Holy Spirit actually, then he could accomplish those things by his own power. But he was the Son of God, and it was through the Spirit of God that he accomplished these great miracles. So we see in this text Jesus set forth before our minds his individuality as Jehovah, his individuality as the Son of God, his individuality as the heavenly Father, or that of the Holy Spirit. He prayed to the heavenly Father, who gave him the benefit of his secret power, called the Holy Spirit, that is invisible to us, but which enabled these miracles to be performed.

We notice the confidence that our Lord Jesus had in his prayer: "I knew that thou hearest me." There is quite a lesson for us to learn right here in the confidence with which our Lord Jesus approached the heavenly Father for the things that he asked. Truly we have much to learn here. So many of our prayers as we approach the heavenly Father deviate, we believe, as if he were half asleep. And we leave our prayers unfilled, and we are not able to receive any blessings. You know how the Lord says, "Let him ask in faith, nothing wavering," but we come with a kind of a half feeling maybe we will receive—well I will ask, it might be that God will hear my prayers; I will try a little; I will just have some faith; I have heard that a few words in a prayer will do. We have heard a few that have prayed and they have told us their experiences of remarkable answers to prayer and it seems so wonderful we say, "Yes, I believe that sometimes God hears prayer," and we gather up a little inspiration from it, and we think we will ask, perhaps we will receive; we will seek

**Discourse by Brother Daniel Toole, Subject: "PRAYER AND THANKSGIVING"**

YOU will find the text from which we will consider the thoughts in John 11:41-42: "I thank thee Father, that thou hast heard me. And I knew that thou hearest me always. This is an expression taken from our Lord's prayer before the death of Lazarus, when he called Lazarus forth from the tomb. We learn from several Scriptures, chiefly from Acts 2:22 and Acts 10:38, and Matthew 12:23, that Jesus performed many miracles and signs and wonders of healing and of casting out devils, etc., by his own power, but by the power of Jehovah, by the power of God. We learn from our text that Jesus secured this power to perform that miracle, God gave him the power to call Lazarus forth from the tomb. This prayer was made audibly so that all might hear. He suggested in this prayer that in the other cases where he had performed miracles he had asked the heavenly Father for the same power but had prayed him in a secret way, and had not offered his prayer audibly so that others might know that he had offered that prayer. On this occasion he makes the prayer so that others might hear, and he gives his reasons for so doing. He says, "That they may know; I knew that thou hearest me, and for this cause I have made this expression in my preaching, that others may know that he has his in fact all that goes to make an individual, that he has his in fact all that goes to make an individual, all that goes to constitute personality, and is distinct from the Father. The teaching of many, and of which perhaps we have all been in the past contended with, and blinded by, is, that God and Jesus and the Holy Spirit are one individuality. While they seem to present themselves in three distinct personalities, yet they are not really so. I will just quote a few words from one of the standard authors of orthodox theology. He says, "The correct view of the subject, according to the representation of the most eminent orthodox divines of the view which seems conformable to the words of the Apostle Paul, that he is that is spiritual searcheth all things, yes, the deep things of God.
Perhaps we will find; we will knock, it might be that the door of mercy will be opened unto us. But Jesus did not approach the throne of grace in this way; he offered up that short prayer to God, then he followed it with that wonderful expression, “I thank thee, Father, that thou hast heard me, and I know that thou hearest me always.”

We see this confidence expressed with Jesus, and we see it expressed with many of his apostles. We see how the Apostle John expressed the thought on prayer, “If our hearts condemn us not, then we have confidence toward God. And whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight.” Sure, do you get an answer to your prayers? Yes indeed, when our hearts do not condemn us then we have confidence toward God. What kind of confidence did the Apostle John have in this? It is that he has the assurance I have. I have confidence that whatsoever I ask of God, he hears. As the apostle expresses it just a little later on, “This is the confidence that we have in him, that, if we ask anything according to his will, he hears us.” Oh, yes, you say, we believe that God hears us, but then he has and granting us our petitions, and getting answers to our prayers, are two different things. Well, listen to our apostle: “And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him.” What confidence the apostle had! What confidence our Lord had! As we see Jesus walking in the narrow way, we remember he is our example; he went through the way, worked it all out in its details before our minds, so that we know how to walk the narrow way also. We have many suggestions coming to our ears from the adversary trying to put a damper on our confidence of the Holy Spirit. We have many weaknesses of the flesh to accomplish this purpose. There are many false teachers sending their words into our ears, and all we have of downward things, all adverse things, are coming on our minds, and they have a tendency to put a damper on our confidence of the Holy Spirit. We don’t have the assurance the Lord and Jesus had. But we are thankful to our heavenly Father that he sent Jesus before us, and he worked out all of God’s plans in their details, and now we can see just how to approach unto God, even in prayer, “I thank thee, Father, that thou hast heard me. We thank thee, Father, that thou hast heard me.”

What is the basis of this great confidence our Lord Jesus had when he spoke to the heavenly Father in this way? What reason did Jesus have to conclude that his heavenly Father heard him always? Well, in the last case, when he made the suggestion, “I know that thou hearest me always,” it was that he had received an answer to his prayers. Father for power to pray to pray to pray to pray to pray to pray, as he wishes me to do. Just notice how the apostle expressed it: “And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us, and if we know that he heareth us, we know that we have the petition that we desired of him.” The fact that you have the petition is the knowledge of the fact also that you have been heard, and that long list all through your life of answered prayers is helping you to become more and more fixed in your convictions. We must be convinced that God hears us, and that he will answer our prayers.

Listen to David’s expression. David was typical of the saint class at the present time—typical of the anointed class. He said, “I love the Lord.” Why? “Because he heareth my voice and my supplications.” What effect is that going to have on you in the future? Therefore will I call on him as long as I live. Why do you have the assurance to continue in and as you learn to pray in a Scriptural way, as you learn to pray with that confidence that brings blessings, every time that you gain a real blessing in answer to your prayers it will increase your confidence to come to God again, and come to him with that confidence that he is the same yesterday, today, and forever, and bring before him all things that you seek, if it is a blessing in harmony with the will of God. Then, the basis also of his confidence was that he understood the Lord’s arrangements were such that the blessings God had to dispense to others through him were to come by asking for them, and as a result, he had a confidence of this kind, “I cannot go through this world and just simply trust all things that are in me out, but I must show my trust in the heavenly Father that when I have to accomplish some great work that I know is in harmony with his will, that it is my privilege and my duty to ask the heavenly Father to hear my prayer. And as a result of this he will answer me.” So, knowing that the blessings and powers and co-operation of the heavenly Father should be given to him by prayer, and prayer only, he comes to God in this way. And we learn that this is the rule with which God is largely dealing with the anointed class all down through the Gospel age. Have we not read in the Scriptures, “Ask, and ye shall receive,” and, “Ye have not because ye asked not?” That will unfold to us the fact that there are blessings for us, to be given to us by asking for them. And this would also bring us to the conclusion that these blessings that God has arranged to be given to us by our asking for them, he would not give unless we asked, that is, unless we made the request, though God were fooling us, and making a mockery of our prayers, if he intended to give all his blessings to us without prayer, and then insist that we should pray for them. You could not offer a prayer in confidence, you could not pray with any degree of a feeling that there is any sense to it, if you had in your heart the fact that God is going to give you all the blessings you need whether you ask or not. Then why are you asking? But when we can see unfolded from God’s Word that he has a great store of blesseings for us, to be given us in answer to our prayers, and we also see that God’s Word tells us that if we do properly ask for them, you see we have a strong basis of confidence to come to the Lord to receive these blessings.

We notice that David expressed his confidence along this line. We recognize this fact, and we are learning some things at least. We are in Christ Jesus. We are learning little by little, day by day, to have confidence in the flesh. And it is rather a disappointing lesson to learn; it makes us feel like getting down on our faces before God in the dust. You know when the way began to open up before our minds and we saw so clearly what God knew we needed to do. The wide narrow way; we knew it would be hard, but we gathered up all the courage we had, and we made a good strong resolution, “Lord, I will walk that way.” And we thought we would; we meant what we said, and Oh, how nicely we were going to live up to it. And somehow John noticed the weaknesses of the flesh, and John and Peter and the others. We decided to treat our husbands, even when they did not treat us very nice! Never mind, we are always going to be so patient and kind, and always return kind words for his harsh ones. We had it all figured out in our minds, and, Oh, how lovely we were going to be, and we knew it. We were just as good as we thought we would, and we trusted in our resolution. We did not really realize how little and how weak our resolutions were. We did not seem to think at that time how easily they would be broken, but we went forward in the day to carry out the resolution. Oh, how we had broken down, and failed so badly! Well, we had a whispering by the Holy Spirit into our ears, “Come boldly, my child, to the throne of grace that you may obtain mercy, grace to help in time of need,” and we felt our need of mercy so much at this particular time, because of the disappointment with the flesh, we must hear and we must hear the words of the text, “Grace to help in time of need.” We came to God and asked him for mercy and it was granted to us, and we were so overjoyed with the mercy God had bestowed on us at this particular time that we lost sight of the fact that we ought to have blamed there in our hearts for the remissness of the flesh. We had not the need. We thought we made a little stronger resolution— “Well, Lord, I will tell you, next time I will do it better,” and we thought we would, but what happened? Just the same old story; no better, but it seems just a little worse. Then we go on fairly well, and by after all, and after all, you see, and here is the lesson that our resolutions will never carry us through. We have learned one good lesson in the narrow way. It does not, perhaps, give us an awful lot of joy just yet, it does not make us feel much like parading our experiences before men just yet, but we have learned at least one good lesson; we have learned not to trust the arm of flesh; and we are just as apt to trust the arm of flesh and let that arm of flesh be our own, as to trust the arm of flesh of any one else.

Well, after we have learned this, then our minds are peculiarly disposed to those passages of Scripture which show us that the Lord is our strength. We can do nothing without God. We can do nothing better than our own resolutions. And then, in addition to that thought of coming to the throne of grace to obtain mercy, we also see that we may come to the throne of grace and obtain favor, grace, to help in time of need, and that seems to catch our attention. Then we begin to draw nigh to God. “Oh, Lord, I am a miserable failure, but I can see there are better things ahead of me. I can see, Lord, that thou dost want me to walk the narrow way, thou dost want me to walk that narrow way, thou dost want me to walk that narrow way. Oh, Lord, I know that narrow way perfectly is not to be accomplished in my own strength, but is to be accomplished by the grace of God.” And we see then that there is the promise made of that grace, that the promise of that grace was made to us by our asking for it. Why did we not receive the grace of God before? Because we failed to ask for it. When God makes conditions upon which he will bestow any blessings, you can depend upon it that God stands firmly by the conditions that he has made. When we get ready to meet those conditions, then
we can have those blessings that he has offered on those conditions. And so he made the condition that he would give us grace to help in time of need by our coming boldly, confidently, to the throne of grace to obtain that mercy, or grace, or favor, and this because he was pleased to make the thing plain, and how we can look up in confidence to the heavenly Father when we recognize the fact that he has a blessing there for us, and he has it for us when we ask for it. We recognize the fact that we are not trying to get God to give us something that is not in heaven, and we recognize the fact that the Father is fairly bursting with love, and kindness, and pity, and he just desires to give us these blessings, but he has made the condition for our own good that we ask, and we are coming into harmony with his conditions.

"Grace to help in time of need" would throw a little light on the Scripture, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee"—when? Oh, we sometimes think our prayers are all a failure because we do not feel as if God had wonderfully blessed us while we were praying! But what says the Scripture? "I pray to God to continue steadfast in secret; and he shall reward thee openly." And what will the reward be? Grace to help. Help when? In time of need. That is when God is going to bestow the answer to your prayer, when he sees you have need of an answer to your prayer, when he sees you have need of grace, and you are ready to grasp it: and you are ready to help us in our busy relations, and I will tell you they are perplexing; it just means something to keep sweet and to keep your spirits cool and composed under some conditions. And these conditions are such that you cannot relieve yourselves of some thing by ministering to it; and I would go away to prayer; I am afraid I am going to be overcome here. But conditions have gathered around—ah, you cannot get away to pray; your mind is so absorbed and so thoroughly engaged, and necessarily so, that you cannot even lift a part of your mind to God and help him in his time of need. Well, we can thank God that he has arranged matters in this way: that in the morning, perhaps, you have gone when you had a little time and lifted up your heart to God and told him about the troubles of the coming day. You pray, you say, "I pray to God to continue steadfast in secret; and he shall reward thee openly." Oh, brother! Is it not awful to be having prayed to our heavenly Father in secret, our heavenly Father rewards us openly with grace to help in time of need.

You know we kind o' pat ourselves, and take a long breath, and relieve ourselves with this thought sometimes: "Oh, well, the Lord does not expect me to overcome, much; he knows I am awfully weak—yes, he does—and so, if I do the best I can, why I shall be all right, and I will do the best I can." "The best you can!" Tell us about it—the best you can! My, how it encourages us to hear you tell us what the best you can do is! It just makes us all feel, Well, there is no hope of any of us are ever going to get eternal life! Did Paul say, "I will tell you, brothers, I have been doing the best I can, and I will tell you what I have been doing?" No, he said, "I can do all things through Christ which strengthens me. Yes, in all of these things I am more than a conqueror." Why? "Well, I will tell you: When I started out on the narrow way, I just made a good and resolved—now was it a choice, or was it a conquest? Was it a choice to walk the narrow way, and if I did it. Is that the way he talked? No! He says, "In all these things I have been more than a conqueror through Christ who loved us!" Was it through Christ that he obtained the grace to successfully walk the narrow way. We do the ministry, and if we are a little faithless, or faithless, or faithless, or faithless, or faithless, or faithless, then God never faints or grows weary. Well, what does that mean? "Oh, I know! God is not a physical being, he is a spirit being, therefore God can continually carry on great works of creation, and he is not faulty, therefore the following passages would clearly show: "He giveth power to the saints; and to them that have no might he increaseth strength." Now if it referred to that, then we would all get more strong physically. Do you faint and grow weary? Even the youths shall faint and be weary, even the young men shall utterly fail; but they that wait upon the Lord shall renew their strength; they shall mount with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." Now that seems strange. I cannot quite see that you are giving us Scripture quite the right interpretation, because I never had any experience like that. I never have been given so much strength that I could mount up as on wings of eagles, that I could run and not grow weary, and that I could walk and not faint.

What does it mean for God to strengthen you? Well, the exercise of God's divine attributes, he never grows weary. He never, for instance, becomes weary in the exercise of power. If he did, where would we be? No, our heavenly Father could continue to exercise patience with each one of us just as he has in the last few years—and you know that means something. exercise of love! He continues for a little while with us, but then he would be no more weary at the end of a thousand years of exercising patience with you than he was when he began. If he ceases to exercise patience with you at any time it is because in his wisdom he feels that it will profit you more. It is not because he is tired. And so in the exercise of his mercy he does not grow weary. You know when we exercise a little patience toward the brethern, we say, "I have forgiven him, but I am just getting tired of this; he said he would not do it any more. Why, I want to see him do something more, and try the thing any more to quit doing it; I will forgive him for awhile, but this continually saying, ‘I will not do it any more if he will just forgive me,' I am getting tired of it." Now don't you see you are growing weary? Weary in what? Weary in exercising patience. And we also grow weary in the exercise of love. We cannot exercise a little patience for a little while, but we cannot love our brethren. Then we get tired of his failures, and by and by we get cold and indifferent toward that brother. We are kind of fainting by the way in exercising these wonderful attributes of God that God wishes us to cultivate in our own hearts.

What are you going to do about it? The Lord has given us a remedy. "Faint thou not? Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not nor is weary? He giveth power to the faint; and to them that have no might he increaseth strength." Well, how is it, then, that I have not received those experiences as they seem to be expressed in the Word there? Well did you not notice the fact that while he says, "The Creator of the ends of the earth, fainteth not nor is weary? He giveth power to the faint; and to them that have no might he increaseth strength," that he says also, "They that wait upon the Lord shall renew their strength?" Those are the ones that are going to receive it. Have you such confidence in this everlasting God who has great power, and can give you so much power, that you will come with confidence to the Lord to have these blessings given to you from him? Have you waited upon the Lord for this? Those that have waited upon the Lord are the ones that have had their strength renewed.

So this is the basis of our confidence. You will not pray with much confidence as long as you have a little heart that can get through yourself. It takes faith to pray. We do not like to exercise faith—only in ourselves.

Now friends the more we get this thought clearly in our minds, that there is grace and there is help from God to come to help us to walk the narrow way, and when we make a resolution to walk the narrow way, and just gather ourselves together, as it were, and say, Now, brother, I am going to keep to that. But the fact it is a miserable failure unless we trust God to give us an abundance of his strength also. Speaking out in this way with that firm resolution, recognizing the fact that the Lord, having asked of him grace, will give grace, we go to God with overcoming power that we never had before, and in the evening we retire to our closet to say, "I thank thee, Father, that thou hearest me." Well how do you know that he has heard you? Because to-day God has given me the grace and do I never did before, and while I tried to do before with all my might. I recognize this to be the grace of God.

Then our confidence also is strengthened in God by seeing that there are blessings to come to others through our prayers. As we get a little bit of love burning in our hearts, Oh, how we do want to help others! You know we are just like children. Here, now, look out! Well, I mean at least we are quite a lot like a child. You know a child when it has a little bit of love burning in its
heart for father and mother it gets a little spoiled, and wants to help father and mother, and to please the child, sometimes the father and mother lets the child help; for instance, they let the child sweep the floor some morning; but, Oh, the trouble! The mother does not see the advantage of sharing the work; the father does not see the advantage of helping the little child get tired and go away; she would have got along better with that forenoon's work if the child had not helped, but to gratify the child and give the child an opportu- nity to express his love, she had given it. And he sets at her feet, and lets her see the advantage, an opportunity to co-operate with her in the house- work. Then when the little child thinks it has done a great chore for father and mother, it goes out to play, and the mother has to take the broom and do it all over. So when love begins to dwell in a little heart sometimes we get so anxious to help the heavenly Father that we go right out, and the heavenly Father, I presume, just looking at us from the principle of wisdom alone, would say, "I wish they would keep their hands off; I could get along better if they would not bother;" but then he likes to let us put our hand in to give us an opportunity of expressing our love to him. Then we think we have done it, he goes to work to make the best of a bad job. It is a good thing the heavenly Father has enough wisdom to do those things, else I do not see how any of us could ever get through to the Kingdom.

But there is one way the Scriptures unfold to us that we can help in the Lord's work, and help in a very profitable way, and that is by prayer. Have we not heard the Lord say, "Pray that the Lord will send workers into the vineyard?" Does that mean that the Lord is waiting to some degree to furnish workers for the harvest work until you pray? Well, if God is going to furnish harvest workers into his vineyard without our prayers, then why does he ask us to pray that the Lord of the harvest would send harvest workers into his vineyard without our prayers, then why does he ask us to pray that the Lord of the harvest would send harvest workers into his vineyard—indicating to us that God has so arranged it that there are workers to go into the vineyard in answer to prayer? The Lord of the Harvest calls attention to this fact, that we should pray for the workers. Listen to Paul speaking, "Pray- ing always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all things; and for me, that utterance may be given unto me, that I may speak, "praying boldly and effectually," The Lord of the Harvest will answer the prayer of all those who are asking for the blessing of his Harvest."

"Does that mean that Paul can give a better discourse when you pray for him than when you do not pray? "Why, Paul, you can preach so wonderfully now, what could you do if you did not pray for him? In fact, we do not hardly see the necessity for prayer, when Paul can do so marvellously now? Well, Paul might have said, "You pray and see the difference."

How often we groan at our elders! Oh, I do wish we had a better elder! And I do wish this, and I do wish that, in connection with those who are ministering to us the Word of Life. Then we get so impatient with the way they do it, we try to do it ourselves. How often we let the Lord's work be hindered by our own want of thoroughness! But let us take the Lord's way, let us ask God for his servants, let us look to him, praying that God will use his servants in a remarkable way, that he would especially assist them, that he would assist them in opening their mouth boldly, or, fluently, to proclaim the mysteries of the Gospel. Pray in faith, nothing wavering, take God at his word and watch the results and see if things do not go better with you; see if you do not get larger blessings from those who do not stand as you do in your faith. And the Lord promises that God is blessedness to give to us through his servants in answer to our prayers is one of the bases of our confidence in coming to him for those blessings. If we did not know, and did not clearly understand from God's word that he had such blessings for us, we could not pray with that confidence that Jesus prayed, and that confidence with which the apostles prayed.

We sometimes ask the question in our minds, "Why does God not give these blessings without our asking for them?" And we allow that to prey on our minds, and we let it produce a certain amount of doubt, and we do not come to God as we ought. Now there are good reasons why God will not give us these blessings without our asking. We may not understand all of those reasons, we might never be able to understand the reason, but if God has made certain conditions he has made them upon the foundation of good reason; and just briefly I will mention at least three of those reasons.

First, one of them might be that God wishes to develop our faith; for seeking blessings in answer to prayer is also seeking them by the exercise of faith. "Let him ask in faith, nothing wavering. "Whatsoever things ye desire and pray for, believe that you shall receive them and ye shall have prayer for in seeking blessings we are conforming to the thoughts of the poet who said, "Prayer gives exercise to faith and love And brings every blessing from above.

Second, it helps us to get acquainted with God. Prayer brings us very close to him; it brings communion with him, and in seeking these blessings from him our minds are so necessarily occupied with thoughts concerning God's character, and his promises, and his faithfulness, that we at the conclusion of re- ceiving our blessings are much better acquainted with our heavenly Father; and this acquaintance is necessary to our character development.

Third, in conclusion we see from our text it is to develop the spirit of thankfulness. "I thank thee Father that thou hast heard me." Thankfulness is one of the elements of Christian character. We are continually receiving blessings from God but how many of these blessings do not come to us without our asking for them, we do not discern clearly the fact that they are from God, and we take them just as a matter of course. But when you receive blessings in answer to your prayer, and you recognize the fact that these blessings do not come without your praying, you recog- nize the fact that these blessings come from God, and it assimilates in your heart thankfulness—"I thank thee Father that thou hast heard me;" "I love the Lord because he hears my voice and my supplications." "Call upon me in the day of trouble and I will deliver you, and thou shalt glorify me." "And I know that thou hearest me always."

Discourse by Brother A. M. Saphore. Subject: "THANKFULNESS"

W E BASE our remarks on the words of Col. 3:15, and our subject is thankfulness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thank- ful." True thankfulness can only be attained by those who have this peace of God ruling in their hearts. There is a vast difference between peace of God and the peace of God. Many who have peace with God, who are justified by faith as the Apostle declares in Romans 5:1, and have peace with God through the Lord and Savior Jesus Christ, are not sufficiently thankful. Were they sufficiently thankful they would present themselves as living sacrifices to the God of their lives; but many of those who have this peace with God do not have the proper thanksgiving in their hearts, saying, "Lord, all we have, we have received of thee, what we have is thine, and therefore open my mouth boldly, to make known the mystery of the Gospel."

"Oh, but Johnny, you can not have that penny unless you promise that just as soon as you get it you will give it back to me; And then, Johnny, if you give it back to me I have a nice bright gold dollar here for you that I will give you." "Oh, but papa, let me see the gold dollar. Is the gold dollar prettier than the penny?"

"Yes, it is prettier than the penny."

"Well, is it worth more than the penny?"

"Yes, it is." But, papa, just let me see the gold dollar."

"All right, there is the gold dollar. Is that prettier than the penny? And I will assure you that it is worth much more than that penny."

"Well, but papa, just let me catch hold on it."

"I will not let you catch hold on that gold dollar until you have agreed to give up that penny."

"Well, but you just gave me the penny?"

"I know, I just gave you the penny, but it is not really yours yet, you promised to give it up." "Oh, but papa, I want the penny."
That is the way with a good many people who are thus justified by faith and have peace with God. Jesus' sacrifice has made every believing saint a partaker of His Father's love and grace. The Father, and thus he has given to them a tentative hold on justification, and they have it not as really theirs, they merely have hold upon it, and the Lord says, I will not give it to you, you cannot be justified by faith to life until you agree to give it up before you get it. You must have faith then, faith with God, just as Abraham and others were justified to fellowship with God, by bringing their hearts and their minds to an attitude where no longer their thoughts opposed God and his arrangements; but you cannot hold on that in the sense of having it as you will, you must agree to give up that justification which you receive through Jesus' blood. And some are saying, "Well, but you just gave that to us, Father, you just gave us this peace with God; and we would like to have this peace of God ruling in our hearts." Oh, but the Apostle says, you should have the peace of God ruling in your hearts. Some stop with the peace with God in their hearts, they rejoice they have peace with God, and that is the whole of their experience. But the Apostle says in our text that it should be the peace of God that should rule in our hearts. So this class say, "Lord, you just gave us justification by faith, and we would like to hold on to it; it is so pretty. But so long as you have promised the divine nature, the gold dollar, to all those who give up this little bit of earthly joy, I would like to see the divine nature. I would like to see what great heights of glory will be attained by those who will finally get that divine nature. Is it worth more than this human nature?" "Oh, yes, it is worth more!" "Is it prettier?" "Yes, it is prettier, my child." "Well, just let me see it." The Lord shows it to us through the Apostle, the grand height of immortality, that by these promises we might be partakers of the divine nature. Then some say, "Dear Lord, just let me catch hold on that divine nature, and let me hold on to the human nature, too."

The Lord answers, "Not until you have come to a place where you are willing to give up unreservedly all your aims, ambitions, aspirations, by faith in Jesus' blood, are you worthy of this higher experience, and of these higher blessings, and I will not even let you catch hold on them." So I would say that we are very thankful today; thankful to have peace with God through our Lord and Savior, and we are more thankful that we have come to an attitude of acceptance with the Father, and we have been invited by him to present our little all in consecration even unto death. Our text declares, "And let the peace of God rule in your hearts, to the which also ye are called." The heavenly Father called us for this very purpose; he invited us that we might have this peace of God in our hearts, and that this peace of God might rule in our hearts. God has not only invited us to have peace in our hearts but to have love shed abroad in our hearts; God has invited us to develop all the graces of the Christian character, which the Apostle speaks of this in Colossians 3:12-14. "Put on therefore, as the elect of God, holy and beloved; bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrell, even as Christ for your sakes also suffered." You turn to Col.1:12-14, where he says: "Now ye are the body of Christ, and members in particular." We are very thankful for this today. This is thanksgiving day, the thankful day of our convention. So we are thankful God has permitted us access into this body of Christ; and the way we get into the body of Christ is to be baptized into it. We gave up our own will, we accepted the will of Jesus. So far as we ourselves are concerned, we died. Ye are dead and your life is hid with Christ in God." According to the one body, which is the true church. Some one has asked the question, "What church do you belong to?"

We have to answer by saying, "We belong to the only church there is." "Well, but what church do you mean; do you mean the Methodist?" "No." "Do you mean the Presbyterian?" "No." "Do you mean the Baptist church?" "No." "What church do you belong to anyhow?"

"I belong to the only church there is. You see our heavenly Father has arranged but one bride for Christ; Christ is not to marry a number of brides; he is to marry but the one; so as part of the church class we are part of his body, which is the one true church; as the Apostle says in Eph.1:22-23, God has given Christ to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. If we as members of Jesus, our head, we are members of that body, and being members of that body we are members of the one true church."

How thankful we are today that we have no denominational differences on this subject; that we are free to say we welcome all whether they be Methodists or Presbyterians, or whatever denomination they have associated themselves with, or should they be separate entirely from all denominational lines; we welcome them, we wish they had the same kind of peace that God has. God has left the arrangement of this world in the hands of Jesus, his dear Son. God worked throughout the period of creation, the six days. Then he rested on the seventh day, that Jesus might bring the race to a final culmination, lift them out of degradation and sin and death, and give them the perfect peace of the Sons of God. And we can rest with God in this matter; we can have peace of mind that all of this will come out all right. We are truly not satisfied with present conditions; we are not satisfied with sin in the world; we are not satisfied with the sickness prevalent; we are not satisfied with ourselves and our own mistakes, but we are content to put up with whatever the dear Lord sees best to allow. And we are thankful even for our present circumstances; we are thankful when it rains and we are thankful when the sun is shining. Some people are only thankful when the sun is shining, but they think they have the same kind of peace that God has. We can be thankful when the little drops of rain are coming down also. We are thankful for the trials that beset the Christian pathway, we are thankful for the joys also. Some people give thanks to God when the trials are coming in a certain way, they are thankful because they know those trials develop in Christian character, but I fancy there are many who even profess full consecration to God that are not thankful enough in their joys of life.

Before we came to the Lord in full sacrifice we did not see anything in trials to be thankful for. We were not very thankful, but now having come to a knowledge of these glorious things, we go through the trial, and if we are rightly exercised, we say, "Well that is something to be thankful for because that is developing my character." But I am afraid some of us have overlooked the other side of the matter. Possibly we are not giving as many thanks now in our joyous experiences as we used to. I think we ought to be more thankful in the joys of life as well.
as more thankful in the trials of life. Lift up your many blessings, and those blessings being lifted high will ward off all the trials and testings that may come to you. I often think of that little poem which gives that precious thought:

**The Umbrella**

When little drops of rain fall down,
And clouds go scurrying by;
Just spread a big umbrella up,
'Twixt keep you warm and dry.
The saucy little drops that fall
And its surface kit;
But they'll splash and scatter there,
Nor trouble you a bit.

When little teasing trials come,
As well for you every hour,
Just spread your many blessings up
To keep you from the shower.
A big umbrella made of them,
Then, tho' the trials fall;
Their light will shield and scatter there
And not reach you at all.

And when you find that this is so,
Please pass the word along.
That others, too, may shelter find
When things are going wrong.
For when they see your smiling face,
So free from care and fret;
They, too, will lift their blessings up,
To keep them from the wet.

How appropriate therefore the Apostle's expression, "And be ye thankful!"—thankful not only for the larger things of life, but thankful for these little things. We have had these last couple of weeks the item I am most thankful for is that I have been having some of my weaknesses, some of my failings, manifested to me. I think the Lord has been showing me some of my secret faults—faults that I did not know—and the Lord has been permitting that I might be brought to attention. Not only have we secret faults in the sense that our faults are with us and others do not know about them, they are secret to others, but we have faults maybe that we might not discern until another one would come along and say, "Now brother, I notice such and such in your affairs, and I think you might profit a little by a word of advice." Thus I think I can say I am thankful that God is cleansing me from secret faults. I have been praying to the Father, "Cleanse thou me from secret faults," but I did not know that the Lord was going to use one of the brothers to help me to be cleansed. Yet I am thankful that when I was brought to this little hard work I know this was the brother that would have to do it, that I thought I would find it out myself maybe; but no, I did not find it, and the Lord used a brother to point it out to me. Then when the matter was turned over to the things which he professed, I thought because he was the messenger to point out to me a little failing.

We thank the dear heavenly Father for his providences; we thank him for his watch care over us. Truly our Father's hand is upon us, and God has guaranteed from the moment he accepted us in fullness of truth and perfection that neither man nor demon can rob us of these bodies until the new character has had a chance to become fully developed. What a grand and glorious thought that is! How thankful we are to our God that he has provided that the hosts of Heaven shall protect us from these various trials until this new character shall be fully developed through this imperfect body. Thus it was with Jesus. In Hebrews 2:10, he declares, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." And then, "Wherefore he is able also to save them to the uttermost, through the eternal Spirit which he offered through the days of his body right away? We answer, Jesus, Jesus would have died. Well, what else would have happened? We answer, "He would have stayed dead." Then what would have happened? We answer, "He never would have lived again." "Oh, but brother, do you think so?" "Yes, I am sure of that fact." All he had he laid down in sacrifice, and he says, "My flesh I give for the life of the world," and he was depending on having a certain period of time for the new character to work through the old body, to become fully developed and perfected; therefore the Apostle here says, "He was perfected through the things which he suffered." Not that his body was perfected, but this new character was working through that body was perfected through the trials and testings he experienced in connection with his humanity. We are thankful that God gave his angels charge concerning him. There was a time when he said, "Mine hour has not yet come." He knew he did not dare be robbed of his body yet. His body did come when he knew his body should be taken from him, and he said, "Mine hour has come." And, I think that each of us can come to an experience somewhat similar to the Master's. We can come to the place where we can say, "It is through these trials and testings that we are developed, just like the Master." Let me read you Luke 6:40, "The disciple is not above his master; but every one that is perfect shall be as his master." But some one says, there is not one of us perfect, none good, no not one. Then how none of us will be like the Master for this perfect. I will ask you kindly to read the margin on that verse. The marginal reference in accordance with the Greek, gives this thought. "Every one shall be perfected as his Master." His Master was perfected through trials and testings, his Master was developed through the things which he suffered, and we as members of the body are likewise experienced and developed through the trials and testings that come upon us. We are thankful to God that he gives us trials; we are thankful for the experiences that the heavenly Father sees best to bring upon us. We are thankful also for the faith which enables us to go through these trials and testings.

How delightful it is to see a brother in trial. How delightful it is to see a sister going through a hard experience! Why, brother do you think that is nice? Oh yes, that is precious. On occasion I find a friend in trial, and testing, I say to myself, "Oh, that is a fine experience." It is a great opportunity to serve the Lord. Because we are righteously exercised by it, it becomes a mirror to us and we there see shining forth the Master's countenance, and we say when we go through a trial like that, we want to go through it, I want to be like that brother, like that sister.

In one of the first lectures I ever attended after coming to a knowledge of these precious things, some of the brethren were having a little trouble amongst themselves, and things did not go very pleasant. That was my first meeting together with them, and I said to myself, "Well, if that is the kind of meetings where we are able to convolute, where we are able to get into amongst this class that call themselves the truth people, I will not go very often; I will stay right where I am." And before very long one of them said, "We have a strange brother with us; we would like to have him say a few words." And we moved to a few words, and after we mentioned what we would do if we were in this brother's place, that we would do such and such a thing, and if we were in this other brother's place we would do such and such a thing, we would love each other, we would come together in the bonds of Christian love and fellowship and all this nothing to do with the body—after our few remarks this brother who took the first standpoint and the other one who took the other standpoint came together and praised the Lord and asked his forgiveness. How I just love the Master and the Body—how I just love the Master and the Body—and saw how sweetly they took that, I said, "Never did I see such lovely faces of people, where they are willing to take such a grand stand for righteousness, humility and love. These are the people I will meet with."

Well now, dear friends, we are thankful for the experiences we have had since we have been at the convention. We are thankful our baggage did not get to the hotel as soon as we wanted it, because we are better able to appreciate now what it means to have some clean clothes. We did not fully appreciate it. I thought in the pilgrim work I was able to appreciate it, because those times when we were hungry and cold I had to get into the tents to have it. I had come to that place before I got here. I had come to the place where I did not have clean clothes before I left Rhode Island. Then I came to Brooklyn, and I thought I was going to have the time of my life, and I could get a good suit of clothes. I got a suit in Brooklyn I will get a chance to get clean clothes, but I did not have a chance. Now I was not really thankful then, but I was just a little thankful. Then we came here and waited up until midnight, and then a little bit early in the morning, and we did not get our suit case then. And then we had a long time to sit there and kind of sit around and then we waited around, and then after a while we waited more, and we finally saw the suit cases coming on the wagon, and one of the sisters was there; she expressed the thought that was in my mind. She says, "I am real thankful that they did not get here home before we get here today. I think we had a good time, I think we had a chance to have clean clothes." I thank the Lord for the experiences we have gone through thus far, and I know each one will carry this thought of thankfulness in his heart through the rest of this convention and until we in the Lord's providence meet in that grand convention beyond the veil.
Then I am thankful, also, for some of the friends; thankful for them and for myself that there have been little opportunities to forego eating as much as we had previously been eating; we were not in position to get quite as much, or possibly we might have eaten the same. Or, possibly, if you did eat, it was not just as thankful when it happened as I am now—I am more thankful now. But the apostle says, "In everything give thanks." I will quote you his words in 1 Thessalonians 5:18, "In everything give thanks, for this is the will of God in Christ Jesus concerning you." No, not that you have to do this every day. I am afraid some of us are giving thanks after everything. I am afraid we just wait until the next day, like you did, and we were not thankful in the experience. The apostle says, "In everything give thanks." Right while you are going through that experience. Then is the time to give thanks to God because you get a grander development of character, if you can get thanks right then; if you wait until the next day or week after and then give thanks, you do not get as fine-grained character as you do if you can give thanks right while you are going through the very experience.

One would say, "Well, brother, you had a trial with some of the friends some time ago, and I did not know what it was for I tried to bear it patiently, but I was not as patient as I ought to have been; I did not know why God permitted it, and I was not just as thankful as I ought to have been. But now just the other day I found out what it was all for." I saw that the Lord was working out wonderful things for me, and I got down on my knees right away, and I thanked God for what he had done for me; and don't you think I have been giving thanks in everything?"

Oh, no; brother; you gave thanks after everything; it was pretty near a week after when you gave thanks. You should have given thanks right while you were going through that testing and trial. We believe that if this is the attitude of our hearts, the Lord will greatly bless us.

The privilege of prayer. I thank God he permits me to have the opportunity of secret prayer. While in the colporteur work I had more opportunities of secrecy in prayer than I have had in my pilgrim work, but I am thankful for such opportunities as we get. I recall one day coming to one of the meetings and I had a very heavy home. I am thankful that the friends took me over to a home, and it was early, and after a while I said, "Now I think I will go to my room if you do not object."

They said, "Brother Saphire, you know you are not to stay here tonight unless you are programmed to be over at Brother D.'s house this afternoon; you won't stay here."

"All right." We went over to Brother D.'s house where we were to have the meeting, and just before the meeting I said to myself, "Now I wonder how my room and I shall have a word of prayer, and ask God's blessing on this meeting." You know if you expect a blessing from the pilgrims it will have to come from God; unless the pilgrims keep themselves humble and loyal before the Lord, you will miss a blessing. I would advise that any time the pilgrims come in your midst, do not pamper to their desires in every respect; everything is good enough, and better than some of us deserve—I don't mean the others—but just let them have a little room once in a while to be there especially before the meetings if they will. Father, the Lord might then be better prepared to bring the message of love to the dear ones who are waiting for a blessing.

They said, "Well, brother, I will tell you, you are going to Brother E.'s to supper tonight after meeting; you won't stay here, you will go over there." So I went over with the brother to supper, and of course I thought, "Well, now I am going to be here," but I was ashamed to say anything for fear it would not be there. After a while the brother came without solicitation and said, "Brother Saphire, we had a word of prayer this morning. I have a meeting tonight; you know you are not to stay with me, you are going over there. It is pretty near time we should be getting supper and going over; we will be rushed." And we went over to the meeting.

"Now," I said, "most surely this is where I am going to be, but I won't say anything; I will just wait and listen to the message. A brother is coming home with me tonight after the meeting." I said, "Brother, are you sure real sure that is where I am going to be?" It happened that it was all right, and we had a grand opportunity there for a little season with the Lord. But, dear friends, we were so weary, we only had to walk two miles to get to his house, and we did not have to carry our suit cases any farther than we walked, and when we got there we were so weary that when we got on our knees before the Father in prayer we fell asleep. Did you ever do a thing like that? And if you did, what did you do when you found out you had been asleep?" Oh, you just got up and went to bed? Oh, no. I asked the Lord to forgive me, and that is what we ought to do. It is a crime to get into conversation with Jehovah and leave him without the necessity. And I asked the Lord to forgive me. I hope each one of us will realize that proper reverence for the great Jehovah that will lead us to keep in that proper attitude. And the next morning I asked him to forgive me, and promised if he would only spare me the next day and give me the necessary strength that I might be better able to make my way back, and continue our conversation, our prayer, and our supplication, and it was in the proper spirit. Let us learn the lesson of a proper reverence from such an experience as that.

Then I am thankful also, dear friends, for my dreams. Sometimes when you dreamed you did something that was wrong, were you thankful for that?

"Well, what makes you thankful for that?"

Well, I will tell you: There are things I would do in my dreams that I never would do among God's people, and which I would not say in my waking moments, because I have perhaps a little too much pride to do or say those things, for fear of what people thought of me, but in my dreams I am not thinking of what somebody else thinks, and there perhaps I have said or done something I ought not to have said or done—and then what? It wakes me up sometimes. And I will tell you: I am sure I have heard and say, "It was a dream," and go back to sleep. No. What should we do? We should humble ourselves by that experience; we should get out of bed and down on our knees and ask the Lord to forgive us. But it was not a willful sin. No, and God will never forgive you for anything that is willful. You must repent and forgive you for things you do willfully. God forgives you for things through Jesus' merit that you do through weakness, and this is through your weakness. So I take the opportunity of my dreams to develop character, if I ask the Lord to forgive me for it. It makes me realize that he can walk in life, and better able even in sleeping hours to control myself, to control my mind. There have been times just as I would begin to say something in my dreams, or to have the thought in my mind of saying something wrong against someone, the Lord would waken me up. I have been in a condition that even in my dreams at times I can wake myself up before I have said the wrong thing. And thus I trust that God will use that to the developing of my character, so that when my character is fully developed, the Lord will be pleased to give it a new body in some glorious kingdom.

Now we are thankful not only for the blessings we have got for ourselves, but we are thankful for the blessings that will come to all the families of the earth, even as the Psalmist declares, "I had believed, unless I had believed to the contrary, that the Lord is on the land of the living;" We do not notice much of the goodness of the Lord in the land of the dying, in the present dispensation, but we look over to the land of the living and we see that God is going to be good to those people, he is going to graciously bless them, he is going to give them joy, and gladness, and honor.

God is going to wipe all tears from off all faces, and he will bring their loved ones back to them, and their home ties will be reunited. How thankful we are!

Then we are thankful that all the wicked will finally be destroyed. We are glad that all evil doers who continue in willfulness to such an extent will one day be destroyed, so that no longer will they hinder the proper pleasures of all the righteous of God's children. And we are thankful that the adversary is going to be bound. Did you say, going to be bound? Yes. Don't you think he is envious of you? How do you know? I did not think you thought that the adversary is entirely bound. I think that is a pretty bad thought to have. I would rather think that he was bound a little bit; I think he is going around a little bit anyhow. Well, but in what way do you think he might be bound just a little bit? He can be very cunning; he is able to put a thorn in the midst, and they said, "What a glorious being that is! We have been subscribing to what this adversary thinks, and has been wanting us to do. We thought we had to do it because he was so great and powerful, but now and again will he grow greater than he, if only we had the liberty from this fellow we would be glad to get free from him; and we have got our ideas how we would run this world. He makes us
Discourse by Brother R. E. Streeter. Subject: “THE GIVER AND THE TWO THANKSGIVING GIFTS”

WE CALL your attention to text found in the ninth chapter of second Corinthians, fifteenth verse. “Thanks be unto God for his unspeakable gift.” The other passage we desire to call to your attention is the thirteenth verse of the eleventh chapter of Luke’s gospel. “If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?”

Before we speak of these two thanksgiving gifts let us just for a brief time consider the giver—the God and Father of our Lord Jesus Christ. It was not until I came to a knowledge of the present truth that I could appreciate the giver—at least appreciate him to anywhere near the degree that I appreciate him now. I shall never forget the first occasion which it was my privilege to attend in the city of Boston in 1899. I had been for two years in the knowledge of the general outline of present truth. God’s wonderful plan of salvation, and I was privileged to attend that conference. I had never met anyone in the present truth until that time. For two years I was all alone—not all alone, either, for the Lord was with me, and there were a few who had come along with me into the light of the present truth, or the knowledge of God’s great plan of salvation. I attended that conference, and I shall never forget when we entered the house this blessed truth concerning the heavenly Father came bursting upon my mind. The audience was singing, “I am so glad that our Father in Heaven, tells of his love in the book he has given.” I noticed that in the chorus, three or four times, I think, it was repeated that God showed his love in the book he gave, emphasized in the words, “I am so glad our Father loves me.”

I suppose the reason why I came to such an appreciation of the heavenly Father was this: Previous to that time of course I had very many errors respecting God’s plan. It was more difficult for me to get rid of these, wasn’t it? For God alone was for me to get the truth; and the errors which I held hindered me from apprehending and understanding the character of our dear heavenly Father. But when I came to a knowledge of the plan, I realized that he was the great author of the plan, and not only was he the great author of the plan but he was the great author of love, that he was love, and that all of the great plan which he instituted before the foundation of the world for his creatures was founded upon his boundless love, and all the other attributes of his character, wisdom, justice and power, were simply operating to express the great love which he had for the creatures which he caused to be brought into being. And I shall never forget how my heart overflowed on that occasion and my son who was with me, and in the present truth at the same time, called my attention to the change that had been made in the chorus of the hymn. Jesus was not left out, he was there, and just as precious as he ever was, and it seemed more precious, but the heavenly Father’s great love was magnified, his almighty wisdom, and power, and goodness, and justice also.

Now with these few thoughts concerning the giver of these two thanksgiving gifts, we shall just call attention to the gift in the first place―the gift of the unspeakable gift—now I had better stop, this gift is an unspeakable gift, I cannot tell anything about it. I was wondering when I sit here on the platform how it was that the Lord ever gave me the privilege of standing before so many people, and I could only account for it in this way: that out of the mouth of babes and sucklings he has perfected praise. So this afternoon in speaking of this unspeakable gift which is our Lord Jesus Christ, I want you to understand, and you to understand without my telling you, that it will be utterly impossible for words to express the gratitude I have for the gift of God’s dear Son—and not only for me, but for the whole world of mankind. It is expressed in quite a number of different ways in the Scriptures. For instance, in John 3:16, “For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” The Apostle Paul expresses the same thing in the second chapter of Hebrews when he tells us that we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. He expresses it on one occasion as giving his flesh for the life of the world. The Apostle Paul expresses it in his first letter to Timothy, second chapter, “For this is good and acceptable in the sight of God our Savior, who will have all men to be saved and come to the knowledge of the truth. For there is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. And then we have it expressed in this way, “Christ loved the Church, and gave himself for her.” The Apostle Paul in the Scriptures we have expressions denoting what it meant by this gift—the gift of God’s dear Son. It will not be our purpose this afternoon to dwell so much upon the gift of God’s dear Son as it will be to dwell on the second gift in the second text which he quotes. But first of all let us understand what is this second gift is, and for whom it is, it is absolutely essential that we
have a clear apprehension of the first one, and so I will just briefly outline what we believe the heavenly Father’s gift of his dear Son has secured for us—first the whole world of mankind, and then for the church which is his bride.

Notice that as to mankind the Scriptures reveal through all its different parts the wonderful plans of God’s saving sentence, and that sentence is death. It is expressed over all the Scriptures in this way. We used to think that that penalty was eternal torment. We tried just as hard as we could to believe it, but we were never able to bring our life and our actions up to that belief. We were always that wonderful and eternal condemnation fell not on them. We thought that such a thing as condemnation and fellowship of the Father and the Son we would feel under condemnation; we would feel convicted that we ought to go out and do all we could to reach those who are on the road to eternal torment. But our heavenly Father knew we were ignorant; and when we appealed to him to say, “Did not you know these prophecies were in the old Scriptures?” Yes, I knew it. “Didn’t you make any application of them?” I did. “What was the application?” The application was this: That all of those glowing prophecies of the Old Testament which spoke of the times of retribution would be fulfilled to very few comparatively of humanity who would be privileged to pass from this age over into the next age; and all the rest of humanity who had lived up to that time would have no benefit from the death of our Lord Jesus Christ. You can imagine as we were teaching this how we felt ourselves, and when our attention was called to the inconsistency of it how it caused us to go to the Scriptures and to be a little ashamed of our Gospel—the Gospel we had.

I remember on one occasion when I was in a town in Massachusetts, unfolding what I thought at that time was God’s wonderful plan from a large chart we had, a dear brother was in the audience, and he raised up his hand and said, “Brother, I have just seen the beginning of the end.” At the close of the talk, I think it was nearly the conclusion of a series which we had been giving at that time, and he said to me, “Brother, I have been just wonderfully interested in this unfolding. But I have noticed one thing about your unfoldings of God’s plan, it is that you have no mention of the Millennium.” While we are right there, the Millennial age, you do not say anything at all about those who will have an opportunity to obtain a knowledge of the truth and to have a trial or probation to obtain everlasting life.

I said, “No, I do not, Brother.” “Well,” he said, “why don’t you?” He said, “You don’t say anything about the fact that the heathen world are to have an opportunity to benefit by the death of Christ.” I said, “No, I do not, Brother.” “Then I do not know why you quote those prophecies,” he said.” “Well,” I said, “the reason why I do not is because the Bible is silent about it. And I am not going to teach anything that the Bible does not teach.” He said, “The Bible is full of it.”

Well, that was not a wonderful statement—the Bible full of it and I had not seen it! Well, I have found out it is full of it, and I thank God that brother was used of the Lord to just call my attention to this book, this first volume—this book, here it is, everywhere; everywhere you go you find it; and I believe it will be preached by everybody at some time, and it will be understood, too. I had had the book handed to me some years before; and this very matter he was calling my attention to was the matter that caused me to close the book and put it in the fire and burn it about three years before that, and when I was going along the hand of God in the design of writing a book for this country, I said with me, and said, “Brother, I have a book”—”I knew what book it was even in those days back in 1897—“I have a book and I am sure if you will read it you will be blessed in reading it, and it will be a great help to you.”

“Well,” I said, “I will take it, but I prefer to pay for it.” “Well,” he said, “I would like to give it to you, but if you want to pay for it you can. I will let you have it if you will read it. Will you read it?” I want you to promise you will read it.” I said, “Now here, this is not the first time that we have been in God’s plan, and Brother Ewell’s place is with God. I know the plan, and we have been asked the question, ‘What do you think of those books?’” And I said to myself, “I cannot answer that question; I am going to find out what that book teaches in order that I might answer it intelligently—the book teaches so and so, and God has given you, and before you take the book away from it, do not have it in your library.” I supposed that would be the result; but I began to read the book, and after I had read the book I began to study it, and I began to compare it with the Scriptures, and I began to eat the book, and, thank God, it tasted sweet in my mouth, and I found all of its teachings were in perfect
harmony with the Word of God, and oh, how much greater was the Word of God to me than ever after having read carefully that book!

But I want to talk about another gift. It is contained in the second text. "If ye then be evil know how to give good gifts to your children, how much more shall the heavenly Father give the Holy Spirit to them that ask him?" These were the words of our Lord Jesus, you remember, in answer to a request of the disciples that they might have the Holy Spirit to impart knowledge. We often quote this text. We believe here that our Lord Jesus Christ is expressing what he considered was God's grace not to the world, but to the church. How important it is we understand what this gift is—what the Holy Spirit is. Now I used to have this idea about the Holy Spirit—but not only did I have it but I earnestly condemned for what I thought was the faith once delivered to the saints; I believed that the Holy Spirit—and I used to speak of it as the Holy Ghost because the common version thus translates it—I used to believe that the Holy Ghost was the third person in a co-equal trinity of gods, and this was in accordance with the teachings of that with my experiences and when I did think sometimes about it I would think, "Well, that is something we cannot understand; we may be able to understand it by and by and how that the Holy Ghost being a person, an individual, could come into me and dwell in me, and come into another believer and dwell in him also." But I believed it was the truth, and when anyone would call my attention to any inconsistency I would say, "Well, now, here, it is no use to discuss this matter; this is a thing we cannot understand; it is a great mystery." But, there are some things mysterious, and yet we can come to the Scriptures and find out what they teach about these mysteries vanish away.

Suppose we were to take this text and try to interpret it in harmony with such a belief that the Holy Spirit was the third person, co-equal trinity of gods. What would we have to do? We would have to look at it in this way: That the Lord Jesus Christ, the second person in a co-equal trinity of gods, said to the disciples that the first person in a co-equal trinity of gods was more willing to give the third person in a co-equal trinity of gods than we are to give bread and fish or good gifts to our children, far below that divine, do you think it?

What is the Holy Spirit? Now we have in the fifth volume a wonderful unfolding of what the Holy Spirit is, and all of these contradictory texts—only a few which seem to contradict this teaching—are expounded in harmony with the truth, and I want to ask you to look at it in this way: That the Lord Jesus Christ, the heavenly Father, and of our Lord Jesus Christ. This is what we believe our Lord Jesus Christ said: The heavenly Father was more willing to give than we are to give good gifts to our children.

In the eighth chapter of Romans the apostle speaks of this gift, or of the Holy Spirit, the spirit of adoption whereby we cry, "Abba, Father." The apostle says, "Who doth make the Holy Spirit come to a relation to God so that they can look on him as their Father? not simply call him their Father, but to feel that he is their Father, and that like as a Father piteth his children, so the Lord piteth them that fear him. When we come into a relation of adoption, we are not waiting for the adoption, to wit, the redemption of our body. That is of the whole body, the church, the church of our Lord Jesus Christ. Then we will receive full adoption, but now we have the spirit of adoption whereby we cry, abba—Father, whereby we may recognize that God is our Father, and that the Lord Jesus Christ is our elder brother, and in this present Gospel age the Lord Jesus Christ is leading many saints unto glory.

Now, let us give just briefly, a full definition of the Holy Spirit. We believe that our Lord received this Spirit not by measure; that on the day of Pentecost as a perfect human being, there presenting himself to the Father's will, to give himself as a ransom for all, that he received the Holy Spirit, the Spirit of God the Father, the Spirit of a human being, he had full possession of the Holy Spirit, and was begotten of the Spirit from human condition to heavenly, spiritual, divine, conditions, and had the Holy Spirit as a power to carry out the great works of Messiahship. Therefore if we look to our Lord Jesus Christ in the New Testament, we will find all these attributes and this fruit of the Spirit. That is, how it shows itself, how it manifests itself in its dealing with others. And what do we find? One of the most prominent characteristics of our Lord was his dependence on his Father. I shall never forget how this came to me when I first came in this truth. Before I understood God's plan I had an infidel, had been brought up to be an infidel—that is an unbeliever in the Bible, but not an unbeliever in God. But under the providence of God I was permitted to read certain portions of the Bible, and in connection with them the gospels, and as I read them, I was thinking about the way that I thought of the Lord Jesus Christ as a wonderful man; I never thought of him as God, but I thought if there was a God, as I believed there was, that that man was right in union with God, dependent upon God. I would read such Scriptures as this, "I can do nothing of myself; the Father that dwells in me, he doeth the works." And I would note continually, as the brother brought out this morning, how our Lord was always praying, and sometimes prayed audibly so that he might impress his disciples, to show them that he held his utter dependence on the heavenly Father for everything that was in his possession. You remember, he said to them, "I can do nothing of myself, but the Father which dwelleth in me, he doeth the works." Now, it will be so with us just in proportion as we partake of this Holy Spirit of God; we will be like little children in their dependence on their father. As they partake of this Holy Spirit, the more we will realize and we are utterly dependent on him to live this life of the spirit, a spirit begotten life; we are utterly dependent on him, and it will arouse and awaken us in the same mind or spirit that was in our Lord Jesus Christ, prayerful, obedient, fecling the presence of God in his innermost soul.

Then, another characteristic of our Lord, which if we possess, in the measure we possess it we will be like him. Not only was he dependent on the Father, but he was always yielding to the heavenly Father. He had a submissive spirit, a yielding spirit. How frequently do we read of our Lord, "Not my will, but your will be done." In all the different provisions that came to him, no matter what they were, no matter how severe they were, he was always in that attitude of mind of yielding to the heavenly Father's provisions. If we have been begotten of the Holy Spirit to be children of God, we are begotten to be conformed to the image of our heavenly Father. "If God is our Father, we will have this spirit, this disposition, this mind, in the measure we possess it. What is that? Why, in the different provisions which come to us, no matter whether they are severe, no matter what they are, we will find ourselves surrendering to his will.

Have I always been, you say? Not always, but I have learned some lessons along this line, and all the lessons I have learned have been placed on my believing the utterance of the Apostle Paul when he said, "For ye know that all things work together for good to them that love God; to the called according to his purpose. Nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord." That is what I have recognized if these trials that have come into my life, all of those difficulties that have come, in fact everything that has come, in proportion as I have reckoned it as not possibly coming directly from the Father, but always passing through his hands before it reached me. And I have been designed by the Father, designed by the Father, I believe that, have I manifested this yielding spirit and it has manifested itself to the brethren of our Lord Jesus Christ and to others.

But what is that "good" that the apostle speaks of? We used to think that if it were a measurable success in temporary matters, What have I gained, what have I got? Now years ago I thought this way—that this reverse would eventually work out for my prosperity in temporal matters; it would be better further along. And while I would not expect the Lord would give me riches, but if I was under reverse circumstance now I would not wish to possess any provision of the things, the things of this life, and failing to see what the Apostle Paul tells us is the good that our heavenly Father desires shall be accomplished in us. What is that? Just notice the next verse.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." That is the good, dear friends, and I have realized that these trials which come to me are designed of the heavenly Father to work out for me a far more exceeding and eternal weight of glory while I look not at the things which
Discourse by Brother F. F. Cook.

Subject: "THE TWO WITNESSES"

I am not unmindful of the topic of the day—Thankfulness—but somehow or other, I did not get a program until I was quite well on my way to the convention, and so, I am afraid I am a little behind the case of some of the preachers who preach their sermons and then find the text afterwards. Now, perhaps you will be able to name the subject "Thankfulness." I have been inclined to call it "The Two Witnesses." I think we can bring in the subject under the title of "Thankfulness." We are thankful for everything that comes from God, and for everything that we are able to find in his Word. As we go along the narrow way in which God is leading us at this time, as we think of the wonderful prize at the end of the line, and as we think of the course of those who take the straight path back without the loss of life, we naturally inquire, "What assurances are there that we are in the way?" In journeys that men take there are some to meet us along the way, assuring us that we are in the road, that we are going in the right direction. But none are going this way and coming back to report to us. How do I know that I am a child of God? I call your attention to Romans, 8:16: "For the Spirit itself beareth witness with our spirit that we are the children of God." In this Scripture, this important matter as to whether I am a child of God is to be decided in a court of inquiry in which two witnesses are to testify. Who are these two witnesses? We note the reply: The Spirit itself—God's Spirit—and our spirit. We also note that these two witnesses are to agree together in testimony, that the matter may be established. This reminds us of the way ordained in the dispensation when the apostle John recorded his testimony under the law, except two or more witnesses agree in testimony; that at the mouth of two witnesses the matter might be established. This principle has been recognized in the courts of justice since. No man shall be held guilty, no matter shall be decided, no case shall be concluded, but by the testimony of two or more witnesses. Who are these witnesses? God's Spirit—the mind, the Spirit of God. This is the leading witness that appears in every case. The second witness is our spirit—our mind. "For what man knoweth the things of a man except the spirit of the man that is in him?" Our own spirit knows the things of God. We think we know one another; we might judge by the actions of one another, but no man knows absolutely, save man himself—the spirit of man, the mind that is in him—except God, of course, who knows the things of men. Therefore, our own mind, our own conscience, we alone, know the motives, the impulses, and desires of the heart. Our actions may not be the true revelation of our motives, but we alone know that which is within.

As the second witness does not testify for any other save the one that brings him in, as it were, our own minds do not testify for another, but for ourselves; therefore this witness is heard only by ourselves. And in this case, each man acts as a juror for himself. When the two witnesses testify to what? To what, and how? We are advised that a witness must testify in terms intelligible to the court. The testimony must be either oral or written, by sign language, if the witness is deaf and dumb, or if absent, then his testimony may be committed to writing, signed, and properly testified to by an officer as a deposition, and read in the court as the testimony of the witness the same as if he were present. We are also further advised that a witness must testify as to facts. The witness is not allowed to express his feelings in regard to the things that have come to his knowledge, nor is he to show feverish joy, nor to weep in despair. Therefore, in the court of inquiry in which we come, our feelings are not to be taken as evidence, but it is to be based upon facts. The two witnesses must agree in fact. We recognize that feelings have a large place in the religion of Jesus Christ, but they are not the basis of our assurance. When the relationship has been established and assuredly known, feelings result, but they are not the basis of our knowledge, our assurance.

How do these witnesses bring the testimony to us, we inquire? We are assured that the leading witness—the witness in every case, whose testimony, the deposition as it were, has been taken, signed, sealed and delivered, and in the volume of the book it is written; the testimony of the leading witness is before us as the Word of God. This is not the Spirit of God, but the testimony of the Spirit, the sword, the instrument of the Spirit, the Spirit, himself. The second witness, as we have seen, is the Spirit of God, the Spirit of God, the Spirit of God, the Spirit of God. This is the leading witness that appears in every case. The second witness is our spirit—our mind. "For what man knoweth the things of a man except the spirit of the man that is in him?" Our own spirit knows the things of God. We think we know one another; we might judge by the actions of one another, but no man knows absolutely, save man himself—the spirit of man, the mind that is in him—except God, of course, who knows the things of men. Therefore, our own mind, our own conscience, we alone, know the motives, the impulses, and desires of the heart. Our actions may not be the true revelation of our motives, but we alone know that which is within.

As the second witness does not testify for any other save the
We turn to the second witness and inquire, "Has this experience taken place? Have we believed on him and accepted him as our Lord and Savior, or do we believe we may become his son?" If the second witness replies in the affirmative, then we have grounds for entering into the court to establish the fact that the relationship is being sustained; that today, now, we are a child of God.

The testimony of the leading witness is quite voluminous, full and complete, not to be added to nor taken from; that it is sufficient to make the man of God perfect, thoroughly furnished unto every good work. We, therefore, cannot examine this witness in detail, but simply note a few points; the main line of the argument shall be along these lines. We turn to this leading witness and inquire, "How may we know that we are the child of God?" We hear the testimony, "We know we have passed from death unto life, because we love the brethren." Again, we hear the testimony, "If we love not our brother, whom we have seen, how shall we love God, whom we have not seen?" By this shall all men know that ye are my disciples, because ye love one another. "He that saith he love God and hateth his brother, the truth is not in him."

By these points of testimony we know that the relationship exists between us and God is expressed in our relationship with the brethren; the one depends upon the other. If the one is present the other must be also.

Then we turn to the second witness and inquire, "Do you love the brethren?" We hear one of these witnesses reply, "Yes; I love them, and he does them. He, and he does them, I love to be with them; I enjoy their fellowship."

But we ask the second witness again, "Do you love all the brethren—those with whom you are especially associated—every one of them?" The witness pauses for a moment, and then asks for information. The witness replies, "Not as the world loveth. How can I take the brethren alike, or are we not privileged to love some more than others?" The witness further states, "Did not our Savior indicate that he loved some more than others? Did he not take Peter, James and John upon the Mount of Transfiguration, and set apart them from the rest?"

The court instructs that the selecting of these three on special occasions is an indication that the selection was made because of a distinction in love, but rather of a recognition of special qualifications for a particular work. The Savior no doubt recognized certain characteristics and qualities in each of the apostles. Peter can do a particular work assigned him better than any of the others. Later there was a work that Peter could not do, and Paul was chosen. So the church is admonished to follow the same method in selecting certain members qualified for specific work in edifying and building up the church. As the apostles of our Lord developed in appreciation and love, they discerned differences of qualifications in each other's work, all of which was duly recognized by our Savior; but his love for each was the same in kind—loving them because of what they had given up and for what they had become his disciples and brethren. He did not love, some more and some less, because of the numerical value of their work.

But, according to the second witness, a neighbor, who had not learned the spirit of love by which neighboring relationship is sustained. Somehow, in all of our dealings with this neighbor, everyone of them led to more or less difficulty; we had differences of understanding again and again. We at last find that the further we kept from each other, the better we get along. Both of these neighbors become children of God along with us. What do we expect when they come into the family? Is it going to be a marvelous change all at once? In the one neighbor with whom we had such intimate relationship going to be the same, and the one who seems to have so little of neighboring ways about him, so few things which we could admire in his ways, going to be miraculously changed all at once? Oh, no! We know that the poor neighbor who has received indeed the spirit of saintship, the spirit of sonship, becomes possessed of the new mind, but he is struggling and has so many things to overcome, he wants to be kind and gentle. He has had much practice along that line, therefore he is having a much harder struggle on those points than that good neighbor of ours. What is our relationship to them? Well, before we were God's children at all we likely one better than the other, and we will still like that a characteristic. The brother, but that we will like, the love of the brethren, the love with which Christ loves us. Is our love going to be any different for those two neighbors, both children of God? In the light of God's Word, I think not. As new creatures in Christ Jesus we are going to love those. This doth not mean that we will make him more congenial as an associate, but we are not talking of this, but we are talking of both of them as developing the new minds in the struggle, and as we see one neighbor struggling more and more, and as we see him triumphing, becoming more gentle and kindling in his heart, and becoming more and more like the Master. We want to see our children grow like the mother with the crippled child which draws out so much of her heart's affection, you would almost think she loved that child more than any of the other children. So, if we have the love of the brethren they will draw upon our pity, our sympathy, and we will love them more because of what they are accomplishing, what they are becoming.

So, as we turn to the second witness, after the instruction of the court, we ask, "Do you love the brethren as brethren, and all alike, without exception? Unless the second witness can answer in the affirmative, this testimony is not in line with the leading witness.

We turn again to the leading witness, and inquire for some other testimony as to what makes a child of God? We hear this witness testify in the language of the Psalmist, "I have spread my feet wide under the air, but I keep under my body." We turn to the second witness and inquire, "Are you keeping your body under?" The witness again asks for information, or inquires, "What do you mean by keeping the body under?" Again the witness is instructed, "This does not mean the body.

For we recognize there is no indication where the gospel of Jesus Christ has gone that the body is to be dishonored or lowered in any way, but on the other hand it seems to be honored—purer, cleaner bodies amongst God's people, and should be, than amongst even the least of the people of this world.

The court finds in the testimony of the second witness that our bodies are the temple of the Spirit of God; so they are to be kept pure and clean and undefiled so far as possible.

The new mind must have a body in which to express itself. We have well learned the lesson that it is the spirit and body to make a soul—a being; therefore, as new creatures in Christ Jesus, we must be considered as having a body which the Father has given us in which to develop this spirit, this mind, and the record is that God is not going to furnish a new body for us, but we are to take possession of the old body and live with it. Life the first thirty years hitherto, and therefore, when the mind of God comes seeking for a body, as it were, the contest begins, a contest between the old tenant and the new one. Both must have a body in which to express themselves, and the mind of God seeks to use this old body so that it has been fully developed, to become fully grown in Christ Jesus, that we may be clothed upon with that body from above, the permanent body, the spiritual body; but temporarily, we must use those bodies belonging to the self-life.

And we turn to the second witness again, and inquire, "Are you bringing the body into subjection to the new tenant, the new mind?"

We turn again to the leading witness and ask for further testimony, and we hear it testify that the child of God speaketh evil of no man. We turn again to the second witness and inquire, "Speaking evil of no man?" We hear one testify, "I desire above all things to speak evil of no man; I am trying to control my tongue."

Then we turn again to this witness and inquire, "How are you striving?" The witness makes reply, "I am striving day by day to so walk as to try that I will not speak evil of anyone." And we inquire again, "How do you succeed?" The witness, with a little hesitancy, replies, "I have not done so very well; I have had two or three failures already."

Then the court instructs that this witness is not struggling in the right way, and the mind of God seeks to use this old body so that it has been fully developed, to become fully grown in Christ Jesus, that we may be clothed upon with that body from above, the permanent body, the spiritual body; but temporarily, we must use those bodies belonging to the self-life.

And we turn to the second witness again, and inquire, "Are you bringing the body into subjection to the new tenant, the new mind?"
Therefore we ask the witness again, “Do you love your enemies?” The reply is, “I am trying; I want to; I want so much of God’s spirit that I can love my enemies.” And if we should ask these witnesses how they are striving, we should hear various contradictory reports. But we have no doubt, and to these the court would reply, or give instructions, that we never can love our enemies unless we look at them as God looks at them—from the same standpoint. God so loved his enemies that he gave his only begotten Son to die for them, and not until we can distinguish between the saints of God and the enemies of God, and see them as God sees them at his throne, can we take the first step in loving them. In God’s eyes, the whole world lieth in the wicked one; they are blind, and this is the standpoint that we look at the world when we have that mind of God, when we become Godlike.

Then turn to the next question, and inquire, “Do you pray for your enemies? Have you had the blessed experience of praying for those who despitely use you?” One of the witnesses replies, “No; I am trying to love my enemies; I am not doing it; I have never prayed for them.” And one of them asks information of the court and says, “I would like to inquire what I am to pray for; you would not expect God to miraculously change them and make them his children? We could not expect God to send some blessing upon them in answer to our prayers, as he is dealing only with saints in this age. And then the witness is instructed, or his attention called to some things which the Apostle Paul prayed for. And I sometimes think the best index to our lives and the lives of our brethren are the prayers we pray. We usually can tell where we are through what we pray. We are praying about the way, by what things we pray for, for ourselves and for another, and so I think one of the indices of the Apostle Paul’s life is his prayers. As we read these prayers, and know what he prayed for, and the things he asked his brethren to pray for, we get an index to his life and to the life of his heart. Paul, he would remember one place in Colossians, he asked the brethren to pray for him that utterance might be given him that he might speak the Word in such a way that it would find hearing ears; that he might not speak in man’s wisdom, but in the power and demonstration of the Spirit of God. Then, again, Paul prayed that doors might be opened. ‘I think he must have had in mind heart-doors as well as others—that doors might be opened, that the Gospel might have free course and be glorified. What a wonderful thing to pray for, and we kneel down before the Father and talk to him about our enemies that the doors may be opened, that the conditions of the heart-door might open that in some manner we might bring the message of love to that one, and that he might be brought into the right relationship with the Father! I think the dear Savior, the dear Father, the dear Holy Ghost are so bountifully good and so loving that if we will only ask, if we will only ask, the answer is, ‘It is given to you.’”

Then, again, the court calls attention to the fact that it is the same word for love we use when we are exhorted to love God. The court calls attention to this fact, the same word for love we use when we are exhorted to love God.

or any other man, and as a Christian I come to you and ask your forgiveness.” Then the witness is further instructed that the sin should be confessed in the name of Christ. “Tell God that you have sinned in that you have spoken evil, ask him to forgive you, then pray him for a larger measure of his spirit.

You remember the Apostle says nothing of a thing resembling the tongue as such—this flabby element; James is speaking of the tongue that acts as a temple and the mouth. You remember from the same tongue comes cursing and blessing, bitter and sweet; it all depends upon which tenant, as it were, has control, the old or the new.

Then the second witness must realize, as instructed, that in the strength of the new and old, in the spirit of our God, the spirit of love, will he be able to win the victory of the tongue or any other manifestation of our body. Then, this speaking evil of no man we find by the context, as given by the leading witness, includes all our relationships with the old; after the days of old, the days of our childhood, gentle, showing all meekness unto all men. This includes our relationship in the business world, in the social life—everywhere. In all our dealings and relationship with men we must show gentleness and meekness with all men. This would include the testimony of the Holy Spirit in Ephesians, 4:15, “We are to speak the truth in love.” It includes our relationship with men in bringing God’s message to them. The second witness needs to be examined carefully on this point: “Are you speaking the truth in love?”

Then, a remembrance when the Apostle Paul came into Athens, after he talked a little while, the old King James version would have us think he disputed with them. In the revised version we find the right meaning, that he reasoned, he talked with them in the spirit of love, and when many had heard the message of love and of Gentile salvation, the whole multitude into the temple came together, and there Paul remained. And had a chance to talk to them, how did he do it? The record tells that when he went along the streets of that idolatrous city and beheld their idols on every hand, his heart was grieved within him. Oh, how many things Paul could have thought of to say to them. He could have reproved them, but then the thing he said was, “I note you have an altar to the unknown god.” These poor people were so religious, they feared they had left someone out, and perhaps there was something they could not account for by the other gods, and they had made an altar to the unknown god. “Who knows?” Paul thought. And he came to them, and he said, “I unto you.” And he did not stop there, but he commenced to quote from their poets, and you remember that after calling attention to the God in whom they live and move and have their being, as your poet says, he said, and we are his offspring, Oh, how many things Paul could have said in Egypt!” as it were, with those poor benighted heathen! He was looking for some open door; he was filled by the spirit of love; and by this plan he could tell them something about Christ as he led them along in that tactful, lovable way, which preserved that impact of the word, and when Paul was gone, and had a chance to talk to them, how did he do it? The record tells that when he went along the streets of that idolatrous city and beheld their idols on every hand, his heart was grieved within him. Oh, how many things Paul could have thought of to say to them. He could have reproved them, but then the thing he said was, “I note you have an altar to the unknown god.” These poor people were so religious, they feared they had left someone out, and perhaps there was something they could not account for by the other gods, and they had made an altar to the unknown god. “Who knows?” Paul thought. And he came to them, and he said, “I unto you.” And he did not stop there, but he commenced to quote from their poets, and you remember that after calling attention to the God in whom they live and move and have their being, as your poet says, he said, and we are his offspring, Oh, how many things Paul could have said in Egypt!” as it were, with those poor benighted heathen! He was looking for some open door; he was filled by the spirit of love; and by this plan he could tell them something about Christ as he led them along in that tactful, lovable way, which preserved that impact of the word, and when Paul was gone, and had a chance to talk to them, how did he do it?”

Then, as we develop, the new mind gets possession more and more of these tongues and these bodies, and we come more and more to speak the truth in love, for God is carrying on a courtship; God is wooing, as it were, some out of the world by his Spirit. I am often reminded of what the Father saith unto them, “If ye love me, keep my commandments.” We have to use a club or any other method, God will be pleased to have us turn away until some other time.

Then we turn to the leading witness and ask for another point of testimony. We hear this witness testify, “Love your enemies, pray for them.” The witness asks for information. “Are we to understand by this that we are not to love our enemies? Or, does it mean that we are not to have wrong feelings for them? We are not to return angry words for angry words, we are not to revile again when we are reviled, but we are to treat them in a kind way. But it does not mean that we are to really love them, does it?” The court calls for testimony from the leading witness, and we hear it declared, “Love your enemies.” Then the court calls attention to the fact that it is the same word for love we use when we are exhorted to love God.
DISCOURSE BY BROTHER O. L. SULLIVAN. SUBJECT: "BEHOOLD AND MEETING THE BRIDEGROOM"

Matt. 25:6

"And at midnight there was a cry made, behold the bridegroom; go ye out to meet him."

In fact the most satisfactory proof of Jesus return and presence that the most analytic mind could demand—the most soul-stirring and appropriate demonstration of God's blessed Word, harmonizing every passage and clearing away every seeming contradiction—was piled mountain high.

TWO CLASSES

There was surely a prophecied of the Lord in connection with the first movement by Mr. William Miller in 1844, who was a very wise and holy man. It was by no means lost. It resulted in a great trimming of lamps (searching of the Scriptures) and a filling with the oil (the spirit of the truth). There were two classes who headed that movement. Both were honest, truth-seeking people—"virgins," some of them were wise, others of them were foolish. The wise knew that our Abrahamic and Jewish interest in the Lord's presence and a study of his Word, but that it would, additionally, require a heart preparation. The foolish seemed to think activity in the study of the Lord's Word, and an interest in his return, even though they had no regards for the change from his abode earth, or any preparation for his coming. They had no oil in their vessels, no real love for the truth. The wise had oil in their vessels. So at this time we have the same two classes, the wise and the foolish. Oh, how foolish it is to think a lamp has any value as a lamp without oil.

THE CALL'S MEANING

"Behold the bridegroom; this means he is present, he has returned. "Go ye out to meet him: this means heart-searching, preparation."

There are two indispensable things mentioned here as necessary at the present time for everyone who will be of the elect company. First, you must behold him. You must know he is present. Second, you must go out to meet him. You must cut loose from former relationships and make preparation of heart to meet him. You will not do this, you cannot do it, unless you are thoroughly convinced that he is present. You must see him. This is necessary at this time more than at other times on account of the hasty, careful heart-toilet necessary. The work must be done now quickly.

IS HE PRESENT?

Do you believe he is present? Can you behold him? Dear friends, there can be no absence of his presence. He has already returned. Oh, what a sublime thought, actually living in the presence of the returned Lord, the King of the Universe. Is this in keeping with the conduct of the Lord in the past, to inform his people, and warn the unbelieving? We answer, Yes. Surely the Lord God will do nothing unless he firmly sent forth warnings, sufficient to enable the believing to escape his wrath and to condemn those not heeding the warning. Oh, how we do need to get acquainted with our blessed heavenly Father and to understand him through his word. Listen to this voice: Amos 3:7, "Surely the Lord God will do nothing, but first shew his counsels unto his servants, the prophets." Notice, this was the case before the flood. Noah knew the very day he should enter the ark. This age, too, was 120 years in closing. God does not do anything suddenly, rashly. He does everything wisely, sensibly, properly. The faith, the faith. Heb. 11:1. To "French faith Noah being warned of God of things not yet seen, moved with fear, prepared an ark to the saving of his house; by which he condemned the wicked," etc. Again: Afterwards the nations became sunken in sin and idolatry, the Lord sent warnings by Lot to Sodom and Gomorrah. During Noah's time both Lot and Lot warned the people faithfully. 2 Pet. 2:7-8, "And delivered Lot vexed with the filthy conversation of the wicked. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their ungodly conversation." Again we read, "He seemed to them a lunatic, mocked." (Gen. 19:14.) "And Lot went out unto his sons-in-law, which had married his daughters, and said, Up, get out of this place; for the Lord will destroy this city. But he seemed as one who mocked unto his sons-in-law."

THE SAME PERHAPS TO-DAY

No doubt, dear friends, it seems the same way to many to-day. Seems foolish to hear me stand here and talk as though there really was any meaning to be attached to God's blessed Word, the Bible. Dear friends, there's nothing so sure as God's Word. "Heaven and earth shall pass, but my words shall not pass."

HEALTH AND MEETING THE BRIDEGROOM—BROTHER SULLIVAN 209
GOD'S LOVE AND FORBEARANCE

Now let us read another passage and then think of Abraham standing there and pleading with the Almighty for Sodom, saying, "Be it far from thee, Lord, thou will not destroy the righteous with the wicked." Now notice carefully what consideration the Lord had for Abraham. Then tell me, who could help love and adoration in such thoughts? 15:17-18, 20. And the Lord said, shall I hide from Abraham that thing which I do. Then Abraham stands and pleads, verse 25, "That be far from thee to do after this manner." "Shall not the judge of all the earth do right?" Then the Lord answered: "If there be fifty in the city, shall I utterly destroy it for the cry of fifty?" says the Lord. "If there should be forty-five, the Lord said, I will spare the city for the sake of forty-five." Then again Abraham pleads, "If there is only forty, then, thirty, then twenty, then ten." Oh, precious God, and Abraham only a friend, while we are all enemies. Now we are told when we come to God, you think God must have for our pleadings, and so let us take courage and "come boldly to the throne of grace." Notice again: Ninewah was warned, and they listened to Jonah's arguments, thus averting the calamity. Again, John the Baptist came announcing Jesus beforehand, and pointed the people to Christ. It was forty years afterward, A. D. 70, before Jerusalem was destroyed; and this, too, was foretold. At no time have those living in harmony with the Lord been left in ignorance. Simon, Ananias was wise enough to know exactly Matthew 16:20, that the expectation was general. (Luke 2:25-38; Matt. 2:2; Luke 3:15.) Now think of the assurance in the Master's words: "All things that I have heard of my Father I have made known unto you.'

1. BEHOLD THE BRIDGEBASE

We now observe his presence, through a faithful observation with the eyes of our understanding. How is this obtained? We answer, through the fulfillment of his Word, the fulfillment of prophecy. Is this proof of the Lord's second presence entirely satisfactory? We answer, to those in the right attitude of heart to investigate and accept, it nothing but to be more so. They know absolutely, anything desired concerning the Lord's return and the establishment of his kingdom. They know exactly the same way they know anything, by the exercise of their senses. Looking both backward and forward, from cause to effect, and from effect back to cause. We, for instance, notice that all our modern improvements we so much appreciate have come almost within an ordinary lifetime. We see we are living in the day of the airship and wonders of every description. We begin to wonder why these things did not come sooner. What is the cause that has prodigiously speeded up to the Lord's coming? And then we learn the secret. Dan. 12:4, "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." This refers to the time of the end of the Gospel age, the time when verse 8. verse 9. (Our blessed Lord Jesus) shall stand up the great prince; 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 my people (the church) shall be delivered." Verse 2: "And many of them that sleep in the dust of the earth shall be awakened. Some to everlasting life; and some to shame and everlasting contempt."

THE CAUSE, THE EFFECT

Thus we see plainly, we must be living in the time of the end. For these things belong to the time of the end. God's clock has struck the hour—the scene changes. Michael stands up, many run to and fro, and knowledge shall be increased. This is the time of the end. This is the time of great trouble, we can see its approach and know it is near at hand. Every nation is almost bankrupt making war preparations and all is a fulfillment of God's Word. The time of great trouble, too, is being brought upon the world by itself. The poor world is money mad, drunken with the wines of the god of this world (2 Cor. 4:4), they are fashion mad and pleasure mad. They will not listen, nor look, nor investigate. The world is in a frenzy and in no humor to consider anything. All this is what the Wise Virgins have exhausted—equipped to get the Lord when the Lord in their body and the Lord in their soul.

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The only fulfillment of this prophecy, Lord in their soul and the Lord in their body. They will not listen, nor look, nor investigate. The world is in a frenzy and in no humor to consider anything. All this is what the Wise Virgins have exhausted—equipped to get the Lord when the Lord in their body and the Lord in their soul. The Wise Virgins have exhausted—equipped to get the Lord when the Lord in their body and the Lord in their soul. The Wise Virgins have exhausted—equipped to get the Lord when the Lord in their body and the Lord in their soul.
blindfold of Satan's (2 Cor. 4:4), must be torn from our eyes, and
to atoms, before the eye-salve of common sense can ever
open our eyes and penetrate our hearts. Thus ultimately we
will be made to recognize our natural parents voice, and to seek
his protection.

CHURCHES TROUBLES POINTED OUT
Matt. 24:9-12. "Then (or afterwards) they shall deliver you
up to be afflicted and shall kill you; and ye shall be hated of all
nations for my name's sake." "Then shall many (in the church)
be offended, and shall betray one another, and shall hate one
another." So we see it today; the most deadly enemies of the
truth are some of those who once were its most ardent suppor-
ters. The time for this will come. The first part of this quotation
is also very near at hand. Verse twelve: "And because in-
iquity shall abound, the love of many shall wax cold. But he
that shall endure unto the end, shall be saved." This moment
is also at hand. When, because opposition and hatred abound
against the truth—because so many evil things shall be said
against the truth, and those that are prominent in its sup-
port—because God's favor shall appear to be entirely removed from it,
as from Jesus when on the cross—because the disfavor of both God
and man shall appear in its favor—then upon it, "The love of many shall wax
cold." Oh, how sad it is to think that this is so, that after we
have now come within sight of the goal, and are warned
to expect exactly such a state of things, yet some cannot endure it
to the end. Our exhortation to all would be that of Rev. 2:10,
"Fear none of those things which thou shalt hear: the devil
shall shew thee into prison that ye may be tried and ye
shall have tribulation ten days; Be thou faithful unto death
and I will give thee a crown of life." God prepares for his
people both now and hereafter, and exhorts us: Phil. 4:6.
"Be anxious for nothing." 1 Thess. 5:18. "Be joyful in everything give

A PROPHETCY AND ITS FULFILLMENT
Ezek. 21:25-27. Let us now briefly consider this prophecy and
its fulfillment. Let us notice the point carefully: Israel shall be
in an overturnd condition until Christ comes and establishes his
Kingdom.

"Thus saith the Lord God: Remove the diadem, and take off the crown: This shall not be
the same: Exalt him that is low (the Gentiles), and abase him
that is high (the Jews). I will over turn, overturn, overturn it:
And it shall be no more until he come whose right it is; and I
shall give it him." There the crown was removed from Zedekiah, B. C. 606. There God's typical kingdom on earth ceased. The Gentile
times began to count and were to continue "Seven times," or seven times thirty years, or 210 years, the return of the Lord and the establishment of Messiah's kingdom.

EXAMINE THE FACTS
It is always interesting and profitable to Bible students to
note the fulfillment of divine predictions. It establishes faith and
proves the promises of God as well. Israel shall be in an overturnd condition until Messiah's
kingdom is established. Seventy years after the removal of the crown from Zedekiah, B. C. 536, Cyrus permitted the people to return;
and they continued to have a sort of national existence for 600
years. Yet in all that time they had not a kingdom of the line of
David, and Israel was ruled over by various adjointing nations.
They are still in this overturnd condition and it is by no means
the same.

It would be well to notice in passing, that the most wonderful thing connected with Israel's captivity and release was that it
was all exactly foretold. Jer. 25:12, 29:10, compare 2 Chron.
36:22-23, then in Isah. 44:24, Cyrus was even mentioned as the
Lord's shepherd.

But continuing our subject, we are told, Luke 21:24: "Jer-
usalem shall be trodden down of the Gentiles until the times of
the Gentiles be fulfilled."

TIMES OF THE GENTILES
This is one of the most remarkable and far reaching state-
ments in the Word of God. When God removed the crown from
Zedekiah he gave over the earthy dominion to the Gentiles. This
lease of power was to continue, as represented in Daniels' prop-
hecy, "Seven times" also, or 2520 years. During the same period
Israel would have been having "Seven times" of tribulation; the
Gentiles would be having "Seven times" of prosperity; and both
will terminate at the same time—2520 years from B. C. 606,
—October 1411, the close of the Gentile times.

When these things first became clear to my mind (the recol-
lection is distinct) it had an electrical effect upon me. It was
plain that there was divine wisdom and accuracy in all this, no
wire-pulling or twisting or straining. It was plain—the one thing
necessary to do was for all who saw these things to get ready for the approaching kingdom of God.

The next thing in order, following the expiration of the Gentile
times, will be the establishment of Messiah's kingdom, and its
recognition by Israel, and the "blessing of all the families of the
earth." "GENTILE TIMES FULFILLED"
The time for the Gentiles to tread down the Jews is over. This
and the establishment of Messiah's kingdom, have nothing whatever
to do with the burning of the world, as some foolishly surmise. Oh
no, it is to be followed by "The times of restitution of all things,
"in fulfillment of God's oath bound promise made to Abraham.
such a period—follow on now—when the world has recovered.
—We are living in the last "Days of the Gentiles." It is impossible to
place the date beyond October, 1914.

We are living in wonderful times. It is the day of the airship.
It will surprise me if they do not become, and become larger and
gigantic, whom they now believe to be leaders of an Anarchistic
band. They first tried to arrest them with the aid of twenty policemen but failed. They then called out 1500 soldiers and
had to finally burn down the house. The papers were full of an
account of this wonderful event. They now claim they discover-
ning the government of the British Empire, Alphonso, King of Spain, and have proof of a world wide secret organization, with well organized centers in all the principal cities of the world, for the wholesale
murdering of all reigning kings and queens. The destruction of
the governments of the world is a great dealt of interest for
students of the Bible, and of History. They show the times in
which we are living; which are no ordinary times.

There never was a time when the hearts of men holding responsi-
ble positions were so full of fear, as to what a twenty-four hours
might bring forth, as there is today. Every nation is simply a
seething mass of unrest.

SUMMER IS NIGH
But how are we to know and be sure about these things? By our
senses as we would know summer is nigh. Luke 21:29-32. And he
added a parable: "Behold the fig-tree and all the trees, when they
now sow forth you see and know (by your senses) of yourselves,
that summer is now nigh at hand."

"So likewise ye when you see these things come to pass, know
ye the kingdom of God is nigh at hand."

These things began to come to pass in 1874; and were seen
and foretold then. It is now nearly about the time for the passing
of the alteration, the average life of which is about 35 or 40 years.
Why even a child can tell summer is nigh for all around
are evidences of its approach. So it does not require a prophet to
tell us we are living in the last days of the Gentiles; and that Christ's
return and the end of the Gentile times is at hand. It only
requires a man with his eye open to see. All wise worldly
people can see there's a crisis on hand and that an upheaval is
inevitable. Those sitting upon the wall of national governments
discerning the trend of national events can expect some form
of alteration, the average life of which is about 35 or 40 years.

WHAT THINGS?
Luke 21:25-26. "And there shall be signs in the sun and
in the moon, and in the stars; and upon earth distress of nations
with perplexity; the seas and the waves roaring—for the
powers of Heaven shall be shaken." The expressions: Signs in the sun, moon and stars and the shaking of the powers of Heaven, refer to the same thing. They refer to our present ecclesiastical Heavens. Christ has his blood poured out upon these today by priest and clergy. Look only a moment and see how literally it is fulfilled.

The sun with its light is a symbol of the gospel message. Has the gospel message become darkness? We answer: Dark as midnight. Every ray of light and hope has been blotted out by the inful theories of higher criticism and evolution. A most significant fact is, too, that all these have sprung up since 1878.

Signs in the moon—"The moon shall be turned into blood," (Acts 2:20) The moon represents the light of the Mosaic Law. This means in this beastly day these evolutionists and higher critics would regard the sacrifices of the Mosaic law, not as types, but as the work of misused knowledge of the faith of God, as did the Gentiles of old (2 Cor. 4:4). But when he took it by the tail, it became a rod again. This means to us: God intends to take his authority over earth, into his own hand again, and order will be restored.

The second sign was, the concealing of his right hand for a moment in the midst of the clouds, so that God could not see his people in the snow. But when he put it again into his bosom, and when it was then brought forth, it was white and sound as at first. This means to us: God's power for a time was hidden and things became confused on earth as a result. When his hand was exposed again, it was leprous. The church is God's power on earth now, but they have unholy bodies, fallen bodies. His power or hand is now in a leprous condition, but he intends to take his church into his bosom again and they will be without spot or wrinkle or any such thing.

Ex. 4:9. "And it shall come to pass if they will not believe also these two signs—thou shalt take of the water of the river and pour it upon the dry land—and it shall become blood upon the dry land." Water here in this text, is a symbol of the truth, now. It means, this last sign that would convince all the true Israelites and make them willing to leave Egypt would be the turning of the River into Blood. Egypt was a symbol of Babylon—Christendom. So today the turning of the waters is being poured out upon the earth into blood, by the higher critics and evolutionists, would be sufficient to make all spiritual Israelites willing to leave Babylon.

So we see its fulfilment to the very letter today. The truth has its cause in the book of Daniel, that is, in the Watch Tower Bible and Tract Society since 1874; and almost without money or price.

But what is the effect of this pouring out of the water of truth upon the most enlightened nations of earth? Professed truth seekers, too? Is it gladly received and joyfully absorbed? Only by the few. The great majority are only angered. Nothing is more evident than that the professed teachers of Christendom do not want to be taught the truth, nor do they want the people to have it. They bitterly oppose it, and persecute those who are thus trying to do good. They become more and more resentful too, and wedded to their infidel theories. They view the truth as if it were offensive to their sense of justice. They go further and resent the thought that Christ died for the sins of the world. They resent the thought that divine justice required a sacrifice. Heb. 9:22. "Without the shedding of blood there is no remission of sins.

As the last sign was to bring conviction to all the true Israelites, making them realize the antitype of the first two, a last testimony, (the turning of the water of truth to blood) the higher critics and evolutionists will ultimately bring conviction to all the Lord's people in the world today, making them willing to leave Babylon.

Again, in the first gospel sermon, Acts 2:19-20, we see Peter referring to the things he had just said. He said: "And I will shew wonders in Heaven above (ecclesiastical Heavens) and signs in the earth beneath, blood and fire and vapor of smoke. The sun shall be turned into darkness and the moon into blood before the great and notable day of the Lord come.

Luke 21:31, "So likewise ye, when ye shall see these things, know the kingdom of God is nigh at hand." Brethren, do you see these things? Has the sun been darkened? Yes, dark as Egypt. Has the moon been turned into blood? Yes, it is all bloody, offensive. Have the stars fallen? Yes, these bright ones are no more. They are all higher critical and evolutionists, models of bright lights in Isaiah 34, who are now going in Babylon with perplexity. The sea and waves of restless humanity roaring? And men's hearts failing them for fear and for looking after the things coming upon the earth? Brethren, are the powers of heaven being shaken? "Then know the kingdom of God is nigh at hand." Know you brethren for sure, just as you would know summer is at hand.

Luke 21:32-33, "This generation shall not pass until all be fulfilled." "Heaven and earth shall pass away (the present ecclesiastical and social order), but my words shall not pass away unfulfilled.

This means that those who see the beginning of these things will be sure to see the fulfillment before the passing of a generation. Now count the length of a generation from 1874 and you will see again the time is at hand.

Luke 21:36, "Well should every child of God live upon their knees that they may escape all those things coming to pass and to stand before the son of man.

THE MOST FOOLISH PERSON

Brethren, the most foolish person living to-day is the one who after he has a knowledge of the present truth, goes on living carelessly and is concerned principally with the things of this world. A man who is a man of God should be able to look up into the face of the Lord and say, "Lord, I care absolutely nothing for the things of the world except as they may be used for the exten-

sion of thy kingdom." We are all so very particular about the titles to our land and lots. Why should we not be particular about our titles to mansions in the heavens?

It is a sad, sad sight to see some who have a knowledge of present truth who have no heart-appreciation of these heavenly divine things. Brethren, let us get in earnest and separate ourselves. And may God help every one of us and shield and protect us in the last hour of judgment and trial.

THE JEWS

Now, let me call your attention briefly to the most remarkable of all people to-day, the Jews. Notice how God has preserved them in their midst as nations. If you wished me to prove there was a God, I could not do so more easily or satisfactorily perhaps, than to point you to the Jewish people.

The present movement of the Jews to return to their native land is no mere chance. No, friends, again I say God's clock has struck the hour and his prophecies are being fulfilled. This is one of the most remarkable movements in the world to-day. It is a part of the movement that has been going on through this entire harlot period since that date.

Both wise and foolish were receiving light from their lamps, the Word of God. Psalms 119:105, "Thy word is a lamp unto my feet, and a light unto my pathway." Again in 2 Pet. 1:19.

LAMPS GOING OUT

But there comes a time just before the closing of the door of opportunity, that the lamps of the foolish virgins were going out. Then they were being deprived of the precious light of the truth. This took place as I have no doubt done gradually. But they were foolish enough to pay no attention to this until it was past repair, so far as being of the "brideal class" was concerned. These finally realized their true heart condition. They finally understood "oil" (love for the truth and brethren) was lacking. They were anxious. They sought relief of the other members of the body (the wise virgins). But there is no relief except from the Lord. These saw at the critical moment the precious light of the truth was failing them.

II. GO YE OUT TO MEET HIM

This implies activity, rejoicing in his presence. This means preparation of heart has been made in advance, that you have been in the school of Christ and have been taught of him. You know him, therefore you do not fear him, but love him.

All the virgins, both wise and foolish, will be anxious for his blessing and approval. All responded. They all arose and trimmed their lamps. This response was in answer to the call of present truth which went forth in 1874. The trimming of the lamps has been going on through this entire harlot period since that date.
LAMPS GOING OUT

Oh, the depth of meaning in these words. What do they imply? Dear friends, it means this: Some of the opposers and careless will get more or less light from the Lord’s Word up until the time, or near the time, for the closing of the door. It means they will then wake to see their true heart condition, and understand what their carelessness or indifference has cost them. They will then anxiously seek help from the very ones they have not loved and appreciated as they should have done in the past.

It should be noticed they are not seeking light, but oil. This means they are not contending for their opinions any longer, not seeking light on any question, but it is oil, love for the truth and brethren. They can see the others have the one necessary thing, which they have neglected.

"Lamps going out." Oh sad, sad indeed. Fearful condition. Surrounded by darkness impenetrable, pitfalls, the time of great trouble on hand. The one most important event in the earth’s history of which they have known, sought and felt sure about, actually taking place; and to behold the lamps are going out. Oh, see them in your imagination, as they more and more become immersed in spiritual darkness; notice their bewilderment increases; see them feel around them in the darkness; hear their pitiful moan, “Give us of your oil for our lamps are going out.”

NO DIVISION IS POSSIBLE

The oil cannot be divided. We are not the dispensers of this commodity. We have laid down all for the supply on hand, and have only a sufficiency for our own needs. The Lord is the only help. We point you now, as heretofore, to the Lord. He does not give this away. He sells it. The truth is given. Opportunity is given. Grace is given. God alone can sell such a commodity. It is cheap at any price. God alone can accomplish such a development. It will cost you your all. You must lay down your all in keeping with your covenant. This is what we have been trying to impress all this time, and you would not listen. So now you are compelled to go at last and bring for yourself.

THE GREAT COMPANY

It should be noticed the great company is sent away just before the door closes, or just at the time for accepting and rewarding the faithful, who went into the marriage. But the marriage does not take place immediately. They are only now ready for it as soon as these sent away to buy had returned, for they are her companions and are to accompany her.

BUT THE DOOR WAS CLOSED

Opportunity of being of the bride class had forever flown. Oh, sad indeed. We see a young man weeping on the fresh grave of a broken-hearted, faithful, loving mother. He may weep and lament but it can never restore that loving heart nor make amends for a misspent life. We see a bloated rot of fifty. That boy had every opportunity—a beautiful family and every prospect. He may weep and lament to-day but it can never bring back his youth nor the opportunities of his childhood. They have flown forever. Brethren, opportunities are sensitive, they are knocking at your door or weary. Tomorrow they may have flown. Brethren, let us improve these opportunities for sacrifice to-day while they are ours, remembering this opportunity of sacrifice is the most exalted and exclusive ever offered to any at any time. Brethren, let us now summon all of our courage and strength for this last and final charge.

THE GREAT COMPANY RETURNED

Let us notice they came begging for admission at the same door on their return. But that door, once shut, can never be opened again to any. It is the door of the high calling, and is only for those who are willing to lay down their all in sacrifice with their Lord, in keeping with their covenant. (Psalm 50:5; Romans 12:1.)

In answer to their entreaties the Lord assured them he did not consign them to eternal torment. Oh, no, only, “I recognize you not” for this position. Your reward cannot be that of the bridal class. You can only be servants and accompany these faithful ones.

WATCH THEREFORE

Matt. 25:13. Our lesson then closes with an exhortation to watchfulness. This is to watchfulness as regards the closing of the door of opportunity and does not refer to the second coming of the Lord. It should be carefully noticed that the words at the close of this verse, “when the son of man cometh” are an interpretation. They do not belong to the text at all. It is an exhortation to the “virgins” to watchfulness lest the door of opportunity at last close and find them unprepared. That those who have been trimming their lamps for the past forty years should be very careful lest at last the necessary thing be lacking and they be unable to stand before the Son of Man. That door may close very soon. It may close tomorrow or next week. None can say with exactness and certainty when it will close. So let us work and pray as never before, leading everyone who will listen to consecration, knowing so long as there is opportunity that we should work; and even should it be closed, let us rattle at it a little while away, seeking to know if there is not something more we can do or suffer for the Lord and the precious truth. Now, dear friends, in conclusion, these are the things for which we should be truly thankful. These are the things which fill our hearts with thankfulness and praise. The God of heaven has shown us all these things. He has made it possible for us to sacrifice, walk in the footsteps of Jesus. He has anointed us with the Holy Spirit. He now continues the work by “Making all things work together for good.” Our hearts praise him, we are thankful. But we are not boastful. Heb. 4:1, “Let us therefore fear lest a promise be left us of entering into his rest, any of you should seem to come short of it.”

Brethren, any seeming carelessness or indifference in reading of the books, or the sermons, or in attending the meetings, any seeming wavering or cooling of your affections, your zeal for the truth or the fellow-members of the body should give you the greatest alarm.

HOLINESS DAY—Sunday, September 3, 1911

Bethel Hymn No. 99
Boston, S. M.

How wise are God’s commands;
How sure his precepts are!
We cast our burdens on the Lord
And trust to his constant care.

Beneath his watchful eye
His saints securely dwell;
The hand which bears all nature up
Doth guard his children well.

A Vow Unto the Lord

Our Father which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

I vow to still more carefully if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

I vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the adversary.

I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord’s people.
And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex unless, the door to the room stand wide open.

Exceptions in the case of brethren—wife, children, mother and natural sisters: In the case of sisters—husbands, children, father and natural brothers.

Manna Text and Comment

I desired mercy, and not sacrifices; and the knowledge of God more than burnt offerings. (Hosea 6:6).

He gives his will, his heart, to the Lord, gives all; he who gives not his will, who comes not in obedience of heart unto the Lord, can offer no sacrifice to the Lord that could be acceptable. "Behold to obey is better than sacrifice," is a lesson which should be deeply engraved upon the hearts of all the sanctified in Christ Jesus. To have the spirit of obedience is necessary, too, and when there has the spirit of obedience will not only obey the divine will, but will seek to know the divine will more and more that he may obey it. It is of this class that the Scriptures declare, "His word was found and I did eat it;" and again, in the words of our Lord, "I delight to do thy will, Oh my God; thy law is written in my heart." (Z. 90-220).

Discourse by Brother A. E. Burgess.

1 Cor. 1:2.

But in the scriptural usage of the term, a saint is one consecrated, dedicated to do the will of God, to live a life of holiness, purity, goodness, separated or set apart from the world, not by means of isolating himself from his fellows, but by means of distinguishing himself from his fellow-workers, usuing the world as not abusing it—in the world but not of it. Separated or set apart in mind and heart from worldly honors, ambitions away from the common haunts of humanity, living a life of holiness by spending his time in meditations, prayers and penances, and who, subsequent to his death, after spending a number of years in purgatory and having masses said for the repose of his soul, is then out of purgatory, is canonized by the church with much pomp and ceremony and placed in her calendar of saints as a full-fledged saint.

The Scriptures assure us that God is not far from those who long after him and seek to know him. (2 Chr. 28:9).

Psalm 34:18. "The Lord is nigh unto them that are of a broken heart and saveth such as be of a contrite spirit." A broken heart is one which is overwhelmed with sorrow, disappointment, grief, etc., resulting from blasted hopes, afflictions, bereavements, etc., and constitutes a condition favorable to the consolation and comfort offered in the Gospel of peace. But unless a broken heart is accompanied by a contrite spirit, the desired result would not be forthcoming for there is a sorrow of this world which worketh death, "but godly sorrow worketh repentance to salvation not to be repented of." (2 Cor. 7:10).

The mind, therefore, of individuals who are properly exercised by afflictions, grief, etc., is, in that suitable humble condition, which when brought in contact with the command to repent, realizes that they are "Children of wrath even as others," and are not just an honest or an honest heart enables them to acknowledge the truths of the gospel properly recognized by the humble mind, resulting in the "hearing of faith." Thus we might say that the necessary elements of a hearing ear are: (1) Humility of mind, and (2) Honesty of heart.

These have been alienated from God are enemies in their minds by wicked works—enemies because of ignorance and being carnal-minded. They are "present wicked works and are in a condition of alienation, yet when instructed by the Gospel they repent and are confirmed in the condition of justification to fellowship or friendship with God, similar to that enjoyed by "Abraham who believed God and it was counted unto him for righteousness and he was called the father of many nations," and the condition experienced by the disciples previous to the death of our Lord. The resurrection renews their pleasure in life-rights because such could not be experienced until the ransom price had been laid down at Calvary, and appropriation of the merit made to justice on behalf of believers, but our Lord said to the disciples before they were baptized with the Holy Spirit at Pentecost: John, 15:14-15, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends for all things I have heard of my Father I have made known unto you."

We will now consider the manner, the terms and the conditions of the call.

Manner of Call

Much confusion of mind has prevailed concerning the manner that God calls his saints, many maintaining that God in some mysterious, incomprehensible manner infuses some sort of spirit essence into this or that individual whom he elects to salvation, arbitrarily determining and compelling him by the power of his Holy Spirit to come to Jesus Christ and be saved, without any volition at all on the part of such individuals who are represented as entirely passive in the matter and having thus been elected, they cannot be lost. But the Scriptural view is very different, showing that while God executes his pleasure in extending the call by causing it to be proclaimed in whatever locality and at whatever time he pleases, nevertheless the matter of answering the call and receiving the blessings to be derived
therefrom is in the hands or will of each individual who hears the call, to be acted upon or rejected as he may see fit. The choice is his. Nuclear fasting and the method used is made very clear by the Apostle Paul in 2 Thess., 2:13-14: "God hath from the beginning chosen you unto sanctification of the spirit and belief of the truth, whereunto he hath called you by my gospel, etc." Thus by means of the ministry of the Word, in the "foolishness of preaching" God is pleased to save them that believe.

CHosen

"Many are called, but few chosen."

The calling of God consists of his invitation to approach unto him, but this does not signify that all who are called will be chosen by the great King.

The word chosen signifies "To select," and is variously rendered —Make choice, choose out, chosen, elect, selection, election.

Psalm 65:4—He has made the man whom thou choosest, and causeth to approach unto thee."

Perhaps the matter can best be illustrated by referring to certain customs prevailing in Eastern countries:

There no one can be admitted into the presence of a king or potentate without bringing some present with him. None are permitted to come in any dress that is not furnished from the royal wardrobe. Even foreigners of distinction, though decked in the richest costume of their country, are obliged to comply with this custom of the East. A king would be highly affronted if any presented themselves before him without these marks of his liberality. It is also customary for persons from the country deseased to send a king, when he is not in his habit, either in his robe, or strewed first, but to find out the head servant or steward, secure his interest by a present, and ascertain from him the disposition and views of his master, so as to regulate their conduct accordingly.

An eye witness relates how that a certain tribe of Tartars sent a deputation to a king to acknowledge his sovereignty, and when granted an audience, they made their reverence at a considerable distance from the monarch, prostrating themselves several times on the ground, putting thrice their hands upon their heads, and as often letting them down to the earth. In this manner they slowly approached him, so near that the king could take them by the arms with his own hand, or held conversation with them personally; but both were done through an omrah, or interpreter.

They forthwith offered their presents, consisting of the choicest productions of their country; whereupon the king having declared himself satisfied with their generosity, intimated that they should have the honor of dining with him at noon.

If such carefulness was exercised in obtaining an audience with an earthly king, how much more reverence, humility and carefulness should be exercised in approaching the Great Jehovah. None should deign to approach him except in his appointed way. None can have audience with him clad in the filthy rags of their own righteousness, but all who desire an audience should come to him with Christ, and "Christ," and obtain the royal robe of righteousness provided in him, and also seek instruction regarding the appointed means of approach to the heavenly Father, and the proper way of conducting oneself in his presence, as the Lord said.

"Neither knoweth any man the Father save the Son, and he to whomsoever the Son shall reveal him. " "Come unto me, all ye that labor and are heavy laden: ... take my yoke upon you and learn of me, etc." (Matt., 11:27-29.)

Our Lord instructs such who come unto him concerning the calling or invitation extended by the heavenly Father to come into his courts, to have fellowship with him, to become an heir of God and joint heir with Jesus Christ, and in the words of the psalmist exhorts.

"Give unto the Lord the glory due unto his name, bring an offering and come into his courts." (Psalm 96:8.)

Ah, yes! We cannot approach the heavenly King without bringing an offering, and as in the case of the ambassadors mentioned, their offering consisted of the choicest productions of their country. The humblest of the poorest of the choicest that they have, their bodies, their lives, their hopes, their all; all they now are or hope to be. (Romans, 12:1.)

The choicest things we have being imperfect, require that we need the imputation of the merit of the perfect sacrifice offered by our Lord who as our Advocate makes up for our deficiencies having applied his merit to justice on behalf of this, saintly class, and when we as individuals by consecration become members of this class, we become members of the great high priest, under his robe, under his merit. "We consecrate ourselves to be willing sacrifices, but we do not sacrifice ourselves. When our sacrifice takes place, the personal offering of the High Priest (Jesus Christ) having been accepted, we are counted in as a people, and as his sacrifice, his members and under priests. From that time on, as his members, we have participation with him in everything, sacrificially and otherwise. But we have no personal identity in the holy, the new creature, that is in the holy, is a member of the Body of the High Priest unto his robe, under his merit, in the divine arrangement.

Our individuality, as human beings is lost as we become members of the great High Priest and take his name." Quotation from The Watch Tower, Aug., 1911, page 234.

Thus the psalmist describes these: "Blessed is he whose transgression is forgiven and whose sin is covered, etc." (Psalm 32:1.)

These, therefore, are now in Christ, and "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (II Cor., 5:17.)

Such are now begotten of the Spirit to newness of life and are chosen (elected) unto salvation through sanctification of the Spirit and belief of the truth.

They are now vessels unto honor, sanctified, and meet for the Master's use, and doing good works.

As in the illustration, those accepted by the king were told they would have the honor and bliss of dining with him, so those now begotten of the Spirit are invited into the court of the Lord —into the holy place or heavenly condition of spirit-begotten.

Psalm 65:4—"Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts; we shall be satisfied with the goodness of thy house, even of thy holy temple.

HOLINESS

The standard set before these called and chosen ones is a high one—a perfect standard of holiness. I Peter, 1:14-16: "But as he which hath called you is holy, so be ye holy in all manner of conversation (behavior); because it is written, 'Be ye holy; for I am holy.'"

The question may be asked, "Does God expect these new creatures to be perfect in every respect; in thought, word and deed and, if so, how can imperfect beings ever expect to obtain the glorious inheritance promised?"

The Apostle John answers the question, saying, "If we (saints) say we have no sin we deceive ourselves and the truth is not in us." (John, 1:8.)

No, indeed. Perfection is not obtained in the flesh. "In our flesh dwelleth no good thing." The Lord knew this well, and though giving us a perfect standard for our minds and hearts, he knew we must be trained, yet as concerning our bodies we are admonished to "Follow holiness without which no man shall see the Lord." (Heb., 12:14.)

The new creature—new will, is and must be perfect, pure, holy, because it is begotten of God and it sinneth not. (I John, 3:9.) It cannot willingly practice sin, but the mortal body through the mortal passions will be corrupted, sinfulness, blotted, blotted, and through the lusts and desires, which causes a warfare to go on requiring the new creature to fight a good fight, a successful fight against the world, the flesh and the devil, and to keep the body under. But as the new creature is responsible for the acts, etc., of the old, it requires the robe of Christ's righteousness as a constant cover for it, and also Christ's continued advocacy before the throne of grace, and it is necessary for a recurrence to the throne of grace again and again to obtain forgiveness for the misdeemors of the mortal body, and so God has arranged that if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John, 1:9.)

These sins, however, must be sins owing to the weaknesses and imperfections of the flesh, and not sins of the new creature in the strict sense, except that the new creature is chargeable with the sins of the flesh by nature. We are therefore, to lack of proper watchfulness and care in not keeping the body under.

But it might be asked, why has God arranged the matter thus? Because we answer God, being perfect could not give us anything but a perfect standard and also "We have this treasure in earthen vessels that the excellency of the power might be of God and not of us." (2 Cor. 4:7.)

Some might be inclined now to say, have we not been called of God? Have we not been accepted or chosen by him and begotten with his Holy Spirit? What more is to be done? We answer, much more. The Apostle Peter exhorts. (I Pet., 1:10.)

"Wherefore the rather, brethren, give diligence to make your calling (inviting) and election (choosing) sure.
The sealing of the Spirit commences and from this time on the impress of the Spirit of Christ. His sound mind, Holy mind is being renewed in us.

The love of God is (being) shed abroad in our hearts, by the Holy Spirit given to us, until it takes full possession of us, and we become filled with the Spirit. (Eph. 5:15-20.)

We now have a sound mind. “The mind of Christ.” (1 Cor. 2:16.)

The crown of life previously set apart for us is thus laid up—“Reserved in heaven.” (1 Pet. 1:4.)

We have now attained the mark by the additions of the qualities mentioned by Peter, and the sealing of the Spirit is completed, as in the sealing of a document, first is the soft pliable wax ready for the impress, representing our consecrated pliable attitude in submission to the divine will. Next the seal is applied to the wax, first touching it and then the character on the seal sinking deeper and deeper into the wax until a perfect impression is made, the sealing is complete and the seal is lifted away. This corresponds to the time when the mark is reached, when we are filled with the Spirit and have the mind of Christ. What more remains to be done?

After the impression is made and the seal lifted, the wax is permitted to set or harden, but that the character impressed thereon might be retained. And so from the time we reach the mark we are being strengthened, established, settled, confirmed in character, while being filled with the Spirit, our capacity to hold the Spirit will be increased, enabling us now to keep the body under, and should now exercise that complete and manifest the fruits of the Spirit of Holiness in our outward conduct—love, joy, peace, long-suffering, etc., so that we might be known by our fruits to the honor and glory of him who hath called us, to holiness. “Herein is my Father glorified that ye bear much fruit.”

And so Peter declares, “If these things (virtue, knowledge, temperance, patience, etc.) be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ.”

CONDITIONS OF THE CALL

“For henceforth were ye called; because Christ also suffered for us, leaving us an example, that ye should follow in his steps.” (1 Peter, 2:21.)

“If we suffer with him, we shall also reign with him.” (Romans, 8:18.)

These are the conditions attached to the call; that we should be “filled with the Holy Ghost” and follow in his steps; and we naturally inquire: “When do we begin to fulfill these conditions? At our consecration?”

We answer “No! It is at the time we reach the mark of perfect love and attain a sound mind that we begin to follow in the footsteps of Jesus, and suffer as a Christian.”

But it may be asked, “Do we not suffer as Christians before we reach the mark? Do the consecrated suffer many times the persecution and contempt of their relatives, and ostracism from their former friends and companions, and is this not suffering with Christ as Christians?”

We answer “It is true that suffering is experienced in this way by many subsequent to their consecration and before they have reached the mark; but if we agree that God has set a mark or standard of character unto which all must attain before they can be accounted worthy of the prize, and if the promise is to them that suffer with him, they shall also reign with him, then any suffering done previous to attaining the mark is suffering for Christ, not suffering with him, and will not entitle an individual to a crown without his attaining the mark.”

As the apostle explains, I Cor. 13:3. “Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not love, it profitteth me nothing.” Even though one may consecrate and be filled with the Holy Ghost, and suffer many things and suffering, yet if the standard of love is not reached, it will count for nothing.

It is only when we reach the mark that we can “count it all joy when we fall into divers temptations.” It is only then that we have “learned in whatsoever state we are, therewith to live.” (Phil. 3:13.) We can only cry in tribulation and “find his commands not grievous,” but delightful, and it is now that the love of God is being perfected in us. (1 Jo. 2:5.)

But whoso keepeth his Word, in him verily is the love of God perfected; hereby know we that we are in him.”

Love is unselfish and was exemplified in our Lord by his willingness to suffer for righteousness’ sake, and this example is
Discourse by Brother J. F. Rutherford. Subject: "A HOLY NATION"

SINCE this day is designated on the program as "Holiness Day," it seems fitting that we might consider at this time the words of the Apostle Peter: "Ye are a holy nation.—that they might speak forth the fruits thereof. It was but a few days thereafter until Jesus said unto them that the kingdom of God's favor was officially withdrawn from the Jews as a nation, and in the year 70 that nation went out of existence, and has ever since been excluded from consideration as a nation. It was then that God's favor turned to the Gentiles in a great measure, even as he had done before, because he had not been dealing with the Gentiles at all, and now the way was open generally to them.

Christendom grew after the days of the apostles in popularity, and in numbers, until Pagan Rome became Papal Rome, embracing and making Christianity its official religion. For the Pope, even down until now, this system has claimed to be the holy nation of God, the Bishop of Rome becoming the Pope, and gathering around him the cardinals and priests, and these, they say, constitute the vice-regent of Christ and the little flock; as Jesus had designated himself that there should be a little flock constituting this royal line of heaven. These therefore claim that no one else has a right to the application of these words of the apostle, "Ye are a holy nation," but when we come to measure these by the way he here announced, holy, perfect, we find they all come far short, and these who claimed that the apostle had no reference to this system when he said, "Ye are a holy nation." By this we mean no criticism, either, but simply denote the fact that the word "holy nation" means the various Protestant systems of the earth, for that is all that is left.
ELEVENTH SOUVENIR REPORT

we apply the rule here we find there has been more injustice done in the name of religion than under any other name under heaven, and from blaming those who did it. We are not finding fault. We are merely pointing out the cold facts in the case that we might locate ourselves. Surely the apostle had no reference to the various organized man-made sects. Then, if we are going to set these aside, one must attempt to prove today that everyone in the various denominational systems today are fit subjects for the kingdom of heaven; and this does not mean that there are not many true Christians in the various denominations. We want to see first what constitutes this class. Well, that to me the life that Christ lived and left is the true standard by which we have to regard the purpose to which Jehovah has to this holy nation? We find that there has been but one who was holy, the one who was perfect, holy, undefiled, and that is our Lord Jehovah. And the Apostle Peter in this same chapter says to us that Christ Jesus is the corner-stone, another sure foundation, living stones, upon whose head the Jewish people, then is the one who is the foundation of this holy nation, and all who shall constitute members of the body shall be members of that holy nation. The Lord Jehovah, throughout this age, since the day of Pentecost, has been selecting this class. He is still selecting from among the new remaining ones who can constitute this class. I hope, dear friends, that we who are here today can truly say that the greatest desire of our lives is to be with the Lord, that we might so conform our lives to the rule here laid down that we shall be of this little class.

Now then, you say, "Is it possible for any creature born in sin and shaped-in iniquity to be holy?" Is it possible for us to be perfect in every sense of the case. We say, however, that this was absolutely impossible until Christ Jesus the righteous one died, and was raised from the dead by the heavenly Father, and ascended to heaven and there presented the merit of his sacrifices on behalf of the household of faith. All of these things were accomplished by Jehovah after his ascension, and presenting the merit of his sacrifice to Jehovah, being accepted by Jehovah, it was applied by Jehovah to the credit of the household of faith, whosoever shall come into that house; and the Lord Jehovah there assumed the official position of advocate for the household of faith.

How do we mean by "advocate"? An advocate is a counselor, an attorney, and also one who appears for his client. And so we find the great corporations in our modern day have attorneys and solicitors who are employed for an indefinite period, and all the members of that corporation have access to the counsel. So Jehovah appointed Christ as our counselor, or advocate for all who should become members of this household of faith. Now let us see how the Lord has been selecting these. When we heard the message and turned away from the world of unrighteousness, coming to the Lord, we believed on the Lord Jesus Christ and accepted him as our personal and living Savior. "I beseech you, brethren—mark you, he does not say, "I beseech you, sinners," but, my brethren, you who have believed on the Lord Jesus Christ as your personal Savior and to that extent have become prospective members of the household of faith—"by the mercies of God that you present your bodies as a living sacrifice, holy, acceptable, unto God, your reasonable service.

Well, when we did that, what was the result? We had nothing to do with the sacrifice except to present it. The high priest offered it as shown in the type as well as in the actual sacrifice today. We gave up the center table, we let God have ourselves away; he sent his representatives, we gave all into thy hands; henceforth we will do thy will, and we will pay our vows before the people.

Now then, Christ Jesus stood as the advocate of such a one when he offered himself in sacrifice; then it was he received the immediate benefit of Christ's merit. And at that moment he became justified, freed, from the Adamic condemnation. Not that he became actually holy, but he received, figuratively speaking, the robe of Christ's righteousness, there being imputed to him the merit of Christ. He was there born into a new creation in Christ Jesus. Now, the robe is necessary to cover the blemishes of the body. Our humanity is reckoned dead at this point, and the new mind has taken possession of the old body; but there cannot be any creature without a body, therefore the old body is a part of the new organism, figuratively covered by Christ's righteousness, therefore standing in God's presence as perfect.

Now we see, dear friends, that no one could ever start to get into this class, they could not even begin to walk in the narrow way, until they had first made a full consecration unto the Lord. This is absolutely necessary, and for this cause we clearly see now that no one is justified by faith, freed from Adamic condemnation, without consecration unto the Lord. Well then, the question comes, "Are we now of the holy class—actually so?" The Lord demonstrated in his word that the people who were consecrated with the Jewish people when he selected them to be his holy people: This was shown by the tabernacle in the wilderness, with the "holy" and "most holy," the "holy," or first part of the tabernacle representing the spirit begotten condition of the new creature, while this was the holy of holies. So then the things of the "holy." None are considered of this class even prospectively until their humanity is sacrificed, and they have passed into the "holy;" they have become dead, as the apostle puts it, and their life is hid with Christ in God.

We all recall the fact at times the more gracious in the minds of the Lord Jehovah are of other ones who are of this holy class, and they cannot be of the kingdom class unless they are, and so, we often times sang:

"It is a point I long to know, And it often brings anxious thought, Do I love the Lord? Am I his or am I not?"

Dear friends, until we make the truth, the message of the glad tidings our own, these doubts will continue to arise in our hearts and minds. If we accept the message because someone else has, if we seek to follow the Lord Jesus because some other man has done it, and not follow because we love the Lord and have made the demonstration of our holy nature by consecrating to God, then we might doubt, even if we are even begotten. So then, let us today, that we might properly locate ourselves, ask ourselves if we are of this holy class? Have I taken the steps? Has the Lord accepted me? Am I his or am I not? And if we have found doubt about it, may we by the grace of God, we find it before God, there is no doubt about it. The Spirit beareth witness with our spirit that we are the children of God, and if children, then heirs of God and joint-heirs with Christ; if so be we suffer with him that we may be also glorified together.

Now, mark you, the Spirit as here mentioned by the apostle is the Spirit of God that dwelleth with us, with our spirit, our new minds, that we are of this class, and some have erroneously permitted themselves to believe that they could determine this question according to their feelings. When they entered the narrow way, as they believed, they have money, joy, peace, love in the world, and an Irenic spirit of the Lord Jesus Christ. And they say, "I do not feel right; surely my feelings testify to me that I am not of this class." You will not find a place in the Scriptures that tells you that you can determine this question by your feelings. We are children by faith. All the world is in the flesh. It is the one that bears the witness and his witness is his Word to us and his manner of dealing with us. He deals with this class as sons, as children; and we all deal with our children in a different manner than with those who are outside of our families; and so does the Lord deal with his children. A witness who gives testimony, and testimony is given for the express purpose of enabling the one who hears it to understand. Now, some have erroneously misunderstood what the Bible means. What is the Bible for? Well, many of us in times past, and many at the present time, have doubt that the Bible ought to be of such importance. I think it ought to be one of those great big family Bibles, and we will keep the dust brushed off of it, and we will look in it once a day and we will read a couple of verses in it each day to keep the bug-a-boo away, and that is all they need of it. They look in it once a day and say, "This is the Bible." But what is the Bible? It is a record of Jehovah's thoughts put in such tangible form that the new man, the spirit-begotten one, may feed upon it, and profit thereby appropriate to his own use. So we see that Jehovah has given us witnesses that are appropriate to his own use in Christ also. What is appropriate to this own use.

Then another way he witnesses to us is by his manner of dealing with us. Let us first take up the line of his witnessing to us through his Word. This was also illustrated in the typical house, the "holy," that no one could pass into except the priestly class, and the "most holy," in the "holy." It was the golden candlestick, and the light which came from it—it was always kept lighted; it was typical of the Holy Spirit—the illumination we have in our minds; and the sheaf bread which was also kept in there was typical of the Lord's Word, and had it not
been for the light, the High Priest could not have seen the shew
bread, and therefore could not have found it to eat. So then, 
what of the light? How? By coming into the “holy.” There
are three Hebrew words in this text, and perhaps the one you
know there are not a half dozen here who have had a theological
education; the great majority of us never even saw the outside
of a theological school, much less the inside of one; yet I dare
say that thousand people could not be brought together who
could tell as much about the Scripture as the average person
here. Well, why is this, you say? Do you people pretend
more about the Bible than our doctors of divinity who have been
trained for that purpose? Well, the question of worldly wisdom
does not enter into the argument at all. The Lord said he chose
the weak things of the world to confound the wise. The prophet
wrote long ago that the wisdom of the world is foolishness
in God’s sight. We are not deering education, but we are merely
producing the argument that in order to understand God’s Word
we must enter into the “holy,” no one else can understand.
So when we come into the “holy,” we have the illumination
of the Holy Spirit. Remember the apostle’s word in I Cor., 2:14:
“Thus experienced the man of God: for they are foolishness unto
him: neither can he know them because they are spiritually
discerned, but God hath revealed them unto us by his spirit; for
the spirit searcheth all things, yea, the deep things of God.” And
right here let us call attention to the fact that our Lord Jesus, prior to his coming in consolation
at Jordan did not understand God’s plan. There is not a Scripture
in all the Gospels taken all together that the Lord Jesus in his humanity remembered anything about his own existence. In fact, the Bible proves conclusively that this could
not be true; but we find it differently as soon as he consecrated
at Jordan; he was begotten of the Holy Spirit as the testi
mony of the Lord Jesus. Now the wise man and the foolishness to
study God’s plan and to communicate with the Lord. Now
Scriptures do not disclose the philosophy of this, but we do know that
the Father illumined his mind in some way, so that all things
that God arranged concerning the human race were understood by
the new creature. Christ Jesus, begotten to the divine nuture. Now, he came forth and spake the word of Life; and the Lord has promised that to those who are begotten of the Holy Spirit he will reveal an understanding of his Word; and, mark you! this text says, the Spirit testifies while he is being born again into that spirit which he was; begotten, we never knew one could understand. Then when we were begotten of the Spirit, the golden candlestick represents how our minds were illuminated by the Holy Spirit, so that if we now apply our
hearts unto wisdom, studying God’s plan, the whole thing opens to us beautifully. A grand, beyond description. And this is
why we find today the man who is walking on his way of life
has consecrated his life unto the Lord, is able to confound all
the doctors of divinity the earth has ever produced who are
not thoroughly consecrated. That answers the question, dear friend. And you, sir, and I want to give the witness of the
Spirit today? Let us ask this question of ourselves, have we ever
drawn? Have I consecrated myself to the Lord? And if so, do I now begin to see into the deep things of God’s
Word? And let me tell you that he who has consecrated or
given himself to the Lord, that has ended a whole
race. He has just begun. Now, in order to understand, we must
study to show himself approved unto God. He must study
the Lord’s Word—not once in a while, but every day. This
becomes his vocation—not his avocation. Henceforth his duty,
his right, is to know the Lord, and to know what the Lord
would have him to do.
Now we call your attention again to the apostle’s words in
Thessalonians, showing how the Lord has given us an understanding
of his Word, that we could not possibly have had prior
to our consecration. “Knowing brethren beloved”—not guessing at
our election, Brother: For our gospel came unto you not in word only, but also in power and in the Holy Spirit.”

Is that true? Yes, we have not received the Word of God
in the word only, if we are truly footstep followers of the Lord.
We are his, not merely servants of the Lord with our mouths, but
the truth has been given to our souls. We are his in faith giving glory to God. Strong in the Lord and in the power
of his might; not in our own strength; and the truth used through
these poor, weak instruments which the Lord has chosen is
mighty to pull down every strongholds of error, and it has come to us in the Spirit of the Lord with power. With power, assurance, assuring us that God has a gracious arrangement by which he is selecting and developing this class; and thanks be to God
for this truth! So we find that those who have really been begotten
of the Spirit, and are seeking to walk in the narrow way
are growing in grace and in wisdom.

Let us look at another text, another proof, another testimony.
I John, 3:14: “We know that we have passed from death unto
life because we love the brethren.” Do you love the brethren?
Now that does not mean to love from our standpoint; and
the Lord Jesus said, “A new commandment I give unto you—
you who are of this holy class”—that ye should love one another
even as I have loved you”—will ing, glad, to lay down our lives in
service of one another. Well, then, here is conclusive proof
that the Lord Jesus was talking to people who were trying to follow in the footsteps of Jesus, because we love the
brethren and love to serve them. We might cite many other
Scriptures along this line, but we merely call attention to a few
to see whether or not our minds have been illuminated, and
remembering always that we must find the testimony in his Word.

Now then as to God’s manner dealing with this point, the
Lord Jesus said, “Ye are not of the world.” Surely Jesus did not
mean that to apply to the church nominal, because the greater proportion of them today have the spirit of the world, and
and seek and ponder to the things of the world, and receive
the blessings of men; but Jesus said, “No, you cannot be of the holy
class, you must be separate; you cannot have an unclean thing
mixed with a clean thing”—not that those who have the spirit
of the world are naturally more weak than we, I do not mean any
such thing, but our holiness, if we have it at all, is by virtue of
being in Christ Jesus and not of ourselves. The Lord says you are
not in the world. If you were of the world, the world would
love its own, but because you are not of the world, therefore
the world hateth you.” This shows a chosen class. “I have chosen
you out of the world, therefore the world hateth you.” Provided
always, you see, if you are always seeking to follow in the
footsteps of Jesus unless he is prompted by the motive of
love—love for righteousness above all things else.

Then we notice the Apostle Peter in the context to the words,
“Ye are a holy nation, out of all nations.” “Ye are a peculiar
people.” Someone said, “What is the difference? Are they
peculiar about these people around here?” As I look around this
city in the morning this morning I do not see any of the ladies with a certain kind of
dress on their bonnets, pulled down a certain way, and having
a certain mark. I do not see any of the brethren here with their
consciencious wrongs. No, the point is, that people seek to
follow in the footsteps of Jesus unless he is prompted by the
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motive of love—love for righteousness above all things else.
hidden from ages and generations, but is now made manifest to the saints. There were no saints prior to the day of Pentecost.

Saints are the purified ones through the merit of our Lord Jesus. This mystery of the Church was hidden from the days of the Old Testament in Jerusalem. It was typified in the priesthood. The hiding was typified in the fact that the "Holy" was covered by three layers of skins that were unsightly, and the people on the outside could not see in and could know nothing about it except what they were told in the mystery, Christ's people. Christ was the great priest, kingly class, with Jesus the head, and the church the members of the body, Jesus the bridegroom, and the church the bride—if these are clearly discerned, we are striving to make ourselves of that class, we are daily having the witnesses in our hearts that we have been begotten and are of Christ.

But, dear friends, the mere fact that we have been called, that we have been begotten, that we have received the robe of Christ's righteousness, does not guarantee that we are to be of the elect class; that is just where we are liable to make a mistake. Remember the Lord to the thief when he kept his covering clean and held up to be a peculiar people, a holy nation, and when he withdrew that right from them, he said, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof; the converse of this must of necessity mean that the people to whom it is given, if they fail to bring forth the fruits of the Spirit, have no claim to the kingdom of God. Since this holy nation, this peculiar people, are a spiritual class, begotten of the Spirit, new creatures now, they must be born as such to enter into the "Most Holy"; it follows then that this witness must be spiritual, for this class that has been called out of the world is to be of the Spirit of God alone. The luscious fruit, is love out of a pure heart, unfigned. All of these other things, meekness, gentleness, etc., are concommitant fruits that go to make up the ripened character of those who shall constitute the Little Flock. So then the Lord Jesus has clothed all His children with this righteousness, which they are privileged to wear, and while wearing that robe, they are expected to work out holiness in their characters, develop a perfect mind, until such a time as God is pleased to give them a perfect body in keeping with their mind—namely, a perfect righteousness, a perfect holiness—this to be of this class we must keep before our minds that our chief duty is to develop the fruit of the Spirit so that when we go to serving one another or serving the world, let us learn to be kind; not an enforced kindness, but because we love to be kind; but, sinful, you and I want to show the world, but because joy is in our hearts, and because we love to be joyful. Let us be gentle—and consider one another; yes, with all the world, even with those who will treat us in all manner of ways, let us manifest this fruit of the Spirit. There is a difference between being begotten of the Spirit, having the righteousness of the Lord, and bringing forth the fruit of the Spirit. This is shown by our Lord Jesus with respect to the vine and the branches; he is the vine, and we are the branches. He shows us that if the branch brings forth not fruit it is cut off. And we sometimes see the branch uprooted, and when we see the branches a little hard, green fruit, and that fruit grows until half the summer is over, and blight strikes it, the fruit falls, the leaves wither and fall, the branch dies, and the husbandman cuts it off. So we find here there is danger; and we ought to have a different idea of bringing forth the fruit of the Spirit, and if we do not bring it forth to a culmination, to perfection—perfect in love in our hearts—we will not be in this class. We recognize our position before the Lord. The chief duty we have is to perform, to prepare ourselves for the kingdom of God, and it will shortly come.

Notice some of the Scriptures the Apostle calls attention to along this line. We were once aliens—all who are Christians today were once aliens—and the Lord Jesus Christ gave himself that he might present us holy and blameless and unrebukeable in the sight of Jehovah. So we find that he gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people. And the Apostle Peter again says, "It is written, Be ye holy, even as your Father which is in heaven is holy." We cannot be holy in our words, conduct, acts and in ourwalk, but our hearts must of necessity be holy. The Lord demands of us that we have a pure heart, and the other blemishes which we have that are weaknesses we have inherited from father Adam are to be forsaken. We are not seeking for the new birth, and thanks to be God for that! If the Lord were judging his people today by what they actually bring forth all of us would fall. So above all things, let us have pure love in our hearts.

Notice again in this connection the Apostle Peter says, "Ye are a royal priesthood." That exactly locates this class; this brotherhood is going to be the royal priesthood of the world. This royal priesthood also was typified in the days of our Lord's dealing with the children of Israel, not in the Aaronic Priesthood in particular, but typified by Mechisedec who was a king and priest upon his throne; as the Psalmist put it, and as the Apostle Paul in the Book of Hebrews says, "The Lord aware, and will not repent, thou art a priest forever according to the order of Melchisedec." We all recall how when Abraham returned from the slaughter of the kings, Melchisedec who was king of Salem, first righteous, then peaceable, whose name implies "peace," came forth to meet our father Abraham, this holy man, unto him, and Abraham paid him a tenth of what he had, thus showing that the Aaronic priesthood was much lower than the Melchisedec priesthood, and showing that the things which occurred with the Jewish people were types and shadows, and forms of things to come, would be wholly different.

Dear friends, let us stop today and consider the position we occupy. The world has lain in darkness for more than six thousand years, a little light has been shining at all times, but we are privileged today to live in a time when the Sun of Righteousness is rising with healing in his beams, and the light of the glorious Gospel-Rich with health is being spread abroad through the world. Let us be living in a day when we can understand and know what the requirements are! Then what shall follow when they are selected? This holy nation, this kingly class, shall be composed of Jesus the head, and those who shall be of the body members, the church, his bride; and when inaugurated in office, and upon the completion of the whole work and the occupying the position of prophet, priest and king, shall take his great power and reign. Today it is our privilege, we hope, to look into the faces of many who are of the royal family of Heaven.

What a wonderful privilege! The world today seeks only at the hands of men, the kings of the earth are bowed to, homages are paid at their feet, but the time is coming when the whole creation will bow and give homage to the King of kings, and the Lord of lords, and to the bride of Christ who shall be associated with him in glory! What a wonderful incentive it is for holiness! What a tremendous encouragement for Jesus' people! What a weight that holds us to the earth, and run with patience the race that is set before us! We cannot fully appreciate the privilege of the position we occupy, that of being called to be kings and priests of God to reign with Christ throughout all the ages to come.

Then what shall be the result? The Apostle tells us that the whole creation is groaning and travailing in pain, waiting for the manifestation of the sons of God. Have we entered the narrow way? If so, let us apply our hearts unto wisdom that we may know the Lord's will concerning us and walk daily and hourly in the narrow way that we might be counted worthy to be admitted into the "Most Holy" at the commencement of this race. No one expects us to be perfect here, our perfection is by virtue of the Lord Jesus Christ; our perfection will come actually when we have passed beyond the veil.

Now just for a moment see how the Jews lost the privilege, as a nation, of being of this kingly line. It was because they were not faithful in the one thing, love, that they lost all their privileges, and the same danger lies in our way. The kingly class will be completed when the time comes, and if you and I are in the race today, and step out and lose our crown, someone will instantly take our place and run on; the number will be made up. Will we be of the number who help us to see the Lord's wisdom as to bring forth the fruit of the Spirit day by day, perfecting holiness in the image of God, in his reverence, that he might be admitted into the kingdom of our Lord and Savior.

So then, dear friends, let us turn our hearts to holiness, practicing the things that the Lord teaches us. We are not following a theoretical thing set forth in God's Word. To know the truth and fail to apply it in our everyday life will avail us nothing. We had better not know the truth than to know it and fail to put it to practical use. Since the Lord has given us this privilege our responsibility is increased.
and the Lord will expect of us to do as given unto us. We would
do not discourage anyone; keep always in mind that our body
is imperfect, but it is covered with a robe. My words are
default, my deeds, my thoughts are imperfect, but the Lord is judging me
according to the intent of my heart, and since all my weaknesses are
under the robe, I am going to set up the law in holiness before the Lord,
and I shall be satisfied only when I awake in his likeness—not satisfied with my efforts here, not
come to the point where I will sit down and not attempt to walk
the narrow path of sacrifice. I come to you with the conclusion that the
fight has ended and I can stop; not saying that I have been won
in the narrow way that I have developed all the character
necessary. That is the very moment we are in danger of losing all.
Let us be soldiers of the cross who will stay in the fight to the
finishing line, who will fight the good fight of faith until we have finished
our course with joy, then we shall be satisfied when associated
with our king in glory. Why? Because through this royal line the
blessings shall flow out to all the groaning creation.

When we remember that darkness covers the earth, and gross
darkness is upon the people, the peoples, and the nations; and hearts
crying out, hand in hand with wretchedness through the earth, our
hearts yearn for the time when this royal line of heaven, this
kingly class, this holy nation, may be inaugurated in office and begin its
glorious reign, driving out weakness and superstition, and
enlightening righteousness, purity and love; and all shall be to the glory of our heavenly Father, and the result in
the restitution of the obedient ones to life, and peace and happiness and
glory to his name!

Discourse by Brother A. I. Ritchie

Subject: "THE GREAT PRIZE"

Text: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which
God hath prepared for them that love him." 1 Cor. 2:9.

The beginning God created man in his own likeness, a human being, and placed him on the
earth, and surrounded him with perfect surroundings; as a being in harmony with the
Lord, he was entitled to perfect surroundings. He was in harmony with God, he had the privi-
elige of association with God. He had the privile-
ge of knowing that he had God’s favor and
his love. The first man and the first woman are to be the Lord’s followers. If being a Christian consisted in
living without sin, there could be no Christians at all during the Gospel age; not one person in this world would be a Christian in
that sense of the word. So then the Father must have provided some other way by which we could be Christians, followers, and
come into harmony with him, by which we could realize the
justification he has provided himself at tremendous cost for those
who desire to follow him in advance of the world of mankind.

We are told in the sixth chapter of Romans the Lord Jesus Christ
died unto sin. Though he submitted to death, the body of sin,
but he died unto sin that the body of sin might be destroyed.
Now this body of sin might be the developed accumulation of
sin that runs over the hearts of people of this world. Ever since
the beginning of the world sin has been with us, and has increased
in power and weight, and the weight of sin has dawned heavily
and more heavily on the human race continually; and we read in
the first chapter of Isaiah that from the crown of the head to
the sole of the foot there is no soundness, the whole body is full
of boils, bruises, and putrefying sores—signifying the complete
helplessness of any one to help himself or to help his fellow
men, or even to help himself; and the only way in which we can escape from this
unsound condition, physically, mentally, morally, in every way,
everything applying to us as human beings, is, that we might get
through the body of sin, the Lord has provided himself. There is no other
way; no other philosophers, no other systems, can help. There are so-called philosophers that offer helps, and other
patent ways of obtaining character in twenty-four hours, or in
a year or so, without the sacrifice of Christ, and without the
teachings of the Lord Jesus Christ to be able to do in his Word, without the recog-
nition of the weak condition of the human race, without the
recognition of sin, without recognition of pain, or anything like that,
but these are not the hope that the Lord gives to us. The Lord
in his Word, recognizes sin and death, recognizes the curse on
the human race, recognizes that the whole race is under the penalty of death, and the only way in which this penalty of death can be
raised from the human race, with all its accompanying curse,
fall, suffering, injustice, was by one who was not under this
curse going under it for mankind; and that is what the Lord Jesus Christ
does in his own body by his own blood. In the sense that he has opened the way by
which every one of Adam’s race might have an opportunity of
getting back into harmony with God.

Now the reason that the benefits of the Lord’s ransom sacrifice have not been applied to the world yet—and we know they have not been because the world has not yet been brought back out of sin—is, that the Lord has delayed the application of it to the
world that he may take out during this period of time all who love righteousness; and if you or I or any of us are in harmony
with the Lord today, if we love his Words, if we love righteousness
at all, it is because we have desired to be freed from sin, not
for the sake of escaping from the price of our salvation, but that the disciple must take up his cross and follow me, and deny himself.
The Lord Jesus Christ gave us an example of how we should become Christians, and how we should live the Christian life.
The Christian life does not consist in saying we believe that the
Lord Jesus Christ came to the earth, or that we believe even when he
offered a ransom sacrifice. We are assured that the demons
believe all these things, and they have been caused to tremble
because of them. Those are the Lord’s followers who follow in
his footsteps. Now how did the Lord walk? In what way was
his life an example to us? Did the Lord, after he decided to
become a Christian, the head of the Christian church, stop sinning
and turn his back on sin, and live a good life after that? No, we are told he was holy, harmless, and without sin. He never
sinned; he never even wished to sin; he never desired to sin;
therefore his followers are to be the Lord’s followers. If being a Christian consisted in
living without sin, there could be no Christians at all during the Gospel age; not one person in this world would be a Christian in
that sense of the word. So then the Father must have provided some other way by which we could be Christians, followers, and
come into harmony with him, by which we could realize the
justification he has provided himself at tremendous cost for those
who desire to follow him in advance of the world of mankind.
say to anybody, “I have a way by which you can get back to harmony with me, and realize my love and communion once more; and if you will take that way, I will give you the gift of grace, and if you take it, I will torture you forever more.” He has no such proposition as that to offer. Such a thing as that has been preached for a long time, but it is not God’s gospel at all—and it is not gospel of any kind. Gospel means good tidings, glad tidings, joyful things, and it certainly is not joyous to be tortured by grace. And if you will not take it, to torture him for not taking it. Those who come into harmony with God during the Gospel age, and those who expect to be received of God, must be those who hate sin, those who desire to be free from sin—not free from the consequences of sin. And when Jesus preached, he did not preach the way that we already have, the New Testament, he said, “Blessed are they that hunger and thirst after righteousness, for they shall be filled.” Lots of people hunger and thirst after many things, and they do not get what they want, but there is one thing that the Lord can give to us, and he is willing to give to us, if we accept that, and make ourselves ready for it, that righteousness which is the righteousness of God. The righteousness that is given by God’s own provision, then this would justify by faith, not actually justify; if they were actually justified they would be actually perfect, because a justified man would be entitled to a perfect body and a perfect mind, and perfect harmony with God, and perfect standing, and a perfect consciousness of the things of God that just or, the actually justified man. And when the world is justified actually, they will have all of these things. But the Lord’s people are justified by faith, and being justified by faith, they are at peace with God through our Lord Jesus Christ. Now, if we receive this grace of God, it gives us the right of Christian living, it is not that of our Christian career at all. A great many of us formerly thought that was all there was to the Christian life—Yes, I believe in the Lord Jesus Christ, and I am ready to die and go to heaven now. That is what practically all of us used to think. As a matter of fact, a very great many of us have Christ now, but we are not ready then to begin his Christian life. In reality, in one sense, he is not a Christian yet. If he has turned from sin and has believed Christ came, and believed this ransom sacrifice is applicable to him and will benefit him if he accepts it, then he is in a position to begin it, but it has not been realized. But that is on a basis where he can begin. Then comes an understanding that we may do what Paul recommends us to do in the twelfth chapter of Romans, “I beseech you therefore, brethren, by the mercies of God” the mercy God extended towards you in giving you justification, you could do this—that you are presently justified now by faith—a living sacrifice, holy, acceptable unto God, your reasonable service.” Then if we will do this, and offer ourselves in complete and unreserved consecration to the Lord, the Lord is pleased to accept us. We are living now in the acceptability of Christ, in the foundation of consecration and sacrifice in this way, and from that time onward the Lord begins to deal with us, and teach us. So justification and righteousness means that he begins to illuminate us more and more by the indwelling of his holy Spirit, enlightening us, and opening our eyes. We will understand more and more deeply what Christianity means, what righteousness means, and what the fall means, and how far down we have gone.

A great many people who are worldly and carnal never thought very much about being Christians, and never thought much about the things that are in the hearts and comparing them with the Lord’s Word, think, well, I guess when the day of judgment comes I will stand about as good a chance as so and so, who is a church member, because they say they are Christians and are accepted of the Lord, and I can see what my life is, and all I ask is justification. A person who would talk like that does not understand what sin is at all; he does not understand what harmony with God means; he does not understand what it means to be a Christian and be justified by God according to his own gracious arrangement. The way in which we obtain justification is by asking for it, and recognizing our imperfections, and trusting in the Lord to be our helper, that he who has not only given us his grace, but his Word and pray for guidance and submit to his leadings as he shows them to us, and we still gradually learn more and more how the Lord leads his children, how he teaches them; which is very nicely illustrated by the way the Lord dealt with the children of Israel. They were a typical people; how the Lord dealt with them. Was it any different? ‘They were typical of the Lord’s leadings and dealings with the church during the Gospel age. When the Lord offered to the children of Israel the covenant based upon the keeping of the law, they heard the law read to them and they said, ‘Yes, we accept the covenant’; and the covenant says it will give life to every one who will keep the law, and any one who will not keep this law in every point shall die. ‘Cursed is every one who continueth not in all the things written in the book of the law to do them.’ They said, ‘Yes, we will accept this covenant, we will do all the things the Lord hath spoken.’ This illustrates that although the children of Israel were God’s people down from the time of Abraham, and they were better educated and understood the Lord’s dealings better than any other nation in the world, yet they did not realize they were impotent, they couldn’t keep their laws. They were convinced that if they kept them they would realize wherein they came short. The same thing applies to us when we become Christians. As long as we lived respectable lives, and kept from getting into scandal too much, and the newspapers did not talk about us very much, we thought we were doing very well; we knew that just as a matter of just keeping a clean record, and so on, we were pretty good citizens, and the Lord ought to be pretty well satisfied with us, we thought. And I suppose we had good reasons for thinking that, because we had no higher standard than the moralities of the people around us; we know no other standard that is competent to measure the consciences of the people. But we stand on a level with those around us. I might say that the modern newspaper supplies the conscience for a great many people; a great many people have no better conscience than the newspaper gives to them. A great many people have no better conscience than the newspaper gives to them. But when a person becomes a Christian, he has a higher standard of life. The Lord’s standard is shown and revealed to him, and the Lord illustrates his leadings and shows him what to do, and what he requires of him not to do, and so on. So then, after we have consecrated ourselves to the Lord, we begin to see the winding of his holy Spirit, and that holy Spirit which illuminates us, and begets us to new life, to a spiritual life, is the Spirit of God, and it is communicated to us through his Word, and we educate ourselves by studying his Word and praying and desiring to know the other things that we might believe the Lord and of his ways of leading us, and we find that after we begin this Christian life, we are more and more a child of God, and mistakes and imperfections day by day than ever before in our lives. Now if that is true in our lives it is a very great sign. If a person becomes a Christian, a follower of the Lord, and is pretty well satisfied with himself, and does not realize that he is not growing very fast. The Apostle Paul was a pretty good Christian; I think we have good reasons for accepting that; he stood very close to the Lord; and the Apostle Paul said as touching the law before he became a Christian, and it is clear from what he says, he was taught the law. When he first became a Christian for some time he says, the things I would do, I do not, and the things I would not do, I am constantly doing, and there is no health in me. He says, “Oh wretched man that I am! Who shall deliver me from this body of death? I anguish in sin without our volition at all, the result of six thousand years of falling of the human race. All we have to do is to let down the reins, just like driving a team we have been trying to control, and the body will go right on and do things that are not in his nature; and he could not believe that this turmoil until righteousness is for this new Will, this new spirit, to take the absolute control of the old body and make that body do what the Lord would have it do, make it serve righteousness, cease from serving sin and walk in the paths of rightness, fulfill the holy Spirit’s law, the Law of the Lord, and be fulfilled in those who walk after the Spirit and not after the flesh. So then we have great cause for thankfulness to the Lord. The thing we could not do naturally at all, that is, keep God’s law, we have imputed to us if we desire to keep God’s law, and if we exercise all the control we are able to exercise over the old nature. Now I have met some people who called themselves Christians
and who thought that was a very nice arrangement. They said, "We are free from the old law now, we are not under the old Mosaic law, and all of these things do not apply to us at all." And I said, "Yes, but there's a doctrine of righteousness that even respectable people of the world would not do. They would come to the meeting, take part in prayer, and say, yes, I am brother so and so, and the Lord loves me and covers me with the merits of his righteousness, and I am free from the law, and free from the law, and free from the law." The Lord says, You are free, but use not your freedom for an occasion of the flesh. If you walk after the flesh, follow the desires of the flesh, you will not grow into righteousness, but you will die."

The only standard the Lord gives to his people is absolute righteousness. He says, "Be ye clean that bear the vessels of the Lord. Seeing that all of these things shall pass away (very shortly) what manner of persons ought we to be in all holy conversation and godliness." There is just one standard, the Lord's people, and that is the standard of righteousness. And if we are satisfied with a lower standard than that, we are not profiting by the experiences the Lord has given us.

After we begin our Christian life the Lord begins our education, and every phase of our character, every faculty of our mind, has to come from the test and be tried, and we do not know what kind of people we will be until the tests come to us. Many times I think a piece of ground illustrates our hearts pretty well when we consecrate ourselves to the Lord. When a man starts to clear a piece of ground, he digs out the trees, then the stumps, then he takes it all - the roots, the surfacc, and puts them in a fence, and so on, and calls that a piece of cleared ground. So after we consecrate ourselves to the Lord we clean out all the bad habits we can see, and call that a clean heart and offer it to the Lord. We offer him a thing we call clean, and he accepts it as clean, and then he uses it. Of course when the farmer plows a piece of ground he takes a piece of ground and calls it a piece of cleared ground; he knows there are stones just under the surface, he knows there are lots of roots he does not see on the surface; he is quite aware of all those things, but still this is a piece of cleared ground and a place where we can plant vegetables. He knows that the Lord ploughs our hearts and drops in the seeds of his truth, and these seeds bring forth fruit and tests and trials to us, and the way we receive these tests, and the way we act when they come to us, illustrates whether we are really in harmony with righteousness and desire righteousness. If it reveals to us there is a hardness in there, a love for something that is unrighteous, love for something of the world that we would resent the taking away of, which the heavenly Father desires to take out of our lives, all of these things illustrate that we did not know what was in our hearts. When this test comes it is something that we do not want. We do not want to be by the results of the test, that thing out of our lives that we are really desirous of purification, holiness, being in harmony with God and with absolute righteousness? If we will do that we will obtain a measure of peace with the Lord and be in harmony with God. If we will not do that, if we stick at that point, we will find that the Lord casts us off as a cumberer of the ground. The Lord will be longsuffering with us, he will draw us, send his Spirit to us, send messengers to us with messages of light, and help to help us over the difficult point, but it depends on our own will finally as to whether we will get over that point or not.

Sometimes a test will come to us in this way: Some brother or sister will say something or do something that hurts our feelings, or they will stand in the way of our accomplishing something we want to accomplish, and we will be inclined to blame them, and say, "I am sorry that they troubled me, I do not see how they can be very good Christians, or be following the Lord very closely. We are desirous of the Lord and follow righteousness." Now we have the wrong way of looking at it altogether. Practically all the tests that come to us come through other persons. That seems to be the way in which the Lord tests us nearly always; the little affairs of life are almost always cut in this way. We want to do something, but when these tests come to us, they are usually in connection with some other individual whose will is opposed to our will, and who seems to be accomplishing his will in spite of our desires. What should we think of this? Do we let the other person be dealing with by the Lord also, if he is a consecrated person, and it is part of our business to find out how the Lord leads that person; we cannot think or decide for him; he has the responsibility to his Lord; to his Master each one stands or falls; and that applies to the other person the same as it does to us. We want to be sure that whatever happens to the person we will not stumble him any more than we can help, and not blame him for what comes to us, not blame him for our stumbling, or being separated from the Lord, and from pleasure in the spiritual things, but we will place the blame where it belongs— in our own natures—and realize there is a stump or stone left in there we did not know about, and the Lord is taking this way of revealing it to us, suggesting to us, "Here now is something you did not know about, how was it you did not know about, have you not been living and waiting, I did not reveal this to you until I saw you were able to stand the test of having it removed out of your life." The Lord promises that all of his tests and leadings are in regular progression, one after another, obeying the order of the divine purpose, and the Lord provides some way in which it does not crush us out of existence or offend us entirely. If we are offended at all it comes out of our own will and desires, and reveals the fact that after all we were not desiring the righteousness which takes away everything contrary to God's will, or contrary to holiness, but that we are desiring a certain amount of respectability, a certain amount of recognition; and there is quite a difference between a certain amount of recognition and holiness. Absolute holiness means absolute separation from sin, and all desire for sin, and that is pretty high standard. Now if we get it clear in our minds that the test is with us, with our will, and we bring our will completely into harmony with the Lord's will, we say, as the Lord Jesus did, "The cup which my Father hath poured for me shall I not drink it?" The Lord Jesus did not ask if he was going to drink it, he was simply saying, I accept it. Of course that is for us, I guess I will have to drink of it?" Or, "The cup that Judas poured for me I guess I will have to drink that." But he did not refer to any persons at all; they were just merely the means to the lessons the Lord was having; and all these other individual persons that are ministering to us are merely the means to the lessons which the Lord is teaching us, Lord to educate and teach us, and when we find these people oppose us, instead of saying, "Well now I should have expected better things from that person, I thought he was a friend of mine," if that person causes us to think and desire along the Lord's will, and actually finds the Lord will because of that trial that came to us, we can say afterwards that person was our best friend; now we are glad he did do that thing, and we should not be stumbled at all or feel hard towards him, realizing that person was probably just as much test and trial because of us as we are because of him. He is just another means to bring about the most difficult tests, and causes us to think the most and turn to the Lord the most. If that be the case they are the people we ought to love the most. I think that is correct; I think that is the way.

Now all of these things that come into our experiences touch us first on point of our character, and then another, the whole way along, and we will not be finished with our education until every phase of our character is tried and tested on all points, yet without rebelling against the Lord. We have the same standard of righteousness for him that we do for ourselves, and if the Lord trial that came to us, we can say afterwards that person was our best friend; now we are glad he did do that thing, and we should not be stumbled at all or feel hard towards him, realizing that person was probably just as much test and trial because of us as we are because of him. He is just another means to bring about the hardest trials, and causes us to think the most and turn to the Lord the most. If that be the case they are the people we ought to love the most. I think that is correct; I think that is the way.

The most glorious part of the high priest's garment, or his outfit, was the "breastplate of righteousness." This breastplate consisted of a framework of gold which had beautiful jewels set in it, and these jewels represented in one sense the twelve tribes of Israel. These twelve tribes of Israel we wouldn't take any money for, it is beyond price, for any thing that comes into our life that teaches us to overcome, anything that has been along the point of our character, we have cause for thankfulness and relief for the many years.
The hardiest tests he had in all his life were the very last. The test that broke his heart at the very last came on the cross, when he cried, "My God, why hast thou forsaken me?" That test will not come to us, because he said that he will not forsake us. So then we have to prove ourselves faithful unto the very end. If we will learn these things that are given to us we will enter more and more into peace, and this peace will come because we realize not that we are perfect but because God has set his love upon us and is receiving us as sons and treating us as sons, letting us more and more into the secrets of his righteousness and peace. If we will understand the Lord's plan of God, if we understand the high calling, if we understand the mystery, if we have consecrated ourselves unto the Lord, if we love the brethren, if we are not stumbld by the brethren, and if we rejoice in righteousness, and are not stumbled at the Lord's dealings with us, perhaps we may be sure we subtill in the way the Lord has cast us off. But if the times come when we are restive and dissatisfied with what the brethren do, and with the way in which the Lord carries on the harvest work, and at whatever comes into our lives, then we may realize that we are getting cold and we are not living up to the standard, we are not having spiritual discernment, if the Lord takes it away from us, it means our trial has ended, and ended in the wrong way, and we have gone into death.

The Lord has arranged a gracious provision by which he will enable the temple to attain unto righteousness by their own efforts. During the Millennial age every man will get credit for all that he can do, and he will get help for every effort he makes towards righteousness. That is a good provision for the world of mankind, because they have fallen so low that it is like a man in a quagmire, almost every step he takes to get up he gets into it a little deeper; but during the Millennial age those who seek righteousness the Lord will help them to get out of it, and those who make any effort towards righteousness will eventually attain complete righteousness. The Lord has made the same provision for us now, but he tells us that although we cannot attain unto perfect righteousness, although we cannot hope to be entirely without sin, the Lord has made a gracious arrangement for us.

The Apostle Paul says in Romans 7:19-25:

"For the good that I would I do not; but the evil which I would not, that I do.

Now if I do that I would not, it is no more that I do, but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man.

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Wretched man that I am! who shall deliver me from the body of this death?

I thank God through Jesus Christ our Lord. So then with the mind myself serve the law of God; but with the flesh the law of sin.

Then he goes on in the beginning of the eighth chapter, "There is therefore no condemnation to them which are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath set me free from the law of sin."

Then toward the end of the chapter he says, "What shall we say then to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all. Who shall lay anything to the charge of God's elect? It matters not who condemns us as long as we are serving God and learning the lessons he gives us, and understanding more of his will. Paul says, I do not judge myself even; it is a small matter that I be judged by any of you, or by myself, or by the judgment of the world; who shall lay anything to the charge of God's elect?"

The apostle also says in another place, for the encouragement of those who love righteousness, that these chastenings are for purification or blessing.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Lift
Discourse by Brother I. F. Hoskins. Subject: "THE DOCTRINE OF HOLINESS"

Our text is found in 1. Cor. 10:31. They are the words of Saint Paul addressed to the Corinthians church where he said: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." There can be no reasonable doubt in the mind of any experienced Bible scholar that these words briefly sum up for us the doctrine of holiness. Without some form of holiness we can never be identified with God. Both thoughts are prominently contained in the text. I think we will all agree to the thought that no one could do all things to the glory of God without leading a holy life, nor could we suppose an individual could glorify God in all of his duties without considering the thought of God's holiness. In every command by stating the matter thus to imply that holiness and consecration are synonymous or refer to the same thing, for I believe there is a positive difference and yet a close relationship at the same time. By the speakers who have already mentioned the existence of the term, we are at a loss to give the signification of holiness, what it signifies to the Christian, etc.; that holiness signifies the thought of being right with God, righteous in the eyes of his divine law, purity, freedom from sin; that all of these terms have to do with describing holiness and bringing before our minds the thought of what God would have us be in order to be acceptable before him and ultimately approved as worthy of eternal life. Consecration on the other hand signifies the dedicating and using of that which has been made holy in the Lord's service.

Firstly, the definition of consecration: We find that many of us have been considerably confused in the past on account of a misunderstanding of the Scriptures bearing on the subject, or, rather, perhaps, I should say, because of a lack of knowledge of what the Bible teaches regarding the subject. Some of us have supposed that consecration was something with which the ordained clergyman had especially to do—that by a certain ceremony or formula of words of his individuals were thought to be consecrated. There is still a large number of Christian people who have the idea that they are our consecrated before their duties will be performed successfully, or in being good and of doing good, according to each one's personal idea what the word "good" means. Thus we find sometimes certain noble examples amongst our race who are devoting their time and strength along the lines of doing good in the kind of good works, but good works and service along the lines directed and marked out in the Scriptures as being God's will.

In harmony with this thought, therefore, consecration to God in the case of some may mean that they shall indeed literally abandon their old surroundings, relationships and employment and go to a new vicinity and labor directly in the service of Gospel work. And in the case of others who may be just as fully consecrated to God it may mean that they shall stay at home and consecrate to the accomplishment of certain obligations of an earthly kind and mind their business there.

We are to get the Scriptural thought on this question and recognize that a holy life and a consecrated life signifies the doing of that which pleases God and the doing of his will at any time, anywhere, and under any and all circumstances. The fact and necessity of living this kind of a life in order to be acceptable to God is taught throughout the Bible. Long before our Lord appeared on earth God had said to the nation of Israel by the mouth of Joshua, "But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments and his statutes, which I command thee today, for thy own good." (Josh. 22:5.) Again the instruction given to Solomon was, "And thou, Solomon, my son, know the God thy father and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts and the heart of the king is known to him of all his people." (1 Chron. 28:9.)

Who of us here today could think of expressing the thought of living any more completely or forcefully than is contained in the language just cited? Then coming down to our own dispensation, to this Gospel age during which time divine power and providence are somewhat differently manifested from what they were during the Jewish age, we find this same thought of consecration of the heart and living as far as possible a holy life and consecrating that life to the service of the God. We are not forgetful of the words of St. Paul addressed to the Christian brethren: "This is the will of God concerning you, even your sanctification," again, "For this cause we also, since the day we received the Holy Ghost, continually serve God and his service in the dignity and acceptance of the Divine service.

The principle and the thought back of the scriptural exhortation to holiness and to consecration are in every way most reasonable and logical. It is by requiring that the one divine will, standard or model that God will ultimately establish harmony and unity and love everywhere in the universe. Imagine if you please for a moment what the state of this universe would be forever if God did not follow this course of wisdom; suppose, for instance, that one nation or country or body indicated any particular rule of action for them, had not specified that they should live according to his will, and suppose he had said, "Now then, having given, created you and given you your existence, I have no directions, no rules, and I give you liberty to perform or do as you please, follow your own will." Suppose for a moment that God should leave the earth and its inhabitants to themselves after that fashion for all eternity, what kind of a state of affairs do we suppose would ultimately result? Judging from the example of the way in which we must readily conclude that the results of such a course on the part of God would mean that disorder, confusion and disaster would prevail forever amongst the children of men. Humanity without any headship, without any established rule, and left to itself along the line of doing things and realizing the things with what we have, is a state where the same things always exist in a state of warfare. Our experience in these days reveals to us that there are about as many ways and ways of doing things in the world as there are people, and of course everyone's way is the best way, and it is the tendency of all to try to have his own way and the result is always a state of warfare, and hence it would mean a very sorrowful time for the human family did not God interpose and reveal himself and his will as being the only proper rule of action.

This same thought is just as fully applicable to angels as it is to men, and has indeed the same purpose and use as his government without distinctly marking out what his will is concerning them. He has not left the angels to do merely what might be their will in opposition to his. We have every reason to suppose that all the holy angels are consecrated ones and completely given over to the service of God. We have every reason to suppose that the angels continually do his will and are given the various services that he may indicate to them. Harken to the words of the Psalmist, "Bless the Lord, ye angels which excel in strength, that do his commandments, harkening unto the voice of his word." There can be no doubt in any of our minds that the state of disorder and confusion and conflict that prevails through the
It is not sufficient, therefore, my dear friends, that we shall have experienced conversion of heart—a turning from sin to righteousness. Conversion is indeed a great step in the right direction; but this is not the end of our call. There are other steps to be taken before we can attain to the station ordained for us in the divine plan. It is important for us to know that as we continue in the development of character we must set up the principles of holiness in our hearts and put them into all our experience.

With some such a full resignation to the divine will may follow very soon after faith in the Lord and the desire to walk in his ways of righteousness have been reached. With others the situation may be different. Many have been enabled to live a justified life, a holy life, a life approved of God, without making such a consecration to God as would involve self-denial and the sacrifice of earthly things. Thus, under present conditions, those who stand in the path of righteousness, the path of harmony with God, will go very far along this path before they encounter opposition either from within or from the world or from the adversary. They find the path of righteousness a gradually ascending one, becoming more and more difficult, one of the indirect, but in other words, an approved life without sacrificing or self-denial is attempting the impossible thing. How so, do you ask? I reply in this way:

We will take for example Brother Smith who has just been converted and has become a Christian, and we congratulate our brother and we say, "Well, Brother Smith, we are very glad indeed to see that your conversion is so beautiful a thing for the Christian life. We feel sure that this will mean quite a change to you, that the course of your life in the future will be along the lines of righteousness and truth and holiness." But we say further, "Brother Smith may we inquire of you just what your thoughts and feelings have been? Has your heart been changed toward God in the Lord?" and our brother not just comprehension the Scriptures may reply, "Well, yes, it is my thought to live to please God in the future; that is, I am going to do what is right, I am going to stand on the principles of righteousness and live as a Christian in the Lord's kingdom." But, Brother Smith, perhaps you do not quite understand what we mean, have you given yourself entirely to God, to live a holy life as he directs and to follow the dictates of his will in respect to all the affairs of life, such as would involve self-denial and the sacrifice of earthly things for the sake of living a holy life?" and Brother Smith replies, "Oh no, I had not thought of the Lord as making requirements of that kind of me, I had not understood that God was commanding me to sacrifice anything. My supposition is that as long as I keep the divine law—as long as I do what is right, that as long as I keep his commandments he will surely approve of my life; and I do not see why or how God would command me to give up certain privileges or sacrifices that are mine as a member of the human family." But I go back to our Brother Smith, "Do you understand that taking a holy life, living a holy life, living an impossible thing in this world? And one that can be made possible, a holy life, and God in the same time in a manner that will be a vessel of pleasure and blessing to me of an earthly character, and I had thought of taking a trip over here in the country, not because my heart necessarily requires it, but because I believe that all such earthly things that belong to any and are merely the desire that you get down the road here a little way and you come across a man who is hungry or is not properly clothed; what are you going to do about it?" "Oh," says Brother Smith, "I don't know that I will do anything about it; I never made the man hungry, I never clothed the man who was hungry, or made the man naked, but you, Brother, you told us that you were going to live a good life, that you were going to keep God's law, and does not this imply therefore that the love of God must prevail in your life; does not the commandment of love prevail in your life, and you live according to the Golden Rule, and does not the divine law say that "Thou shalt love thy neighbor as thyself," and would you start out this morning to enjoy your life, your human nature, and your human privileges if you were hungry or not properly clothed, and does this not mean that you are going to a devious way of trying to please God? Yes, as you see, I believe that before you must find yourself limited in your enjoyment of human things, your own human rights and privileges, and thus, Brother Smith, is it not plain to you and me that because the world today is full of need, full of conditions of poverty, that we find in starting out to live a good life, a life approved of God without self-denial, without self-sacrifice, is absolutely impossible. And hence, how much better it is that we accept the terms and
conditions as marked out in the Lord’s word for all those who would please God at the present time; namely, that we give ourselves and all the powers and passions of our nature, and all our present sinful conditions, will ultimately cost the sacrifice of earthly interests, earthly ambitions, earthly friendships. He brings all believers to this point where the parting of the ways is reached. He reveals that the only one way satisfactory to him is the way of consecration pointed out to us by our Redeemer and which he said was a difficult way of entrance and a narrow way for all to travel in. The Word of the Lord furthermore instructs us that the divine purpose for this present time is for the selection of a choice class called the church or body of Christ. It is pointed out to us by the King of kings, no other than Christ Jesus, to be his joint-heirs and companions in the great work of the coming dispensation. That the conditions and terms by which they will attain that high station is that of following in the footsteps of their Lord and Redeemer who has set us an example that we should follow in his steps. We see how his steps were along the line of holiness, sacrifice and self-denial and of how he persisted in this course until finally on the cross he cried, “It is finished.” We will hear him directing us to dispose of our time and our goods and our all, not necessarily by going out on the highways and the byways, but by dispensing time in a higher way in a manner that will bring spiritual blessing, spiritual nourishment, spiritual clothing to those who have ears to hear. As Saint Paul expresses the matter, we should doggedly, not to all means, but we have the opportunity, but especially unto the households of our God, we are to have an apportionment of himself with the household of faith only, that he is calling the bride class, that it is for us to hope to be members of this bride class to thus co-operate with God in making ready the bride for the glorious union with the bridegroom in his kingdom.

Material persons are those who start out in the way of righteousness and faith in the beginning of their walk, but fall into this gaitway of consecration, halt, hesitate, seeing that it involves suffering, self-denial. And the adversary is quick to see his opportunity and to bring to their attention various byways—other ways of trying to please God without making a full surrender of themselves to his will, and to the Lord, in a measure of his grace and his grace to go on in the Lord’s service to the extent of surrendering their wills to him. Ah, we answer that the great Apostle Paul refers to just such a class as those who receive the grace of God in vain; that is, the favor of grace or the grace of God is received by the heart for the benefit of the soul, but that God should come to do the divine will and die in so doing, as if it were written of him that to be members in particular of his body. We find that the types and shadows of the Jewish law clearly indicate the sacrifice and offering of the church as they do that of Jesus, the great head. Also variously we find that the Messiah when he should come would call to fellowship with him not only one who would have share with him in his sufferings and share with him kingdom and glory, but more particularly is this matter explained by the Apostles in the New Testament. We have Jesus, as Saint Paul, “For if we are planted together in the likeness of his death, we shall also be in the likeness of his resurrection.” It was the same Apostle who said respecting his personal fellowship with Christ, that he was filling up that which was behind of the afflictions of Christ.

Let us, dear friends, get this matter thoroughly before our minds, the way of righteousness and the way of faith in the Lord at the present time. If we are to be found to the place where we, like Jesus, will see the divine will, that as it is written of us in the volume of the book, so also come to the Lord’s will, and thus give up our old wills, plans and preferences, and to follow the Lord with all our wills, as Christ himself to expect to all the affairs of life. And reverting again to Jesus’ attitude, while in the days of his flesh, he said, “I delight to do thy will, O my God;” that is, he delighted to do all those things for which the volume of the book of the God of the book of him—those things expressed as being the divine will constitute him.

We see in all this that though our Lord was a man of sorrows and acquainted with grief, that though he suffered the greatest of humiliation, agony and pain, yet he delighted to do the divine will and was content to be taken by them as hardships. Our Lord did not say, “Oh, Father, this is dreadful; why have you given me such painful service; why have you not prepared an easier way for me?” Not so did our Lord say. While recognizing indeed that the way was a painful and difficult one, yet he was so full of faith and confidence in God, was
so sure that that was the best way for him, that he always delighted to do those things; and hence we are not surprised that the heavenly Father acknowledged him the way he did, "Lo, this is my beloved Son in whom I am well pleased."

How is it with you, my dear brother and sister? Can we speak as did Jesus with such confidence to his attitude? Is it our delight to do the divine will; to fulfill all righteousness as written in the volume of the book of us? Are we rejoicing in doing the will of God through evil and through good report? Are we rejoicing in doing the Lord's will when it costs us pain and self-sacrifice? Ah, I fear that it is not thus with all of Christ's people. Some have said to us, 'heaven is the gift of the narrowness of the way.' "Do you think that the Lord really requires all of this of me?" "And do I have to do thus and so, and will the Lord cast me off if I do not follow such and such procedure?" Our answer to these is, "No! You don't have to do these things, you don't have to do anything for the Lord, because the Lord is not expressing his will to any of his people in the present time in the form of commands; he is not coercing anybody; he is making no threats, because his arrangement for this present time takes hold only of those who delight to do the Father's will. Hence, those who reason thus are falling to grasp the spirit of the divine arrangement for the present time, and they will see that God puts the matter of his will to us at the present time not in the form of commands, but he sets it before us as a special privilege, a special opportunity in which we are to feel such gratitude and appreciation as will prompt us to say, 'Lord, I delight to become a slave.' The heavenly Father expects those to whom he now reveals himself to be so filled with the spirit of gratitude and obedience that they will rejoice in every opportunity of doing his will, no matter what it may cost him. And such find their sentiments most beautifully set forth in the words of the Psalmist, 'What a remnant of the Lord for all his benefits to me!'" That is, what can I do for the Lord, or how much can I suffer for him, or in what way is there an opportunity for me to demonstrate to the Lord the depth of my appreciation and gratitude for all of his loving kindness to me, as represented in the forgiveness of my sins and extending to me his wonderful invitation from heaven.

Instead, therefore, of any of us attempting to get out of serving the Lord, or attempting to escape something that will cause us difficulty, or instead of trying to see how little we can get along with doing for the Lord, rather we should seek to develop the spirit of gratitude and thankfulness to God, that would enable us to look for opportunities of service—to so scrutinize all the conditions and circumstances of life to see to what extent we can improve our service for the Lord; to see to what extent we can have our lives more and more filled with the spirit of holiness, and to see to what extent we can demonstrate the same in all of our thoughts and words and doings; even though it shall cost us self-sacrifice, humiliation, and the loss of all things as respects the affairs of this life, knowing by such procedure we are being conformed to the image of God's dear son; and knowing that we have fencing of our hearts and protection everywhere on our behalf; and knowing that the Lord's promise is indeed certain—that if we are faithful he will surely give unto us that inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for all who love him supremely.

I desire, dear friends, to close my remarks by giving you the lesson contained in the mystical poem, which, perhaps, some of you have already heard. I tell you before reciting it that the lesson is that of joyful and willing service for the Lord, hence it is called a legend of service:

A Legend of Service

It pleased the Lord of Angels (praise his name),
To have one day, report from those who came
With playings sorrow, or exultant joy,
To tell of earthly tasks in his employ;
For some were sorry when they saw how slow
The stream of heavenly love on earth must flow;
And some were glad because their eyes had seen
Along its banks, fresh flowers and living green.

So, at a certain hour before the throne
The youngest angel, Asmiel, stood alone;
Nor glad, nor sad, but full of earnest thought,
And thus he spoke to his master brought:
"Lord, is the City Lupon I have found
Three servants, of thy holy name renowned
Above their fellows. One is very wise,
With thoughts that ever range above the skies,
As one is gifted with golden speech
That make men glad to hear when he will teach.
And one, with no rare gift or grace endowed,
Has won the people's love by doing good.

With three such saints Lupon is trebly blessed:
But, Lord, I fain would know, which loves thee best."
Then spake the Lord of Angels, to whose look
The hearts of all are like an open book;
"In every soul, the secret thought I read,
And well I know who loves me best indeed.
But every life has its way of shining;
Whereon a man may write the things he will;
Therefore, I read in silence day by day
And wait for hearts untaught to learn my way.
But thou shalt go to Lupon, to the three
Who sake the word of love from me:
Tell each of them his Master bids him go
Alone to Spirans' huts across the snow;
There shall he find a certain task for me,
But what, I do not tell to them nor thee.
Give thou the message, and be sure the test,
And crown for me the one who answers best."

Silent the angel stood, with folded hands
To take the imprint of his Lord's commands;
Then drew on earth, obedient and elate,
And passed the selfsame hour through Lupon's gate.

First to the temple door he made his way,
And there, because it was an holy day,
He saw the holy words of the Lord's voice, stirred
By ardent thirst, to hear the preacher's word.
Then, while the echoes murmured Bernal's name,
Through aisles that hushed behind him, Bernal came;
Strung to the highest pitch of conscious might,
With lips prepared and firm, and strong in thought.
One moment on the pulpit steps he knelt
In silent prayer and on his shoulders felt
The angel's hand—"The Master bids thee go
Alone to Spirans' huts across the snow,
To serve him there," and take the hidden face
Went while the death, and for about the space
Of ten slow heart-beats there was no reply
Till Bernal looked around and whispered, "Why?"
But answer to his question came there none.
The angel sighed, and with a sign he went Within the humble house, where Malvin spent His studious years, on holy things intent, Sweet stillness reigned, and there the angel found
The saintly sage immersed in thought profound,
Weaving with patient toil and watch and care
A web of wisdom, wonderful and fair.
A beauteous robe for truth's great bridal meet,
And needing but one thread to be complete.
Then Asmiel touched his hand and broke the thread
Of fine-spun thought, and thought, and very good it stood,
"The one of whom thou thinkest bids thee go
Alone to Spirans' huts across the snow,
To serve him there."
With sorrow and surprise Malvin looked up, reluctance in his eyes.
The broken thought, the-strange message of the call,
The perilous passage of the mountain wall,
The solitary journey and the length
Of way unknown, too great for his frail strength,
Appalled him. With a doubtful brow
He scanned the doubtful task, and muttered, "Hoeit!"
And Asmiel answered, as he turned to go,
With cold, disheartened voice, "I do not know."
Now as he went, with fading hope to seek
The third and last to whom God bade him speak,
Scears twenty steps a day and would he meet But Fermoar, hurrying cheerful down the street,
With ready heart that faced his work like play,
And joyed to find it greater every day;
The angel stopped him with uplifted hand,
And gave without delay, his Lord's command:
"He, whom thou servest, would have thee go
Alone to Spirans' huts across the snow
To serve him there."
Ere Asmiel breathed again
This eager answer leaped to meet him:
"The angel's face with inward joy brightened, and
All his figure glowed with heavenly light;
He took the golden ciotel from his brow
And gave the crown to Fermoar answering "Now,"
For thou hast met the Master's hidden task;
And I have found the man who loves him best.
Not thine, nor mine, to question or reply
When he commands us, asking "how?" or "why?"
He knows the cause; his ways are wise and just;
Who serves the King must serve with perfect trust."
Question Meeting Conducted by Brother Russell

He has not good reasoning faculties. There is no comparison between everlasting life in happiness, and everlasting life in torture. There is no such proposition set before us in the Bible. The subject is the crisis of life. You will live or you will die. The Lord Jesus Christ came through the prophet, said, "I have set before you life and death, blessing and cursing; choose therefore life that ye may live." This is the whole invitation of the Gospel, that we might live. God is offering life. He declares that there is no everlasting life to any except through our Lord Jesus. "He that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth upon him." The wrath of God is a death penalty. As you and I look out into the world today, every funeral we see, every piece of crepe we see, everything that indicates sickness and death, speaks of the death of God—his wrath. Everything else is a misconception. We look back and see what the curse was that God put upon Father Adam. When Adam was placed in the garden of Eden, it was upon the condition that if he would remain obedient to God he might continue to live and live in happiness, live in an earthly Eden, and if he was disobedient to God he would die. "The wages of sin is death." "The soul that sinneth it shall die." This is God's sentence, and so it was then, that when Father Adam was disobedient, this sentence or curse of death came upon him, and you and I as his children today are suffering this curse—death; all the aches and pains, all the mental and moral perfection that you know about and possess, and that I have anything to do—all of these are so much death working in us. This is the original penalty that is bearing the human family down to the tomb. That is the great hell of the Bible, sheol, hades. Death is the penalty for sin. In all the O.T. the penalties of that kind are mentioned so as to be material to the full culmination of that penalty. And so it is that God set before Adam life and death, not heaven and hell. He might continue to live in Eden if obedient; he would die if he were disobedient. He did disobey; he did die. We are all witnesses that the whole race is in death. Saint Paul expresses this matter most clearly in Romans 5:12 when he says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned." It does not say a word about eternal torment passing upon anybody; there was no mental pain, no physical pain, no torment of the wrath of God in eternal torment. The wrath of God is revealed in the death sentence that has been upon our race for six thousand years. So the Apostle in another place says the wrath of God is revealed against all unrighteousness. Who will say that the wrath of God is revealed in hell fire? Did you ever see it? Not at all. Was it ever revealed to anybody? Not at all. How is the wrath of God revealed? I answer, you feel it, and you see it all about you in the dying of our race. And so in God's due time he has arranged that our race should be redeemed; he has laid hope upon one who is able to help, mighty to save. Jesus; and Jesus has appeared in the manifestation of God's mercy, and has laid down his life! He did not go to eternal torment for us; he did not pay any eternal torment penalty, and if you and I were ever under any eternal torment penalty, we would still be under it; it has not been paid by our Lord; it has never been paid by anybody. But what say the Scriptures? The Scriptures say the penalty against us was a death penalty, and that Jesus died, the just for the unjust, that he might bring us back to God. Then penalty he paid therefore was the death penalty. "He tasted death for every man." "He poured out his soul unto death." "He made his soul an offering for sin," and the Scriptures also say that eventually he will see the travail of his soul and be satisfied. I am glad, I will be satisfied first of all to see the saintly Church in glory, and I will be satisfied completely with the end of the work when the full knowledge of God shall have reached the whole human family, and every individual of our race shall have had an opportunity of coming back to God. "His and eternal inheritance will have the privilege of coming back to perfect human life during the Millennium, during the time of Christ's reign, and the saintly ones will be coming to this high calling, the heavenly condition which was never lost; you never lost the heavenly condition; you lost life." God will restore all the things that were in the Garden of Eden. The answer is that he will not only give us life, but he will give us life more abundant. So we then quote that text again which says, "He that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth upon him." The death penalty will continue on him, he will go into the second death. Plain enough. We are in the first death through Adam's disobedience, now if when God sent forth his Son to be the life-giver, and the receiver from death, and one neglects or refuses the Son, he will die for his own sin, and it will be the second death.

Question 145.—Should a Church which for various reasons cannot entertain Pilgrims in their homes, entertain them at a hotel, or withdraw their request for Pilgrim visits?

I think that would be the proper thought, if it is impossible for the friends to entertain the visiting brethren, either at their homes or at a suitable place—not necessarily a hotel, a good boarding house; Pilgrim brethren are not fastidious; something comfortable and reasonable is all that is expected you know; anything you would give the brethren if they had been here of necessity would be good enough for any of his followers, and I suppose most of them get as good as the Lord had. But it would be thought, my dear friends, that the invitation is for those who are willing to entertain the Pilgrims. If therefore you are not able to entertain the Pilgrims in either of these ways, that a statement should go to the office so that the office would be rightly informed, and advise the Pilgrim brother in harmony therewith.

Question 155.—In what sense do we follow in his footsteps before we reach the mark?

There are different parables, you remember representing different thoughts, different phases of the Kingdom. One parable says the Kingdom of Heaven is likened unto a house; another it is likened unto that; and in another it is likened unto something else; just the same as you might get one view of this tabernacle from one quarter, and another view from another quarter, and still another view from another quarter, and they would all be somewhat different, but all would be pictures of the same building. So the different pictures of the Kingdom represent God's Kingdom that is to be, that is to rule the world, that is to put down sin and to lift up humanity, represented from different standpoints. It is the Church now, or it is the Church in glory, etc., different phases of the Kingdom experiences. And so with this question: one of the pictorial experiences of our Lord is walking in his footsteps. He says, "Unless you take up your cross and follow me you cannot be my Disciple." We are to walk in his footsteps. That is one picture. In no sense while we are sinners are we walking in his footsteps. No sinner is invited to follow his footsteps. He must first be forgiven of his sins, then come under the blood of atonement before he can become a Disciple at all.

Hope Day—Monday, September 4, 1911

Bethel Hymn No. 145

DENNIS, S. M.

Keep me with my way, O Lord; Myself I cannot guide; Nor dare I trust my faltering steps One moment from thy side.

I cannot live aright, Save as I'm close to thee; My heart would fail without thine aid; Choose thou my way for me.

For every joy of faith, And every high design— For all of good my soul can know, The glory, Lord, be thine.

Free grace my pardon seals, Through the atoning blood; Free grace the full assurance brings Of thee, my God.

Of speak and I will hear; Command and I obey; My willing feet with joy shall haste To run thy righteous way.

Keep thou my wand'ring heart, And bid it cease to roam; O! bear me safe through earthly strife, To Paradise, my home.
A Vow Unto the Lord

Our Father which art in heaven, hallowed be thy name. May thy rule come into my heart more and more, and thy will be done in my mortal body. Relying on the assistance of thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

I vow to still more carefully if possible, scrutinize my thoughts and words and dolgues, to the intent that I may be the better enabled to serve thee and thy dear flock.

I vow to thee that I will be on the alert to resist everything akin to Spiritism and Oculism, and that remembering that there are but the two Masters, I shall resist these snares in all reasonable ways, as being on the adversary.

I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

Exceptions in the case of Brethren—wife, children, mother, and natural sisters; in the case of Sisters—husbands, children, father, and natural brothers.

Manna Text and Comment

There is no fear in love; but perfect love casteth out fear, because fear hath torment. I John, 4:19.

Mighty, imposing and terrifying indeed is the influence of fear, except upon those who have learned to know the Lord through previous experiences, and to trust him even where they cannot trace him. The giant of fear and despair must be met and tracked down from the brook. It is written; ‘The sling of faith must propel the word of promise with such force as to slay the adversary and to deliver us from his domination...

Thus armed only with the Word of God, and trusting in his rod and staff, we may well be courageous and answer imposing sectarianism as David answered the Philistine, ‘Thou comest to me with a sword and a spear and a javelin; but I come to thee in the name of the Lord of hosts, the God of Israel, which thou hast defied.’ Z. 10-329.

Testimony Meeting Led by Brother Dr. L. W. Jones

Let us take the following texts as a basis for our testimonies:

‘No faith is the substance of things hoped for, for the evidence of things not seen.’ (Heb., 11:1).

‘Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God.’ (Romans, 5:1-2).

My hope is built on nothing less
Than Jesus’ blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus’ name.

A Brother.—I wish to say to this large assemblage that fifty years ago I was among the soldiers of the army and stationed nearly one winter on the Allegheny mountains. Now, I had a great desire to come up here in another war to stay a few days with the saints who are fighting for the kingdom; and I wish to say that about twenty-eight years ago I was endeavoring to get out of the Baptist church, and our minister came to me and he portrayed all kinds of things that I might be, and he said, ‘You are coming to nothing.’ He did not tell me whether such people would walk on their heads or on their feet, but he shook his finger in my face, and said, ‘Do you ever expect to see another big gentleman who believes what you do?’ And I had a desire to come up here to see all these fools.

A Sister.—I want to say I thank the Lord for a good sound pair of lungs; I am like the brother, I am a little deaf and would like so much for the sisters to speak out louder. I want to say that I am the Eclesia of my town, Lincoln, Alabama, and words would fail me to express my great delight at being at this, my first general convention. I am happier than my tongue can express, and all that I can say is, ‘Praise be to his holy name!’

A Brother.—My heart is filled with rejoicing and thanking—giving that my heavenly Father has permitted me to be at this, my first convention, in any hope that I may be at that great o

convention where we will part no more. ‘My hope is built on nothing less than Jesus’ blood and righteousness.

A Brother.—My heart overflows with praise and gratitude to God for this blessed privilege of being here with you this morning. This is my first convention, and you can well realize how I feel this morning after having enjoyed the blessings we have received in our homes day and so much to be thankful for I could not express it, and will not endeavor to. But I will say this: that I hope by the grace of God, through the merits of my blessed Redeemer, to meet you in glory, and to be like him and see him as he is. I ask an interest in your prayers that I may make my coming and election sure.

A Brother.—Faith is the substance of things hoped for, and the evidence of things not seen. I feel in my heart this morning that I have received the substance, and much of it, since I have attended this convention. I hope for great blessings. My heart has been made glad in communion and fellowship with those who have met between the sessions. My heart has been made doubly glad by the renewing of my mind from these precious truths that have been presented to us from the platform. And I still desire—and my hope is as an anchor to the soul, sure and steadfast—that these truths, the same ones delivered to the saints, may still abide with me and be as a rock to guide me to that goal which I may hear the welcome, ‘Well done, good and faithful servant.’

A Sister.—Like the sister down there, I am happier than my tongue can express, and my hope is that I may be found faithful to reign with him a thousand years.

A Sister.—I am glad the sisters have begun to speak because I felt that the very stones would cry out if I did not testify in this meeting. I am only a year old in the service. I was baptized at Goler in that beautiful lake, and praise God today that I have the hope.

A Brother.—Blessed be that God and Father of our Lord Jesus Christ who blessed me with all spiritual blessings in heavenly places in Christ, according as he has chosen us from the foundation of the world. My hope rests on the fact that my dear Redeemer has chosen me, and that I am dependent on his strength, and that greater is he who is for us than all that can be against us.

A Brother.—I have many reasons to express my gratitude to our heavenly Father for the firm foundation that he has given us for our hope, and our knowledge of Present Truth at the present time; I am especially thankful for being here. A few days ago I had given up hope of attending the convention, but the Lord opened up the way; it came to me as a gift and I have already received enough to greatly increase my hope.

A Brother.—I am indeed thankful to my heavenly Father for the glorious privilege of meeting here in a grand convention with all of like precious faith. My hope is that I may prove faithful and be found worthy to stand with our Lord in the glorious beyond where we can be with him through all eternity, blessing all the families of the redeemed for evermore.

A Sister.—I thank our heavenly Father that we are all called in one hope; I thank him again that that hope has grown brighter and clearer every day since I came into the Present Truth. I ask your prayers that it may continue to grow brighter until hope has given way to reality and I shall awake in his likeness.

A Brother.—I just want to make a little reference to the testimony of Brother Grubb of Virginia. It was my pleasure to hear Brother Grubb give a little testimony awhile ago in which he spoke about the development of the anti-slavery movement. He remembers when it was first started; he referred to it as having been started by a black Republican, as he calls it. My father was a black Republican, and fought in the war on the other side of the question from Brother Grubb. So I appreciated that extremely. Well, Brother Grubb went on to tell how it started with a few enthusiasts, and it did not look as if it would ever come to anything, but it grew and grew, and grew, until finally the right man
Discourse by Pilgrim Brother J. D. Wright. Subject: "HOPE"

THERE are a great many evils connected with this present evil world, which tend to more and more of pessimism on the part of the world; yet, notwithstanding this, apparently there are some of the human family that have somewhat of the original hope, a trace at least of hopefulness in whatever they do. The light of the Gospel is like a silver lining to the dark cloud. But the time is coming when even all of this hope, or at least the larger part of it, will be erased in a time of trouble such as was not since there was a nation, even to that same time. The Lord apparently has said to us, we have to work within this present dispensation to see that it be the kingdom; notwithstanding our former view in respect to this, and the views of many dear Christian people even to this day, that the Lord has been trying to convert the whole world, and therefore trying to get before the whole world of mankind this glorious hope of which we speak.

In some respects this was quite a desirable thing on our part and on their part. It at least manifests something good in the heart if they are looking for blessings for all mankind, even though they are expecting them before the due time; but it shows somewhat of mistakes on the part of such. Instead of there being a hope set before the world at the time of this dispensation, the apostle says this hope is set before us. Darkness covers the earth and gross darkness the people. Nevertheless hope is to be opened up at some time for the world. The Apostles speaking of our hope says, "Which hope we have as anchor of the soul, both sure and steadfast, and which entereth into that within the veil." We believe this is true for all the families of the earth, as well as a special blessing for those who entertain the hope now. The world, as the apostle says, is without God and without hope, and so it will continue until the full end of this present dispensation. Meanwhile, however, the Lord's dear people can entertain a hope for the future. It is only a matter of study to show themselves approved unto God workmen that need not be ashamed, rightly dividing the Word of Truth. Such a situation on the part of the Lord's people will lead them to this glorious hope of which we speak.

The apostle bases this hope upon the wonderful promise that was made to Abraham, "In thy seed shall all the families of the earth be blessed." And particularly for the benefit of the Lord's own dear people of this present dispensation, whom the apostle calls the heirs of promise, and who are the particular heirs of this promise, he says, "God was willing more abundantly to shew unto his heirs the riches of his glory, by the glory of his countenance, and by the take away his seed." We may say this is not only for the family of the Lord, but for all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.

This, dear friends, is the brief statement by the Apostle James of the true Bible theology on this subject of hope. This shows us in a general way what our hope should be, and what the general hope for the world should be; or it shows how God purposes finally to save the world. He is saving a few now and he will save the residue then. "That the residue of men might believe in what that seed of a hope there remains after a part is taken. James tells us about the part that is taken, that God has been taken out from amongst the Gentiles a people for his name. Where are the residue? The Lord will bless all the world. Some of them are having a partial blessing now, and some of them will get a complete blessing perhaps soon after the blessing of the Church of this present time.

But I think many Christian people have a hope, something like the hope I heard of once. A good brother wanted to say something in the presence of others who were expressing such joyful hope of the heavenly kingdom, and he arose in the testimony meeting and said, "I hope I have a hope whereby I can hope." And as some one remarked, surely it was a hopeless sort of hope; so say I. I think that is about the character of hope a great many people have. They hope they are going to go to heaven when they die; they hope that their friends may go to heaven when they die; but there is doubt in many cases, for many of their dear loved ones, brothers, sisters, fathers, mothers, wives and children, are not church members, not expressing any present hope in Christ, and if they sicken and die where are they going to? They hope they will not go to everlasting torment, they hope there will be some way by which they will get to heaven finally—but do you know that running any man's life through it is a thing of devotion? The fact is, it is not hope at all; it is doubt from start to finish. Hope really is an expectant desire, and that is what the Lord's people are to have. We are to have hope for the world of mankind, then we are to have hope for ourselves. What kind of hope is that? It is not that "we hope that we have a hope whereby we can hope," but it is an expectant desire based upon somewhat at least of an accurate knowledge of the Lord's Word of Truth, the exceeding great and precious promises contained in his Word."
Then the apostle says that every man that has this hope in him purifieth himself, even as he is pure. Dear friends, I trust we all have this glorious hope before us—this hope for the blessings flowing down to all the families of the earth, the faithful fulfillment of the glorious promises of God. We know you have before you clearly and unmistakably the hope which will pertain to you, if you are justified and consecrated, a spirit begotten child of God. The apostle says, which hope we have set before all not only, but we trust we have all fled for refuge to lay hold upon this hope of the nature. Since the hope we all have laid hold measurably anyway, and that we may get a firm hold on it. Not only so, but as the apostle here says, we are to have this hope in us also—every man that hath this hope in him purifieth himself even as he is pure. If we have not believed the truth with all our hearts, if we have not fled for refuge to lay hold on it, in order that we might get it by the help of our hearts, let us take immediate steps to do so, for certainly the Lord did not set this hope before us in order that he might merely satisfy any curiosity we might have had, but certainly he has set it before us for the opening of our eyes of understanding, in order that we might receive it into an honest and good heart.

Discourse by Brother E. P. Thompson. Subject: "HOPE"

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit."—Romans, 15:13.

The value of a hope depends not only upon its own character, but also largely upon the propriety or impurity of its foundation. All false hopes are equally false, but one may have convinced himself of the truth of these hopes. The larger the hope, the more bitter will be the disappointment when it fails. "Hope deferred maketh the heart sick," says the Scriptures. "Better is a dinner of herbs where love is, than a stalled ox and hatred with it." There is no other who has the absolute power for the fulfilling of every promise. "Be of good courage and I will strengthen thee heart, all ye that hope in the Lord."—Psalm, 31:34. An intimate acquaintance with life, the arts, and the ways of God are not easy to find, but the plans are only good, as we read, "Let Israel hope in the Lord, for with the Lord there is mercy and with him there is plenteous redemption."—Psalm 103:7. Our hope, however, is not a fanatical one, but instead we are always able to give to every man a share in the hope of the spirit without fear. Those that are without God are spoken of as being in the pitiful condition, "without hope in the world." Praise his holy name however, it will always be so for soon all will have this acquaintance with him when all shall know him from the least to the greatest, and the knowledge of the Lord shall cover the earth. Then they need not be without hope.

Some hope that their enemies and all the wicked, except their own families, will burn forever in eternal torment, but the Word of God says that "his mercy endureth forever." The wages of sin is death and the wages of the wages of those who have renounced things, they will know more than they ever knew before, but the Scriptures say, "The dead know not anything." Some base their belief in a future life in the doctrine of the immortality of the soul; but the Word says, "God only hath immortality." We hope to be made partakers of the same hope, and that we may be able to sit on the edge of a cloud and play on harps forever and ever, but the promise is, that, as Brother Wright has been telling us, a better use will be found for our time, in the blessing of all the families of the earth. Hope for the future, hope for the hereafter, and their doom is certain for the Word of the Lord shall not return to him void, but shall accomplish that which he pleases. There is but the one true hope, manifestly all conflicting ones must be more or less false—for "ye are called in one hope of salvation."—Ephesians, 4:4.

It is difficult for us to realise what a large part hope plays in our lives, for all our hopes become so real that we feel that we have actually attained to them, that is, if our faith is as strong as it should be. "Faith is the substance of things hoped for." But many times, and to these same hopes we have recourse to sit on the edge of a cloud and play on harps forever and ever, but the promise is, that, as Brother Wright has been telling us, a better use will be found for our time, in the blessing of all the families of the earth, hope for the future, hope for the hereafter, and their doom is certain for the Word of the Lord shall not return to him void, but shall accomplish that which he pleases. There is but the one true hope, manifestly all conflicting ones must be more or less false—for "ye are called in one hope of salvation."—Ephesians, 4:4.

In connection with earthly hopes we find that as a usual thing the chief pleasure in them is for the thing, the reality never quite comes up to our expectations; but not so with these spiritual hopes. Impressions cannot be made on the fleshly brain that will reveal to us the wonders of the realities of these hopes. It is as though one were to attempt to describe to a blind person the beauty and intricacies of a masterpiece of painting. Years of training would increase the blind one's appreciation of art, but the delicate shadings of color and the fine distinctions of line and form would never be more than faintly guessed at. A lady who had heard that the blind were able to detect distinctions could not teach the touch, when visiting at school for the blind, made use of her opportunity to investigate. Her inquiry was made of one of the older pupils, a girl born blind. When asked, "Is it true that you can tell colors by touch," the girl replied "Yes, you could tell the color, but I can tell the touch." She can even tell the color of the dress of the person. These things have not had the eyes of their understanding opened to discern spiritual things will be found just as ignorant of them, and frequently just as confident in their ignorance. "The god of this world hath blinded the minds of them which believe not.” I therefore the only way that any of us ever come to an understanding of spiritual things is by having the eyes of our understanding (Greek, our hearts) opened by the Great Physician. Our knowledge of spiritual things is not a detailed portrayal of these in the mind, but how we might have in the understanding of these physical things apprehended through the eye, but rather a realization through the faculty of faith that these things exist and a knowledge of their character through the same sense and the joy that we have in that faith. We continue to hope for these things revealed to us in the heart for we know not and cannot see, and are not necessarily to exercise faith in apprehending them. "Hope that is seen is not hope for what a man seeth, why doth he yet hope for?" (Romans, 8:24).

Spiritual senses develop by use just as do the physical. The body gains its strength in every direction in an effort to reach the thing it sees, because its eyes and arms have not learned to work in harmony. Our first efforts to grasp spiritual things are pitiful, but if continued in soon become more successful. The human eye receives all images inverted. Thus, if you are in a car and have a few thousand in the bank, you will see the head down and the feet up. It takes some experience to learn that this is the case and until we do learn it, as babes, everything seems wrong. It takes some of us a long time to learn to use our spiritual vision properly, to learn that when we try to use our spiritual senses in the same way as our fleshly ones, we will certainly get things wrong side up. These things must come of God's revealing. The hopes that are of value to us are not the creations of our own brains but the results of our spiritual begetting the fulfillment of the promise of John, 14:28, "The Holy Spirit shall teach you all things." "Shall guide you into all truth."

A man's life is made by the character of his hope and his fidelity to it. The artist paints and hopes; the musician sings and plays; the poet looks to him that may do it properly. The future king and priest works day and night to get into heaven for that office. A false hope spells ultimate ruin—a proper hope faithfully lived up to means the opening of the avenues of success to the meanest. Those that are satisfied by the hopes held out by the world are not necessarily the same truths that are true in the Christian. Fortunate is the man who has learned that there is but one place where our treasure, our hope, may be laid up and not be in danger—in heaven "Where neither moth nor rust doit corrupt, nor thieves break through and steal." Note the assurance of the assur ation of the Christian, "In a world more courageous was the man whose trust is in the everlasting arms, the unfolding strength of Jehovah himself. It was the buoyancy of conviction that carried the Apostle Paul through all of his battles against the elements of this world. The apostle Paul was confident that the victorious ones of the world more courageous should be the man whose trust is in the everlasting arms, the unfolding strength of Jehovah himself. It was the buoyancy of conviction that carried the Apostle Paul through all of his battles against the elements of this world. The apostle Paul was confident that the victorious ones of the world.
SYMPOSIUM—THE CHRISTIAN’S ARMOR

THE GIRLDE By Brother Stewart

ONE of the first questions that comes to our mind is, Why does the Christian need an armor? The Christian needs an armor because he has an enemy to meet; and to battle with and to conquer. If he did not care to conquer he would not need it. But having the possessions of this present world, in the hand, he wishes to conquer, to be an overcomer, he must put on the whole armor of God. The enemy he has to meet is a dangerous enemy that comes against him in three strong battalions, the world, the flesh, and the devil. He may be in the heart, in the body, in the mind, but in believing. The abundance of this joy is evident when we note that it is not attained through the exercise of our own powers but through the power of the holy Spirit. Ours is the hope of heirs, heirs of God and joint-heirs with Jesus Christ, the hope of the espoused bride, preparing for her wedding day, preparing herself and her wedding garments, a song of joy on her lips and not the song of sorrow and pain. She who has prepared for the wedding robe ready but rather giving thanks for the hope that is laid up in heaven. "Looking for the blessed hope and the glorious appearing of our great God and Savior, Jesus Christ" for she knows that when he shall appear she will appear with him in glory and he will be "kingdom and a 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." (Daniel 7:27).

"Eye hath not seen nor ear heard, neither have entered into the heart of man things which God hath prepared for them that love him, but God hath revealed them unto us by his spirit." A brief statement of this revelation is given us in the closing verses of the first chapter of Ephesians and the opening verses of the following chapter. That we may have a firm assurance for our faith he reminds us of the working of this mighty power in the raising of Jesus from death up to his own throne and then says that the same power is to do the same work on us, in fact that this same work has already begun in that we who were dead in trespasses and sins have been quickened together with Christ and raised up to sit with him in heavenly places, the mountain top experiences of our Christian life. The seventh verse of the second chapter tells us that there was a purpose in all of this, a purpose that it is hard for us to realize. We have been so impressed with the glories of the work we are to do in the age to come that we have hardly thought about this age. It is thought to the Church that he is going to show forth the exceeding riches of his grace, not in his kindness toward the world of mankind in giving them restituation but in his kindness toward us. We can look way down into eternity and think of each of those ages in its turn showing how each one has exceeded the one before it and that we now exceed all the preceeding ones in order to do this. The ages that have passed have each been better than its predecessor and we expect the Millennial age to be better than any yet and now the Apostle Paul tells us that the manifestations of his grace are to be so great that he has given us the powers of the divine nature now and were locked up in this auditorium so that you could not escape. It would not be worth anything to you, you might as well be a human being. How far we may roam in the use of those powers after the close of the next age, we do not know. We may know that we may be flesh and blood, but they will be more glorious than we could even hope.

Dear friends, if God is going to spend eternity in the pouring out of a gradual increase of blessing on us let us determine that the few years of service remaining to us in the flesh shall be fruitful, for there is great opportunity in the days of the power of the Holy Spirit. He who, through the power of the Holy Spirit is filling us all with joy and peace in believing, that we may abound in the hope that abideth and will abide through eternity as we wait, age after age, for the further manifestations of his grace.

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order that the person might have more freedom of action, and might stand ready for service. So when we stand before the great commander, with our loins girt about with the Truth as it is in Jesus, we should say to him, “Dear heavenly Father, thy truth is might. Give me a song and an anthem. I have come, Lord, to do thy will. What wouldst thou have me to do?” It is the knowledge of the Truth that brings us to this readiness—not error but a knowledge of the Truth. Some people have faith in prayer as a power to bring people in. To illustrate what I mean, I know a minister who has been out of work for some time. His congregation began to read the Dawn. After he had been reading a little while the minister got uneasy about it and went to talk to them. They talked over several of the matters. Finally the minister acknowledged he did not believe in the doctrinal statement of the Christian Science Church. “Why do you believe it?” “Oh,” he said, “There must be some kind of a whip to bring them in.” That might bring them into the nominal Church, but it would never bring them into consecration to the Lord. It is the Truth that consecrates. “Sanctify them through thy Truth; thy word is truth.” It is not only a question of how much we have, but that we serve, we take our cross and follow Jesus. Did you ever try the value of praise in your pupils? Did you ever praise a pupil you did not admire? You cannot praise any one in truth whom you do not know and admire. We cannot praise God in Spirit and in Truth unless we see and admire his beauty along as he comes down to us. We have a plan. We cannot render unto him the glory due his name and worship him in the beauty of holiness unless we see and admire his beauty or know the elements of his character, and know the features of his plan, so far as he has given us the opportunity to know. Then we come to this point in our song. When we come to this point we come with readiness to serve the Lord, and that readiness must be brought about by the Truth. Many elements of Truth are needed to bring us to this readiness. First, we must know of God’s goodness. It is God’s goodness that leads us to repentance; indeed we must know something of the width, depth, and height of his kindness before we can have any appreciatio of his love and have an earnest desire to serve him unless we know something about how great and how good he is. Then we must know that the death of our Savior was an absolute necessity. We cannot come to him expecting that he will save us unless we know that he died for our sins. We must not only believe through him and by him alone that there is any hope of salvation. We are the only people in the world who understand that fact. Some of the denominations do not believe in the ransom, and among those who do believe in the ransom, or profess to believe in it, many do not believe that the heathen are saved, some way or other if they do not hear Jesus’ name in this life.” So we are the only people in the world that really can emphasize the fact that the death of Jesus was necessary; that according to the Apostles’ words he must needs have suffered and risen again from the dead. Many other gems of Truth are necessary to bring us to this readiness of service.

One of these elements, it seems to me, that brings us to a full and complete readiness for service, is God’s final triumph over all evil—that our great Commander will finally triumph over all the forces of evil. This beautiful truth, which we might say is one of the beautiful strengths of our doctrine, is a little known, but a power to us. When we come to this verse in God’s Word and look at the third chapter of Revelation and the ninth verse where we are told that they sang a new song, saying, “Thou art worthy to take the book and open the seals thereof, for thou art worthy of much praise, honor, glory, and rearmament. And thou hast made us unto our God kings and priests; and we shall reign on the earth.” It is only the little flock that is to sing this song, 144,000, which in connection with the millions and billions of people who are not in the community of the Church who by the grace of God has been redeemed out of every kindred, and tongue, and people, and nation, and hath made us unto our God kings and priests; and we shall reign on the earth.” It is only the little flock that is to sing this song, 144,000, which in connection with the millions and billions of people who are not in the community of the Church who by the grace of God has been redeemed out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth.” It is only the little flock that is to sing this song, 144,000, which in connection with the millions and billions of people who are not in the community of the Church who by the grace of God has been redeemed out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; 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We read in times past of the various parts of their equipment that they wore. This, of course, is not true for the short range, hand to hand, it was absolutely necessary that they should be protected by some armor. But we think of the present day as a day when no armor is used. We know that with us there is no longer any business. If it would be useless to protect ourselves as soldiers formerly did, with breast-plates, shields, helmets, and things of that kind. Nevertheless, I think it is a safe assertion to make that there is probably more armor used by nations of today than ever in the past. We are fighting not with a sword, not with bullets and bayonets, and all the rest, but with actual fighting. Twenty thousand tons on the battleships, and on the fortifications, to protect the soldiers behind the guns; so that armor is as necessary in the natural warfare today as it was in the past. So in the spiritual warfare in which the Christian soldiers are fighting, we find it absolutely necessary also.

To me has been assigned the first real piece of the armor in the list our dear Brother Rutherford read in the beginning. The very first piece is the breast-plate. Why does the Apostle Paul mention this first?
We realize that our dear Brother Paul was above all thing logical. Therefore he logically places the breastplate first, because the breastplate represents, symbolizes, our justification. One would think at first, "In what sense, then, or why, should justification be considered an armor?" But it is in the same subject for our consideration, and it is at the same time. It seems to me that the reason why the breastplate is first mentioned is because it symbolizes justification, and justification is absolutely a necessary preliminary before we can do anything at all, before we can have standing as soldiers of Christ; before we can have any kind of a conscience, we must have become soldiers and must have on this breastplate of justification.

What do we mean by justification? Exactly the same thing the apostle means when he says, righteousness—righteousness meaning the state or condition of being right; and we usually in our doctrinal consideration speak of righteousness as the standard of rightness, the standard of the right word, justification, which is practically the same thing. Justification means a condition of being made right. Now we were not right originally; we have to be made right. How were we made right? The apostle, not looking right any more, is speaking. We thought of God's faith in Christ. So the very first thing we have to do after girding up our loins is to put on the breastplate of righteousness; or, in other words, to exercise faith with our hearts, after we have been justified, put on the breastplate of righteousness. The Lord cannot accept as his soldiers anyone who does not accept the way he provides for anyone to come into harmony with him by justification through faith in the redemption work of Christ. So that seems to be the reason why the apostle refers to the breastplate of righteousness. Paul so calls it in his epistle to the Ephesians. But when we turn to the first Epistle to the Thessalonians, 5:8, we find he says, "Having on the breastplate of faith and love." The same thing, you see, that he refers to as the breastplate of righteousness, is that by faith; it is the righteousness which is of faith in Christ, and which is originally of God. So then in each case he is referring to the same breastplate; he is simply using another figure, which proves that our conception of the breastplate of righteousness is correct.

Now realizing that the breastplate represents our condition of justification, the next question is, When do we get it on? When do we really have it on? We all want to know whether we have on this breastplate, and have the protection which the breastplate is intended to give. And in the presence of everyone who named the name of Christ, who believed in the Lord Jesus Christ, and was content to believe that it included everyone who had faith in Christ. But we have been learning better. We have been getting away from notions that; and when we consider this matter of the Christian's armor, how true indeed are the things which we have been learning! We are not right naturally, we are not just, of ourselves. In order to be made right, to be made just, in order to be delivered, we need to acknowledge that we are sinners; we have to come to our Lord and Savior, Jesus, and claim forgiveness of sins through the merit of his precious blood, and then we learn that our heavenly Father is desirous of counting us, or reckoning us, as being righteous, just, that he thought of us as presenting ourselves to him as sinners, we have to come to our Lord and Savior, Jesus, and claim forgiveness of sins through the merit of his precious blood, and then we learn that our heavenly Father is desirous of counting us, or reckoning us, as being righteous, just.

But that we recognize we were all dead and could only obtain life through faith in him, we would naturally and properly conclude that if we received life through faith in him we owe him all we have; and if we owe a man anything, ought you not to pay him? If you owe your life to the Lord, ought you not gladly to come to him and present it to him and say, "I owe it to you, I have all I am, I have all I have, I will fulfill up to pay it to you, I lay down my life, I lay it down gladly for the afflictions of Christ, that I might be accounted dead with him, that I might be dead in Christ's death?" So it seems to me the real faith that justifies is the faith that accompanies full heart consecration; therefore faith and love, and faith alone, is that.

Does not the apostle again express the same thought when he says, "The faith without works is dead?" Would we be justified if there were no works to prove the faith? Not that the works justify, but they prove that the faith is a living one, that is worth having—a lively, a living faith. So the breastplate of righteousness which the apostle tells us to have on, that every Christian should have in order that he may be able to withstand the wiles of the adversary, is a condition of being right.

Now, as already stated, and as we all well know, we cannot be right ourselves; we need the Lord's grace and strength continually; but it is our privilege, and our business, seeing that we have been counted right by our heavenly Father because of the merit of the Lord being imputed to us—it is our business, and I believe it seems so to us all, to do all we can to prove that we are justified. Overcome evil with good. Can we as a matter of justice, as a matter of righteousness, as a matter of doing the fair thing, expect the Lord's mantle of righteousness to cover no attempt on our part to do right? Then we have not our faith been reckoned right by the Lord. If we have not our faith been reckoned right, then we are not justified. Can we ever prove to him that we love righteousness, and hate iniquity? Surely it is. And it is only that class who are going to be anointed with the oil of gladness above their fellows. It was said of our Head: "Because thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." So is our earnest desire when we have the true justification imputed unto us to make it as nearly actual justification as it is possible, by the grace of God, within the limits of the flesh, realizing that the Lord does not expect us to be up for what we cannot do, but for what we might but do not do; and in the end we shall be presented unto him without spot or wrinkle or any such thing, in the condition of actual righteousness when we have the ability to actually do that which is right.

Now when we have this conception of justification, when we realize that it is something more than believing, that it means believing and doing, we begin to have the protection that this breastplate is intended to furnish to us. Then, dear friends, any suggestions to do anything but what we have already said in the breastplate—what is of our heavenly Father's provision—the faith of Jesus Christ which is of God. Having on that breastplate, any suggestions of that kind are repelled. And it is our earnest desire to be actually right, to be righteous in God's sight, to be exceedingly careful that we do, that we may be standing and acceptable to our heavenly Father, keeping in mind all the time our continual need of grace.

All of the provisions of God's grace must be accepted by us in order that we may wholly profit by them; and with this breastplate of righteousness, we must have a clear conception of its meaning, and then realize that it is a protection of the most vital part—our heart. You will notice that the Scriptures say, "As a man thinketh in his heart, so is he." We generally speak of thinking in our heads, but the Scriptures teaches that we should think in our hearts. As a man thinketh in his heart.

Now the brother who will take upon the subject of the helmet of salvation will tell us about the head parts, but we protect our heart parts with a full comprehension and appreciation of the right breastplate of righteousness. When we read where the Scriptures tell us, "Out of the heart are the issues of life.

Therefore, "Keep thy heart with all diligence." And when we realize what justification means—faith in the Lord and full consecration to the will of the Lord—then we will appreciate the value of the breastplate of righteousness; we will appreciate the crown and glorious privilege given unto us of being counted in as that one great sacrifice; we will appreciate our share in the sin-offering; and we will realize that if we hold fast to the breastplate we will be protected against the wiles of the adversary. If we hold fast to our breastplate.
and wounding, and destroying their fellowmen have been multiplied; so in the warfare of the Spirit, the wiles of the adversary now are greater, and his means of destruction are more numerous and more deadly than ever in the past. Thus the evil day, the day in which the apostle warns us in this very connection that we need to put on the whole armor; but first of all the breastplate of righteousness. The hymn we have just sung seems to me to be an exhortation for us all—

"Soldiers of Christ arise, put your armor on,
Strong in the strength which God supplies
Through his eternal Son."

THE SANDALS

By Brother A. G. Wakefield

AND your feet shod with the preparation of the Gospel of peace. *In reading over the description of this armor we have been many times inclined to pass over this portion, not seeing any great difference in its value to the Christian who believes in the Gospel. We see that God does not have his feet shod with the preparation of the Gospel of peace; but every true Christian will have on those sandals. God has provided for us the Gospel. "Beloved I bring you good tidings of great joy which shall be unto all people. These good tidings of great joy have not come to all people yet. That is the reason why their hearts are failing them for fear and for looking forward to the things coming upon them. If the Gospel had reached them as it has the Christians there would be no fear with them. We truly love the Lamb and we recognize that out of this chaotic condition the world is learning a great lesson. We are able to realize in advance that very soon Messiah, that great Prince which shall stand for his people, shall appear and bring order out of chaos, and restore all things to a condition of peace and harmony with the Lord GOD. He who lives in these times shall have a great advantage over those who live in ages to come, and all will be peaceful. Realizing it in advance, and having faith in this blessing from the Lord, the Christian views life from a far different standpoint from the world. The Christian is able to look on these experiences as those that are necessary in order to fit him for the world in which he lives. He has faith in the future. He knows that the world is passing away and that the evil that is now overtaking us is only the beginning. Meanwhile he is learning the lesson and is endeavoring to pass on to others the knowledge of the Gospel of peace."

In presenting this matter, however, we do not present it in such a way as to offend others, but rather as the ministers of God we seek to be acceptable to those whom we address; as the Apostle would express it, we should endeavor to present the Gospel of good tidings in this way, giving no offense in any thing that we say, that we may be a faithful witness in the matter of the Gospel of peace for the Lord, even as one man. We are to make it clear to those who hear us that we are the servants of God, and that we are not seeking to make gains for ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, etc. We have heard followers of the Lamb say they got into an argument with so and so, and they just knocked the pine out from under him. These individuals have not been seeking to present the Gospel of peace for the Lord Jesus Christ. When we present the Gospel of peace, we are not seeking to make gains for ourselves, but that we may be able to look upon the experiences of this present time in a peaceful way, realizing that the Lord of Hosts, in his own due time, will bring about very different conditions, when all humanity shall receive the knowledge of God.

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THE SHIELD

By Brother Frank Detwiller

IN THESE DAYS when faith seems to be almost a thing of the past, when men are losing confidence in almost everything, when so called Christian men are repudiating their faith in God, and turning to follow their own wills, we must seek to present God's Word and our faith, not by words, but by deeds. There is no virtue in words alone, if the deeds all are not in harmony with the words.

In these days when faith is so hard to find, when we are discouraged and feel that the world is against us, we must endeavor to present the truth in a way that will be acceptable to all. We must be careful not to allow our own prejudices to cloud our judgment.

The shield was that portion of the armor which the soldier could use to protect his body. It was made of metal and was shaped like a circle. The soldier used it to shield himself from the enemy's arrows and spears. He would hold the shield with his right hand and use his left hand to protect his face and arms.

The shield was an important part of the soldier's armor. Without it, he would be exposed to the enemy's weapons. The shield prevented the soldier from being hit by arrows and spears.

As Christians, we have our own shield of faith. It is a defense against the evil one. We must use it to protect ourselves from the attacks of the devil.

The shield is not something that we can use by ourselves. We must seek the help of God and His Word.

The shield of faith is a powerful weapon. It can protect us from the attacks of the devil. But it is not a weapon that we can use alone. We must seek the help of God and His Word.

The shield of faith is a defense against the evil one. It is a protection against the attacks of the devil. We must use it to protect ourselves from the attacks of the devil.

The shield is a symbol of protection. It represents the protection that we have in Christ. It is a reminder that we are not alone in our struggle against the devil.

As Christians, we have a shield of faith. It is a powerful weapon. It can protect us from the attacks of the devil. But it is not a weapon that we can use alone. We must seek the help of God and His Word.
the shield of faith, of full confidence and trust in God; full loyalty to him will hold us fast. When the thousand are falling at our side, and the ten thousand at our right hand, our faith in God alone will secure our victory, and the prize we then so sorely needed. Therefore, says the Apostle, "Cast not away your confidence which hath great recompense of reward." If we cast away our confidence now, we cast away it with all that we have gained. Our faith in God has brought us so far along the way; our trust in his love has enabled us to endure the painful experience that he has held us fast when the battle raged against us and all seemed to be going to defeat together. Our faith in God has been our stay when in the still hours of the night we have fought with self and come off victorious. And why should we cast away our confidence now? Why should we not hold on to our faith now? It has been our best means of defense on many a hard fought field. The last battle is almost in sight; it will be only a short time now; a few more months at most and our faith and love will be finally tested, and we as victors crowned will be rewarded in the presence of his people. Therefore, let us hold on to our faith lightly. The soldier of the world straps his shield upon his arm so that no chance blow might deprive him of his best means of defense. Let us therefore hold our faith as a thing most precious; for without that faith we never will be able to gain the victory. This is a battle to the death; it is not a mere struggle for the honor and spoils of war, but it involves for you and me life or death, and into the balance there is cast the greatest prize God has ever offered to any member of his intelligent creation. Let us not lose sight of these weighty matters, but rather, in the same mind that we started out with full trust, full confidence, full faith in him and his ability to lead us on to victory; we have progressed in this way; we have endured hardships in the past, and let us therefore hold fast to that which we have gained; let us continue in this way, not grieving, waxing weary or discouraged, always with full assurance of faith that what God has begun in us he will also able to accomplish, and as we continue in the way, and under the discipline, trials and difficulties, our characters are rounded out and developed, our hopes grow brighter and brighter, and surely we will receive in its full fruition all the glorious things God has promised in his Word. May our faith and our confidence hold fast until then.

THE HELMET
By Brother Wisdom

As I SAT listening to the speakers who preceded me, the thought came to my mind that, as a result of their words I was prepared to do nothing more that could be said with respect to this matter. When I listened to the first one respecting the girdle of truth, it seemed that that was about all that was required for the new dispensation that was to come. Then, when I listened to our brother who so beautifully set before our minds the breast-plate of righteousness, certainly, I said, we scarcely require more. Then as our brother spoke to us so fluently respecting the sandals of peace, that seemed to have cuffed the expression of our feelings, but that was about to happen to him who so fluently set before your minds the shield of faith. And taking these all together it would almost seem as if there was nothing that could be added to the requirements of the Christian in his warfare. Were it not for the fact that the matter has been set before us by the Apostle so forcibly, so clearly, in the Scriptures, we might conclude that these had covered the entire ground. The Apostle has told us to put on the whole armor of God, and in this classification he has listed the helmet of salvation. It is one thing to know of the whole armor of God, and it is yet another thing to have the whole armor in our possession. It is yet another thing to put on the whole armor of God, and it is still quite another thing to have the whole armor of God on properly, to have it rightly adjusted. This seems to be one of the essential things that has been left unaided, and the Scripture seems to bring this out very forcibly by the words which it says in the record of Goliath and David. You remember how the two armies, the Philistines and the Israelites, were against each other, and how the mighty Goliath came out day after day and defied the whole army of Israel, challenging them to send forth a man to fight with him. Now when David, fresh from the shepherding of his father, came and presented himself as the one who felt qualified by the power of God to meet, and confident that he would overcome, this giant. The record tells us that he was more than six feet tall, and according to the Scriptural record, we would understand that to be more than nine feet. And he was a man of war, while David was but a youth who had been following the occupation of a shepherd of the flock. Now the record tells us in what manner Goliath was armed with armor. Let us read it to you, dear friends. "He had a helmet of brass upon his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of brass. And he had greaves of brass on his legs, and a target of brass between his shoulders. And the weight of his armor was five hundred shekels of brass; and his spears head weighed six hundred shekels of iron; and one with a shield went before him." Now surely this man was pretty thoroughly armed from a physical standpoint, and with all of this physical adornment, the coat of mail, the helmet of brass, and one carrying his shield held in his hand, he was not only able to contend with the mightiest foe of the Israelitish people. But David comes, and what does he do? How his mind was enlightened to know that there was a means by which he could overcome this mighty antagonist. The Scriptures do not tell us, but his faith and his trust in the Lord was so great that he trusted the fact that he armed himself merely with a staff to walk with, presumably, and as he went to meet the adversary he gathered from the brook five smooth pebbles and a sling as his only armor. This was his faith in God's promise; he had no other means of defense, he was at the mercy of his antagonist if he ever came into close contact with him; but he chose the five smooth pebbles from the brook and at the proper time he reached into his pocket and put one into his sling and threw it. Now there was the giant with his helmet, and shield, and his body was sheathed in a coat of mail, but where was the difficulty? He was an easy mark for David in his faith and trust in God. He trusted in God and trusted in his faith. It was not that he put on the armor of God. He did not have a vital point protected, and that was his forehead; he did not have this vital point protected; and this is why he had his armor adjusted. So we say, it is not sufficient that we should know of this armor, not sufficient that we should have this armor in our possession, in complete detail, but it is very important that we should have the armor rightly adjusted, and this armor must be to us what the ordinary person's clothes must be to him. It must be adjusted and fitted to us. It must have been called to your attention, but our having them will not suffice, we must know how to put them on and adjust them, in order that we may be properly safeguarded against the adversary of our souls.

This thought is very forcibly and very beautifully brought to our mind by the Apostle Paul in his second letter to Timothy, 3:14-17:

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works."

Now, dear friends, others besides we who are gathered together this afternoon, the entire household of faith, have had these same words. More or less for the last nineteen hundred years this truth has been laughed at, this truth has been scoffed at. Why? Because our minds have been illuminated by the Holy Spirit to understand something of the heights and depths and lengths and breadths of God's glorious plan of salvation and his wonderful love, in that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life; it has been called to our mind that we wrestle not against flesh and blood, but against principalities and powers, and against wicked spirits in high places, it is necessary for us to not only know of this armor, not only to have it in our possession, but to use it, to allow it to become the armor in which we may be protected and enabled by this armor, and the grace that has been promised to us, to withstand all the fiery darts of the adversary. We might liken the helmet to the intellectual equipment, seeing that it is necessary that we should have a knowledge of God before we could love him. We might liken the breast-plate to the power, to the power of the knowledge of God, knowledge of his love for us, knowledge of his wonderful plan of salvation, before we could have the love for him. It is because our minds have been opened to this wonderful plan of salvation and his great love for us, and for the whole groaning creation,
in that we read he so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life, that we love, and reverence, and appreciate him, his giving this knowledge of God as a foundation, we have love as the superstructure. Knowledge, you might say, is the tree and love the fruit; and so dear friends it might be elaborated upon; but as we look to him who is the giver of every good and perfect gift, we have the knowledge that unless we had his gracious promises, the promises given whereby them, and to the partakers of the divine nature, we could not have the assurance that we would come off eventually more than conquerors. It is because of our knowledge of God, of his wisdom, power, justice, love, that we are able to adjust the whole armor of God, to fight the hard fight of faith and lay hold on eternal life. This is the essence of our knowledge of God, we know in whom we have believed, we know he has promised to be faithful, and we know that no good thing will he withhold from those that walk uprightly. So as we look to him we have knowledge based on his Word that he will never leave us nor forsake us, and that if we will just make the proper use of the gift he has given us we shall finally come off more than conquerors.

We recall in this connection an article that appeared in the Tower some years ago where our Pastor called attention to the fact that many had in their homes, on center tables, the helps in understanding God's Word; they admired them, spoke of them, course, yet they were guilty of one thing none of us should be guilty of; they failed to apply their hearts and their minds unto the knowledge which God has so graciously provided for us that we might be thoroughly furnished unto all good works. We are to bow down in our knowledge, and hear the words of the wise, that we might become thoroughly furnished, and thus by the means which he has so graciously provided for us, we might eventually become partakers of the divine nature. So let us give more attention not only to putting on the whole armor of God but to adjusting it in such a way that we may know how to make the best use of it, to use this sword, "Well done, good and faithful servant." That we may finally have the great testimony the Apostle Paul had, that at the close of our earthly career we may also say, I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day.

THE SWORD

By Brother Albert Smith, Milwaukee, Wis.

THE SEVENTEENTH VERSE of the sixth chapter of Ephesians, from which the various Scripture passages we have just quoted, use this sword concerning the Christian's armor, we notice the Apostle Paul brings to our attention the sixth article of the Christian armorment, which he denominates as the "Sword of the Spirit" which he states is the word of God. We have also mentioned this Sword of the Spirit with the sword which the Apostle Peter, before his spirit-begetting and illumination with the Holy Spirit, used in the defense of his Lord and Master. You all very well recall the circumstances of the time, how the Apostle Peter, acted with a zeal and enthusiasm which caused him to follow Jesus, dear Master, declared that he was willing to die, and under the circumstances that existed at that time you remember how Peter used his literal sword to the disadvantage and injury of the high priest's servant of that time. Our Lord's words to Peter were, "Peter, put up thy sword; they that take the sword shall perish by the sword." And hence we see that the sword which Peter endeavored to use is not the sword that the Apostle brings to our attention as the necessary completion of the Christian's armor, for his defense as well as for his use in the aggressive warfare during his period as a soldier.

The apostle, in the tenth chapter of Second Corinthians, brings to our attention and thought that the weapons of our warfare are not carnal, and you remember in the preceding verses the apostle in addressing the brethren at Corinth tells them that while they think of him as walking according to the flesh, while we walk in the flesh and not after this life, we are beholding to things that are above in the flesh; because the apostle had come to realize, as you and I do who have also become spiritually minded, that the weapons of our warfare are not carnal, but on the other hand are spiritual and are mighty in the strength and might which our Lord and Master gave to us in the pulling down of the strongholds of darkness. And therefore we can see from these words of explanation the apostle, in speaking of this sixth portion of the Christian's armor says if we would be valiant in the fight we would finally come off more than conquerors.

The Apostle Paul, in the fourth chapter of Hebrews and twelfth, very particularly, describes the effectiveness and the power of this wonderful weapon which has been provided for offense as well as for the defense of the new creature. The apostle says that the Word of the Lord, which he speaks of as the Sword of the Spirit, is sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the reins and of the heart. And is a discerner of the thoughts and intents of the heart. So we see from the description given by the Apostle Paul what a wonderful weapon of warfare our gracious Lord has provided for our use. As we trace the dealings of our dear Lord and Master every viewpoint that is offered us in this marvelous book of the Word is replete with lessons. Our dear Lord immediately after his consecration and baptism of the Holy Spirit, you remember, was led of his own spirit into the wilderness, and during those following forty days of study and meditation upon the Word of God came to an accurate knowledge of the gospel kingdom of this world. It is remarkable that after forty days our Lord hungered, and Satan, the great adversary of our Lord, and the adversary of all who at the present time have endeavored to follow in his footsteps, took advantage of this occasion to endeavor to frustrate our Lord's faithfulness and loyalty, and turn him if possible, course of consolation. You remember how Satan coming to the Master in this way questioned him, saying, "If thou be the Son of God, command that these stones be made bread;" and we can all realize that under the circumstances this must have been a very trying test to our Lord; but our Lord who had come to a knowledge of the Word of God and of the faculties had come to realize the necessity of the whole counsel of God, replied, "It is written that man shall not live by bread alone, but by every word that proceedeth from the mouth of God." And thus we see this effective thrust from the Word of the Spirit, as it were, upon our Lord, enabled our dear Lord to do war against the new creatures, and many times in the many things that may be expected. We realize that we only have really one great enemy—"Your adversary, the devil, goeth about as a roaring lion seeking whom he may devour; whom resist, steadfast in the faith." Where do we get the faith? We answer, it is by development. But how does faith come? Faith comes by hearing, and hearing by the Word of the Lord. And so we realize that every feature, every part of the Christian's armor, is made possible because of the Word of Truth; and of course from the viewpoint of the Sword of the Spirit, that particular portion of the armor we are now referring to, we can see that the Word of Truth is the foundation of the shield of faith, and to the sandals of preparation, and to the girding of our loins with the girdle of truth, and to the helmet, the hope of salvation. We recognize that the Word of the Lord is essential to the acquiring, use and adjustment of all these portions of the Christian's armor. The Sword of the Spirit, the Word of God; it is essential as a means of defense and offense in the warfare which you and I as new creatures in Christ Jesus are not only engaged in at the present time, but must continue in, until we are developed and come off finally more than conquerors.

So the adversary came again through the desire of the eyes, you might say; placing possibly a light upon the crown of the temple of the Lord upon the highest pinnacle of the temple. It is written that he shall give his angels charge concerning thee, and bear thee up in their hands, lest at any time thou should dash thy foot against a stone. We notice that while this is a correct statement of the Scriptures, it was more manifest and more clearly brought out by the Scriptures of temptation, the desire of the eyes, was effectually overcome by a thrust from the Sword of the Spirit. Again our dear Lord replied by saying, "It is written, thou shalt not tempt the Lord thy God." How suggestive that when we like a sword similar in its use to this one, may be used with complete accuracy, which is able to make us wise unto salvation, and find that necessary protection, thereby enabling us to overcome even as did our Lord.

The third species of temptation was the bread of life. You know how our Lord carried possibly in mental vision up into a high mountain, was shown all the kingdoms of this world, and said, "If thou wilt bow down and worship me I will give you these kingdoms." And we all recognize that Satan is recognized as the god or ruler of the kingdoms of this world. Here again we find the Lord used the sword of the spirit and effectually
defended himself by saying, "It is written, thou shalt worship the Lord thy God and he only shalt thou serve." 

We find from this experience brought to our attention in the life of Jesus of Nazareth how the Spirit of God, the Holy Spirit, had been made profitable to us as we endeavor to follow in his dear footsteps. We recall that when the Sadducees came to our Lord and endeavored to entrap him by their worldly wisdom and philosophy, how effectually the Lord put them to silence, saying in reply to their challenge "The fear of the Lord is the beginning of knowledge: the fear of the Lord is wisdom." Then our Lord pointed to them how it was stated by the angel to Moses at the burning bush that the God of Abraham, Isaac and Jacob was not the God of the dead but of the living, because all live in him. Herein life is the great idea and purpose, for our heavenly Father does speak of those things which have not yet come to pass as though they actually were.

The apostle in the following verses of this chapter calls to our attention that we should be strong in the Lord and in the power of his might. And then further on he calls attention to the fact that we walk not merely against flesh and blood, but against principalities and powers, and the rulers of this world, and spiritual beings, spiritual wickedness in high places of authority. If we did not realize that greater is he who is for us than all they that be against us, it would fill us with dread and fear to realize that not only against flesh and blood, but the wickedness of the human nature to contend with in our course as new creatures, but in addition to that we have principalities and powers, these wonderful spirit beings who have left their first estate and under the leadership of Satan, the god of this world, are engaged in an activity to profit those who would follow in the footsteps of our Lord and Savior Jesus Christ.

In what way do these adversaries oppose those who are footstep followers, soldiers enlisted in the army of the Lord? We answer that especially does the adversary oppose them by wrong teachings, as was pointed out in the John 16:13. The Lord we gave the same thought when he says, "Beloved believe not every spirit, but try, test, the spirits, whether they be of God;" then pointing to a portion of the Word so effective, and so wonderful, that it will disqualify any error and expose it in its true light. And as we bring up various spiritual doctrines into contact with this wonderful portion of the Word of God, how readily we determine its gold and its dross. So the Apostle says, speaking to us who are of the new creation, Beloved believe not every spirit, but try the spirits and see whether they be of God. For every spirit is not of the doctrine, the spiritual confession has come in the flesh, is of God, and, on the other hand, every spirit, every doctrine, every teaching, which confesses not that Jesus Christ has come in the flesh, is not of God. Hereby we may know the spirit of truth and the spirit of error. The Word of God we found to be the essential in that teaching. How effectually, as we have been led by the Lord out of darkness into light, have we been able to test these various things that we come in contact with and to determine and know the truth! I recall my own experience while at college some years ago. I had read very carefully a great many of the statements of the Scripture in connection to the study of the fifth, that was the time I received what is known as the Morehead tract; and you remember that Professor Morehead brings to the attention of the readers of that tract that Pastor Russell denies the Trinity; and not yet being thoroughly established in the truth that tract did cause me much discomfort. I wondered if our dear Pastor had not made a mistake along that line; but as I examined the wonderful Word of the Lord and traced its leadings step by step, how thankful I was to realize that he indeed did have the right conception of the Father, and of the Son, and of the Holy Spirit. And so we might suggest that in this activity, a wonderful part of the activity of the Lord’s people have been equipped by this wonderful weapon of warfare, the Word of the Lord, which is the Sword of the Spirit.

The Apostle brings to our attention that this Word of the Lord is sharper than any two-edged sword, even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. How wonderfully that describes this effective weapon which the Lord has provided for our use. And as we use the weapon on ourselves, as we consider ourselves people under the power of the Word to bring to light the hidden things of darkness, may be within our own hearts, and to call to our own attention wherein we have the wrong spirit. So the new creature is separated from the wrong spirit and enabled to determine the course we must follow. May it be more than commonly so.

The Sword of the Spirit is brought to our attention in the forty-fifth Psalm. You remember our dear Lord is there represented as a glorious character, and the prophet writes in this manner: "Gird thy sword upon thy thigh, 0 most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness." And again we see the same glorious being, possibly in connection with those hundred and forty-four thousand, and all of those who will assist him in the work of restitution of the world of mankind in the next age. Our Lord is represented as riding upon a white horse, and after describing the glories of our dear Lord in various terms it is stated of him that out of his mouth proceeded a two-edged sword with which he would smite the nations. This only emphasized the thought that this is the sword of the Spirit, which the Lord has now provided for us, and which he will use in smiting the nations—not in destroying the people, but in judging the secrets of their hearts in that day when our Lord will judge and rule the world in righteousness, and bring to the attention of the whole world the great knowledge of the Gospel. I am glad that in our experiences we are learning to use the Sword of the Spirit more wisely and more effectually. It seems to me when we first come into the Truth—possibly this was your experience, I am sure it was mine—we were very clear that the Bible did not support him in the work of restitution of the world of mankind, and that we were of the soul, nor the doctrine of eternal torment, and how possibly, actuated with the human mind or earthly wisdom, which actuated Peter before his consecration and his spirit begetting, we truly loved to get into a theological tilt with some of our brethren of the household of faith, arguing the things we have heard and indocrinised, we possibly did more harm than good, cutting away every support that they had because of our superior knowledge and ability in that way; and instead of speaking the truth in love, allowing merely the Word of the Lord with its own effectiveness and power, we possibly might do the cutting that do the cutting, we in addition to that put behind it our own weight and possibly our own personality, and in many instances possibly did more harm than good. But like Peter, we learned to have the mind and spirit of the Lord and to discern whether we were wrong or not, so that if we would learn to use the Word and all the other equipment provided according to the spirit and power of a sound mind.

Let us, dear friends, as we realize this be more faithful and more wise, endeavoring by the Lord’s grace to come off finally more than conquerors.

THE GReaVES
By Brother J. F. Rutherford

NOW DEAR friends, we have been hearing about the armor of God from the various brethren who have spoken, and I am sure we have all been impressed by the things that we have heard.

We observe in this Scripture the apostle calls attention to the fact that we are to have the breast-plate of righteousness, that we are to have the sandals of peace, the shield of faith, and the helmet of salvation. These are the breastplate of righteousness, Word, and all of this fastened on with a girdle that it might be secure; and then with the Sword of the Spirit, turning our faces to the enemy, go forth to the conflict. And you remember that our Others called attention to the kind of armor Goliath wore. You observed that. Then what might we properly fastened on by the Apostle Paul—the greaves that were fastened on the front part of the foot, or the front of the lower part of the leg covering the front part of the foot. We call to mind that the sandals worn by the ancients only covered the bottom of the foot, and so we fastened on with straps, leaving the upper portion and front of the foot exposed. In this connection we remember also the Apostle in this Scripture says, "Put on the whole armor of God," and it is a significant fact in the Scriptureseventeen is a symbol of God’s self-completeness, and here he named only six portions of the armor. We may have some that have all have that on; we may have the breast-plate of righteousness, or justification; and we may have the shield of faith, and the sandals upon our feet, and our girdle showing that we are in the service and in the position of the foot soldier. So that now, if you turn to the seventh part? What is the seventh part of this armor? I am going to make a suggestion. We remember that part of the armor not suggested by the Apostle Paul is that which covers the feet, the front portion of the feet. We call to mind also that the breastplate of righteousness is the armor of the feet members. The head, remember, is the seventh part of the body. We remember also the prophet says that the time would come when the enemy would come in like a great flood, and then the Lord would raise a standard against him. A flood suggests to our mind an arising danger that would attack, which would be the breastplate of righteousness, the breastplate of righteousness being as the seventh part of the armor, making it whole and complete? We do not announce this as of official, of course, but we truly believe that the seventh part of this armor, and which makes it complete, is the Voe. We recall how the enemy came in with a flood upon
Yours in the comradeship of the service of our Master.
M. E. Herr
the feet members only a short time ago, and how the Lord through his instrument, the channel through which he has been giving food to the household of faith, raised up a standard, a vow of faithfulness unto God, and we bowed unto the Lord that we would keep faithfully our covenant with him to the end; and that vow, if kept thoroughly, is one of the most effective shields to the feet members. Have we all put on the whole armor? I hope we have, so that when we come here in our morning service and read the Vow, renewing it in our hearts and minds, let us remember by God’s grace, I have on the armor for this day, and I am going to fight the good fight of faith. Whether we shall fight many days, a week, an hour, or another day, we know not. “Sufficient unto the day is the evil thereof.” Likewise we arm ourselves each day for the conflict, and ask the Lord’s blessing and direction upon us that day. May he help us even morning to ask the Lord to guide us during the day, and for us to vow unto the Lord that this day we are going to be faithful to our covenant. I thank the Lord for the vow; I believe you do; I know we all do. How many are glad we have the Vow? (Apparently the entire entire company of the Lord’s people.) Now I hope we all have on the whole armor of God. We are in the final conflict, the end is near. Let us appreciate that more fully than ever before.

Consecration Day—Tuesday, September 5, 1911

Bethel Hymn No. 299
FEDERAL STREET, L. M.

Though all the world my choice deride,
Yet Jesus shall my portion be;
For I am pleased with none beside;
The fairest of the fair is he.

Sweet is the vision of thy face,
And kindness o’er thy lips is shed;
Lover art thou, and full of grace,
And glory beams around thy head.

Thy sufferings I embrace with thee,
Thy poverty and shameful cross;
The pleasures of the world I flee,
And deem its treasures only dross.

Be daily dearer to my heart,
And ever let me feel thee near;
Then willingly with all I’d part,
Nor count it worthy of a tear.

A Vow Unto the Lord

Our Father which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I return to the throne of heavenly grace the general interest of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

Testimony Meeting Led by Brother M. Sturgeon

Dear brethren—This is the best meeting yet. We do not say anything against the other meetings, but we say they have all been so good, and we have so improved ourselves by means of them, that it makes it possible to have this morning the best meeting we have had yet, and that through Calvary’s cross he has lifted up our minds! How through multiplied mercies and blessings he has lifted us by means of inclining us through love to consecration of everything to death with Christ, and by his righteousness and the begotten of the Holy Spirit as new creatures, lifting us up in Christ. So that through consecration we are lifted up by the Spirit into that condition where we can praise the Lord through consecration. Now when we consecrated, when our wills went down into the divine will, that by a clean sweep took in everything of a human nature, nothing left out, but afterwards that wholesale consecration was broken up into a retail practice and experience by means of the Vow; no one included that in his first consecration—that is analytically and intelligently; in his will he did. And now by bringing the Vow in it clinched the whole thing and the consecration of our wills to the Lord. Having consecrated everything, it included everything of the human nature. Now we are careful to keep everything on the altar day by day, maintaining our consecration vow, maintaining our devotion to the Lord, and so at this time everything is brought in, bring all the tithes into the storehouse, bring in everything now before the Lord, do we desire to do. As one good woman used to say, “Oh Lord, help us to draw in the wanderings of our minds—bring back everything into the immediate presence of the Lord at this time.” If we have left anything out bring it in. And as we have thus brought everything down before the Lord, he has lifted us up and therefore we will extol him at this time.

The Dying Mule

A brother from the mountains of Alabama would give in this testimony of this consecration meeting if he were here. He said, “Brother, I consecrated everything to the Lord, but there came an experience in my life which taught me a great lesson that I must not only consecrate everything, but I must keep everything consecrated.” He says, “There grew up in the mountains of the Alabama, we have a little cotton plantation. I have divided up the larger plantation to my growing children and I have reserved this little plot and I bought a fine mule to cultivate it with, but the Lord taught me that there was something I had forgotten and left out of my consecration even after I had made it, in this way: One afternoon that good mule was taken sick and we had to take him to the stable; we began to treat him; the boys came running in and we used everything we knew how to restore that mule, but were unable to do it. Finally we gave up, we were about to throw the mule out. So I said to the boys, 'The night is coming on, you all go to your homes/take your night’s rest, I will stay here with the dying mule, then I will tell you in the morning just all about how the mule died.' The boys went, and I was left alone at night in the stable with the dying mule." "Well," he says, "my heart was consecrated to the Lord, and had
been for twenty-five years, and so, being consecrated, why everything goes up to the Lord, and we ask why this experience? So there I lifted my heart to the Lord and says, "Oh Lord what does this mean? It is the only mule I have, and I use it to cultivate cotton in order that wife and I might go to the convention every year—why then is the mule being taken?"

"Well, I began to examine my life, and by and by I saw the point. I had been consecrated for a quarter of a century, but when I bought the mule, I forgot to consecrate him to the Lord, and now the Lord was taking him away, and I knew enough about consecration to know this: that whenever the Lord showed us any mistake we made we must prove our consecration to him by making restitution before he forgives us. And so I began to say, "Well, now I have made a dreadful mistake; I have lived in this community with the truth for twenty-five years a consecrated life, now I have by forgetfulness made this mistake. What shall I do? How can I make restitution here? Well, in this way: Lord I am sorry, my heart is broken because of this mistake, and now all that I ask of you is this, that if you might bring to take this dying mule it is all I can do; I will offer him to thee. So I offered the dying mule, and God accepted it, and then I was lifted up, because he had restored my soul. And then just about a half an hour after that the mule was up on his feet and he got all right, and the next morning when the boys all came in to hear about how the mule died I told then how the mule lived; and from that moment on that mule has been the Lord's and he hauls the plows all over this mountain."

Now, brethren, have you laid everything on the altar to the Lord? I hope you do. I hope you do, and I hope you thank the Father, the only Father heartily for the privilege. How beautifully the wise man expresses consecration in Proverbs 3:5, 6, which I have made my own also. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy path." And do you do that, brethren, we can always say with Job 23:10, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

A Brother.—Thirty years ago I thought I had consecrated and did not know anything about consecration thirty years ago. Praise the Lord I know how to pray and the gift of my vow came, and I renewed my consecration and I am trying to renew it every morning. Brothers and sisters, pray for me that I may keep the vow until death.

A Brother.—I thank the heavenly Father this morning for the gift of his Son that through him I was justified; I also thank him more and more for this justification, that I was able thereby to have something to present to the heavenly Father in consecration. And I believe the Father is able to keep that which I have entrusted to him against that day.

A Brother.—I am glad I am here. It is my first convention—perhaps the last. When I was in Babylon I thought I had consecrated to the Lord, and that was the last I heard of it, so that I had, but I got sick—I got sick of eternal torment, and the only way I could get rid of it was to go to the Lord, and so I did. I was not looking for the truth, because I thought I had what the Lord wanted me to have, but I found out that I did not have what I needed, and so the Lord gave me the truth in a strange way. Pray for me that I may remain faithful to the end.

Discourse by Brother John G. Kuehn. Subject: "DEAD WITH CHRIST"

Text: Col. 3:1—5—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

THE APOSTLE’S positive declaration is that the class whom he is addressing is dead—not that they are dying or have contracted to die, but that they are dead. But how can this be? Who can or would be willing to make such a statement about himself? The man of the world is not willing to say, keeping it upon the altar. For me that I may keep faithful unto the end.

A Brother.—When I first came to this convention I had the spirit of consecration, but since having the love of the brethren, and being in their midst, it has spurred my heart on that I might complete my consecration every morning. Pray for me that I may keep faithful unto the end."

But how about the average Christian, the man who gladly came himself by this means, including many who dearly love the Lord? When this question is brought home to him and he finds himself bound to make a personal application, will he not say, "Well, now, I do not quite understand what the Apostolic means; I do not see that we ought to be dead, or even know how we can be dead. We are so many who are[Pg 244] dead if and which depend upon us. If it were not for our efforts, for our doing, for our push, they would fall flat; we must be up and doing. We cannot see that the Apostle really means what he says; he must mean something else."

These then, though they be good, moral, upright men and women, who believe that Jesus died for them, and believe that our heavenly Father has a glorious arrangement for all who are saved by faith in the precious blood of Jesus, have no understanding, no thought, no appreciation whatsoever of the meaning of our text. "Ye are dead."
You're in the best of hands.

J.G. Faubon
"Ye are dead, and your life is hid with Christ in God." The Scriptures indeed point out who are the dead ones. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" This is the class to whom the Apostle is speaking. Thus you and I, and all who are claiming full consecration to God during the Gospel age, are working together, seeking to make ourselves dead and that God so counts us. This does not mean that we are freed from all obligations; that we should not provide things decent and honest in the sight of all men. We realize how true it is that whoever does not provide for his own dead has no right to require of others.

As new creatures we are counted as already risen with Christ; therefore we realize that all things, no matter what they are, are to be looked upon no longer as our own, our business, our anything—but from the moment of consecration as the Lord's, the Lord's business, the Lord's everything. In respect to all earthly things we are dead to the world, and the dead are not to have anything, having no right in them or claims upon them. We do not even retain a sufficiency of our own will to keep the sacrifice on the altar, as is sometimes expressed. No, indeed; we are dead as human beings, having no will of our own. A dead person has no will, no choice.

So, then, you and I have this privilege of being absolutely dead, alive only as new creatures. This does not mean that by becoming new creatures we renounce our earthly obligations; no, we do not desire to shirk responsibility. If I have a family it is my duty to support it. If I am employed or have worked at a trade, that is my duty to look after it. When we become the Lord's all our affairs become the Lord's also. He takes us, our affairs, our business, our farm, our all. This is why our children are called holy unto the Lord. We are his stewards.

The fact, then, that we are dead, dead to all human rights and privileges, does not mean that now henceforth and forever, we are humanly speaking, to be "dead ones,"—very properly! We are indeed begotten to a new life—life on the spirit plane, perfection of life, immortality. To gain this glorious life the Father permits us to use our old bodies and tells us that we may use them as we please and whenever we please for service, so that they can be used in "working out our own salvation with fear and trembling" for "If the spirit of him who raised up Christ from the dead dwell in you, he will quicken your mortal bodies." In this way our mortal bodies become active in his service; in this way we do indeed become useful—more alive, if you please, than we were before; fit to be co-laborers together with God—alive to opportunities and privileges in the Lord's service, enabling us to lay down our lives for the brethren and to count as service unto him the proper provision we make for our dear ones, little needs as they may be, providing the things honest and decent in the sight of all men.

However, we did not wish to particularly emphasize this individual consecration; or to point out at this time the various steps necessary in this consecration. We wish rather to make a larger application, and to show how the members of the one true church of Christ, the body of Christ, the "whole Christian church," have but one real business, purpose and object in life; and how necessary every member is to the welfare of all, for if one member suffer then all suffer; if one member were not fully developed or missing, then the whole body would be incomplete, not perfect, and not acceptable to God.

Perhaps the great railway systems of the country will give us a good illustration and help us to get a fuller grasp of the matter. We look at the men employed on the road and notice how well trained they are; they study their rules; they make it a business to know them and to be fully governed by them. They have maps, tables, and all the necessary plans and designs. The engineer knows what he has to do, when to do it and where to do it. They have no time to meddle with others; the station agent must not try to do the brakeman's work, the brakeman does not try to do the engineer's work—each one is paying strict attention to his own business.

We, too, are admonished in the Scriptures first of all to set down and count the cost. We are told to study the Scriptures, study ourselves, study the conditions, to walk circumspectly; we are told to report to the Master Mechanic, for instructions, and then to do his will. As in a well-organized railway system, obedience to authority—"routinism"—is absolutely necessary to maintain the efficiency of that road, so are these characteristics necessary for the proper development and completion of the church.

As we look out over the country and observe the railways we can well liken the tracks to the narrow way. Up they go on the mountain side, now overlapping the mountains, then through beautiful valleys and shady woods, and again over stony and desert places; now over a high and lofty bridge crossing a turbulent mountain stream, and then through the very bowels of the earth by way of a dark and dismal tunnel, but always on a sure and safe foundation.

How well this pictures the narrow way! Always on the one sure foundation, but through ever changing conditions; now side by side with a trusting friend, and then tasting joys and sorrows out by ourselves alone; quite sheltered and unchallenged from the fierce rays of persecution and strife, and then, perhaps, into the very limelight of life, getting the full force of envy and hatred; upon the highbridge of confident faith, and then, perhaps, through the tunnel of human endeavor—such is the narrow way to us in this peculiar race; the fastest train on any road will quickly come to a stop if once it gets off the track. So the swiftest runner in the narrow way will soon come to naught if he jump the track.

Looking, then, upon the friends from each city and place attending this convention as representing the various classes, orders, and duties of the body of Christ, others not quite so large, some representing small classes, and still others some classes so small hardly dare call themselves a class, let us liken these to stations on a large railway system—large stations, small stations, and stations still smaller, and some places merely a station-house and a school, or perhaps consisting of a flagman's shanty.

From this picture let us learn some valuable and timely lessons. Each class, then, represents a station. Now at all of these stations large or small, important stations and stations not so important, there is much work to do. The work at each station is in harmony with the work at the others; yet all are working in perfect harmony under the same rules by the same management. The work at each station is important; no station is so small that it could properly neglect its work or be neglected by the management; the section man must have a handle to his job, just as when the train sticks to his job the service of the road will seek to hinder the work of others, or will seek to serve unless properly appointed.

So also should we recognize order in the service of all the classes and remember that "God hath set the various members in the body as it hath pleased him." As there are locomotives, tenders, cars, brake cars, cars for carrying mail, coaches, tractors, wheels, buffers, drawbars, couplings, and springs, and what not, all connected with this great railway system, so in the classes everywhere there are locomotives, tenders, box cars, coaches, buffers, coupling pins—yes, and also the fuzzy stuff, which the railroad men call waste—it holds the oil to the hot journal, or the journal that must not run hot. All of these things we might well picture to ourselves in the various classes. And each one of us, as it has pleased God to place us in the service, has his own responsibility.

Thinking, then, of the deacons and of the elders in a class, let us liken them to locomotives. Sometimes, you know, as we pass along the road we will see a nice looking engine standing on the side track, idle, and perhaps blowing off steam! making a whole lot of noise, but doing nothing. So, I am afraid, it is with us sometimes; we are standing on the siding, blowing sometimes in one direction, sometimes in another, or doing nothing at all. We are obliged to do the work of a little pony engine switching about the yards, instead of being on the main tracks and pulling the limited express, or a stock train, a local freight, or perhaps the "Jones Overland Special."

All of these thoughts may and do come to the brethren who are the engineers. It is quite possible for the brother who has ability, and knows it, to be idle—to stand on the side track and blow off steam and neglect the little things he might do, and the things he should do, because he cannot have the opportunity to do the great work he would like to do. There are cars to be spotted; there are dead engines to be taken off the tracks; there are trains to be started or made or repaired; or to make up a train, to do some shifting; much work to do everywhere. But instead of working, this "engine" may conclude, well now that is something for somebody else to do; I ought to be doing so and so. Or, sometimes we see an "engine" on a siding, rusty and unnoticeable because of non use.

The other day, in passing through a busy station, I saw long lines of locomotives standing on out-of-the-way tracks, evidently idle for many weeks; rust and decay were doing their deadly work. So at times we find the brethren—deacons and elders of the church—routinistic about some work, giving up the lines of least resistance, and doing nothing. No one is anything without doing something, doing something.
little engine we cannot use." One time I heard this expression, when suggestion was made that one of the little engines might be used to good advantage: "Oh, no, that brother has been in the trunk only a year or two; he has not the ability yet to serve; lay hands suddenly on no man, etc." The Master Mechanic who is able to take that junk heap, this means you dear brother of larger ability, that rusty out-of-date, old engine and fire it up and use it, may also use that little, rusty "pony engine," run it out, to bear water and down to the quarry (in that Class Extension Work) and bring in a goodly number of "stones" to be trimmed and polished and made ready for the Master's use in that great temple which is now so nearly completed. Or if, perchance, that trip should bring in no living stones the little "pony engine" is sure to bring in "some sand," perhaps a whole carload, enough to last the class for some time. "Work while it is called day, for the night cometh in which no man can work."

But let us go on and think of others in the service: The volunteer captain, to my mind, corresponds very much to the tender of the locomotive; the tender, you know, carries the coal and the water necessary for the proper work. You know how the firemen in "some sand," perhaps a whole carload, enough to last the class for some time. "Work while it is called day, for the night cometh in which no man can work.""
Summary of Discourse by Brother F. H. Robinson
Subject: “WALKING AS HE WALKED”

Text: “He that saith he abideth in Him ought himself also so to walk even as He walked.”—Jno. 2:6.

About four hundred million say they abide in Him. Are they mistaken in their views? Are they walking as He walked? The average reply from sage and parson to the question, what was Christ from heaven to the world, would be, “He showed men how to live and die.” And yet how remarkably few of the even four hundred million of Christendom are either living or dying as He lived and died.

Our text unquestionably announces the living of a life of the most extreme consecration on the part of those who have taken upon themselves the name of Christ. As the apostle states elsewhere: “They which live (through him) should not henceforth live unto themselves but unto him who died for them.” Gratitude was the magnanimous and undeserved service of our Lord for us should fairly sweep us to his feet and move us with desire to spend our every power to glorify his name and do his bidding. Such consecration is not the assuming of a self allotted task—however generous or humanitarian—but it is a definite and determined thing. It is, in his step, to follow our of the lamb whithersoever he goeth.” What are some of the steps which the Master took? How may we walk even as he walked? We wish not always to put the telephone upon others but let us just as freely put the microscope upon ourselves. Am I of the church or am I of the world? If, after counting the cost as our Master advised, we are unable to pay the price, then let us be honest enough to say so and call ourselves merely friends of Christianity and righteousness and not delude ourselves and others into thinking that we are of the very elect when we have not even taken the first step there to.

In the first place we read of our Master’s unreserved consecration to do the Father’s will: “Lo, I come as in the volume of the book it is written of me to do thy will, oh my God.” Heb. 10:7. Ps. 40:6-8: “I seek not my own will, but the will of him who sent me.” This consecrated attitude of our Lord involved every feature of his entire life. So with us, there is no scriptural authorization for us as Christians to dictate our energies and time and means and influence merely in the direction most attractive to us naturally. For instance if we have or possess a naturally good voice it is not for us to say that we must therefore sing a certain song in a certain choir, or sing any part in any choir unless some indication be given of the Lord’s desire for us so to do. Our proper attitude should be:

“Only an instrument ready
His praises to sound at his will;
Willing should he not require me
In silence to wait on him still.”

If we have a desire to serve the Lord and a talent for teaching it is not for us to decide that we must rush off to some foreign field before we have any idea what we expect to tell those beighted people.

We need to seek the Lord’s mind and guidance on these matters, lest sadly we find that the sum total of our efforts as missionaries is that we have taught a few natives to wear a white man’s watch or to don the European suit. Let us avoid such experiences by seeking to know the Lord’s will first. “Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven.” Let us walk as he walked that we may be found blameless at his appearing.

Discourse by Brother Geo. B. Raymond. Subject: “BAPTISM”

This is Confirmation Day, and it seems very fitting that the closing address should be on Baptism, and it also seems very fitting that it should be followed by water immersion.

To our Lord and his apostles “Consecration” and “Baptism” were synonymous terms. Just as our Lord Jesus, the great head of the church, the crown and ferment of the holiest of the holy at his baptism, his consecration, his human life given to the heavens were opened up to him, just so with our consecration, our baptism; the heavens are opened up to us, and we begin at this point to see, to discern, to appreciate, to realize and understand the deep spiritual things. Then it is that this new life begins.

I have chosen this afternoon as a text, a passage by the great apostle, which presents this double statement. Romans 6:4:

Therefore we are buried with him by baptism into death: That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Here we have the two thoughts, dear friends; baptism into death—consecration to die with him—followed by this new life. Baptism in this induction into this new life, which is another way of saying that the actions consecration are one and the same thing. The verse preceding our text is another statement of the same proposition, Romans 6:3: “Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Baptized into Jesus Christ, not into water. This is the question that the apostle asks, and I well know that the large majority of Christian people, the great mass of those who profess to be the children of God, and to be followers of Jesus Christ, have never seen the point which the apostle here suggests for us to consider. ‘Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Baptized into Jesus Christ, not into water. This is the question that the apostle asks, and I well know that the large majority of Christian people, the great mass of those who profess to be the children of God, and to be followers of Jesus Christ, have never seen the point which the apostle here suggests for us to consider. ‘Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?’”

We then come to view baptism and consecration from this standpoint, it becomes very significant, very important; and as a dear brother suggested to our thought this morning, it becomes the real business of life. It is our business; it is what we have to do; the work we have to finish, in all the pilgrimage between the time of our consecration into Jesus Christ and the time that we breathe out the last breath of our human existence here.

What is meant by this, when are we baptized into his death? This submersion, or burial of ourselves, our flesh, our humanity, results in our becoming members of the Body as new creatures. This took place at the moment we made a full consecration of our wills to obey and follow him, even unto death. We are what we will be. “Oh,” some one says, “you don’t mean that do you?” I say that, that is what we will be. We say, “Oh, we want to follow Christ, we intend to follow Christ, we are going to follow Christ.” Are we following him? If we have willed to follow him, then we shall follow him; if we are not following him, it is because we have not willed to follow him; because we have not given up our wills, and are being actuated, and prompted, and controlled by that will which we define as the will of Christ, which is the will of God. All the members of our human bodies are controlled by the will; it has control all the time. Have we consecrated to the Lord, have we been baptized into his death? If so, then our time belongs to him; we have given it to him. Any part of that time that we take away from him, from his service—service of the truth, service of the brethren, we are taking back; it is not ours, for we have given it to him and to his service. What are we doing with it? It has been said, and I do not wish to contradict the statement, that when we and I consecrated ourselves to God and to the service of the truth, and Christ consecrated himself into Christ, that we were made stewards. That would be true in one sense, but would not be true in every sense. What are we doing with this time which we have given to him? Are we using it in his service? Are we developing these Christian characters, in bringing us more and more into conformity with the will of our Redeemer? If we are, then we are using this time right. If we are using it for any other purpose then we are taking away just that much time that we have given to the Lord in consecration. Not by our time, by our consecration, and the will which we have taken as our will, but our talents are all controlled by this will, our influence is controlled by this will, our pocket-books are controlled by this will. Well, you say, I left my pocket-book at home. A great many of the Lord’s people have done that when they have gone out into the service. The pocket-book is controlled by the will, the real estate is controlled by the will, all our earthly possessions are controlled by this will; everything of value which we possess is being controlled and under control of
this will. Therefore, in the surrender of our wills, our hearts to the Lord, we give him all. Have we done it? Now then, dear friends, if we have the right thought about this stewardship proposition it is right and fine. If we have the other thought, that we can consecrate to God and do not have to pay the price, we have not used the device that will make it possible to use them to our advantage, and the pleasure and profit of our friends, then we have not the real thought, then we have not consecrated even, we have not done anything. If you and I by this stewardship understand that because we have consecrated everything, we have in any way demonstrated to God and with this to show that God has permitted us to keep it and use it in his service. If that is what we understand, then we have the right thought, then we are busy using it up in this service. Have we that thought about it? Not only our bank accounts, not only our real estate, but all the things that make up this proposition, that you and I have or hope to be or can have is to be given to be used—not held. That is the spirit of consecration, that is what it means to be baptized into his death. It means to give, not to keep. It means to dispense, not hold. When we get that thought as we have the right thought, and we are going to be of service for God, and be used of him. The spirit of consecration is the same as the spirit of love. To say, the love of God is another way of stating the spirit of consecration. Why, you say, God is love? Yes. How do we know? The Scriptures tell us how we know, how we should know. That is why the Son was given. What is the spirit of love? Is it the spirit of giving? God gave—gave all that he had; that is, the best he had to give—his well-behaved and only Son. He loved us; we know it because he demonstrated it by what he did for us. Now this spirit of love was expressed by this same love that saved the heavenly Father. How do we know? He gave himself—he showed his love by what he did, and what he did was—giving, giving. The spirit of love is the spirit of sacrifice, of giving. If we have love we shall be like Christ. The more we reason, the more we feel, the more we see, the more we take, the more we understand our dear Redeemer. How may we prove that we love God? We must prove it before he will take us into the kingdom. Before we are made joint-heirs, we must prove what is the good and acceptable and perfect will of God. How prove it? Are we going to prove it by our willingness to lose our life in what we do? Are we going to prove it by our love of our daily life? What will that be? By giving—sacrifices. Giving what? Everything that we have, and the rest when we get it. We are to be like he was, giving—not going to give. Some of the Lord’s people, myself perhaps, begin to think how I gave myself back yonder, etc. Oh, dear friends, that is so. We do not understand what God knows what we give. We are going to have this consecration in our every thought, word and action. That is the ideal proposition, and we cannot reach it just yet, but that is what we are to reach out for in every word, thought and action in consecration, dying with Christ, being baptized with him into his death, and living this life in the light of the dead old, the development and the unfolding of the new—a double consecration as we see it. This consecration is the burial of our wills into Christ, and this constitutes our death as human beings in the sight of Jehovah. Col. 3:3. For ye are dead. Is it true? The question? It may not be true of me. I see some of the Lord will be one hundred and forty-four thousand who have died, and I look I expect very much the same thing to them. But now, what does the apostle say? “Ye are dead.” Now the question is, can you and I get into that little flock? “Ye” does that mean you or me? If it means anything it means us. “For ye are dead.” “And your life is hid with Christ in God.” That is a blessed proposition! If you and I can make this our own this afternoon, happy are we. This is our baptism into his death, this is our consecration. Henceforth, from the divine standpoint we are new creatures in Christ Jesus, Romans 8:9—“Ye are not in the flesh but in the spirit.” —“That is it!” If what? Oh, I know what it reads! It says also it reads it! It takes a consecrated child of God to be a consecrated child of God. Any soul can consecrate if it will. Can consecrate it! “If so be the God of spirit dwell in you.” What will we be doing if the Spirit of Christ dwells in us? We will be energized and moved by that Spirit, by that mind will of God, we will be doing those very things which will prove to be the way of the kingdom of Christ; we shall be living that Christ life upon earth day by day, week by week, month by month, year by year, until we finish our course, and shall have been granted a place in the kingdom. “Well, brother, I cannot do that. It would be impossible.” Well, there will be one hundred and forty-four thousand who have been doing these things right here, and therefore never falling—victors and overcomers, and more than overcomers, wearing crowns. Well, you say, I would like to be one. Well, you can never be one that way—never, never; you will have to fight, you will have to strive, said the Master, or you shall not enter in. “Ye are not in the flesh but in the spirit, if so be the Spirit of God dwells”—that is a great word—“in you.” It is not enough that you and I are in the spirit on the Lord’s day, or a fine thing; but which day is the Lord’s? You and I must have the Spirit of the Lord dwelling in us. This is the way it was with our Lord, and we are in this war and battle, and the moment of our consecration is the moment of our Spirit getting, the beginning of the condition mentioned in our text, newness of life. This is a mystery to the world; this is a mystery to the great denominations, the great nominal systems of Christendom. They do not understand it for they cannot; this is a mystery. They do not understand our consecration, this new life, with its new hopes, aims, aspirations, new desires, new ambitions and relationship to God through Christ by the Spirit. They have not been begotten of the Spirit, and therefore cannot realize what it means. I John, 3:1, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God; therefore, the world knoweth us not, because it knew him not.” The apostle further states why it was they did not know our Lord, and why they do not know us—the “us” class. I Cor., 2:14. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. The process by which this wonderful change is wrought out is an individual transaction. It was so with our Lord and it will be so with us. You remember this fearful thing? He was baptized, Matt. 3:11, Luke, 15:15. "I have a baptism to be baptized with, and how am I straightened (or in difficulty) until it be accomplished." Have you found the consecrated life such a life as described by these words of our Lord? As you have come to the final hour of your experiment, have you not felt more in difficulty, in that straightened condition? If you have any real, vital connection with Jesus Christ, then this has been your experience. It was so with our Lord. The nearer he came to the day when he was to consummate this whole matter of his consecration, the more he was in this difficulty, the more he was in this straightened condition. And oh, dear friends, I am sure that every one here this afternoon who is in the consecrated condition, everyone who has really named the name of Christ in truth and in sincerity, who has begun to walk in this way since the day they were dead—spiritually—will feel—will be more difficult. Some of you were present last evening as our Pastor was telling us about these things out at the “Inn.” Thus seems to be the thought a few days, a few weeks—these are the terms he used. Do we realize it? We are in hell. Do we realize that? We are in the way of the kingdom, and the way of the kingdom is one of difficulty, of the time of the world; we are right in the midst of the closeness of the right at hand. We are in the time of death. We are in the time of life or death for you and me. Do we find ourselves—easy, satisfied, enjoying some of these things we have consecrated to the Lord, being bound perhaps a little to the things of this life? Then I fear, dear friends, if we are not more careful of us, more careful of any of us, which of us have started to run; that we shall lose all. We are drawing to the close. Everything around and within us point to this one thing. We are in the last time, the last days. Why, you say, brother, I have not noticed that so much as to lay stress upon that. We have perhaps not known exactly what to think about it; maybe you are not one of those who are going to be a more overcomer. Oh, you say, don’t talk that way; of course I am in it, and running for the prize; of course I am after a crown. Well, dear friends, there is only one road to the way of the kingdom, and that is the way you and I will get ours. It is the way which grows more and more narrow, and becomes difficult and straight, and you and I are right at the point of victory or defeat. Is it what you and I are doing, not what we believe, that will make the difference? It is better to spell where the road is. Why, you say, I did not think it meant what we are doing? Yes, altogether what we are doing. If we have believed right, then we can do right, but if we have believed right and do not do it, then what? Then there is all for naught. The apostle apparent, and he knew the truth, the way of consecration, and knew it by personal experience when he said, “If you do these things you shall never fail.” He did not say, “If you know them.” This is what consecration means. It does not mean taking the vow, but it means keeping the vow, paying the vow, and paying the vow day by day by day until we shall have come to the end and passed into death with
discourse on baptism—brother raymond

our Lord. I expect we all know that, but we let it slip out of our minds sometimes, and so it is well to refresh ourselves with this thing, for it is thus

"if a baptism be to be baptized, and how am I straightened until it be accomplished?" This, then, in other words, is an individual consecration and sacrifice, a submersion or immersion of our wills into the will of Christ, which is the will of God.

Let us take another passage: II Cor., 5:17; "Therefore if any man be in Christ, he is a new creature: old things are passed away; Behold the first clause in this verse, if "any man be in Christ."

Then what? He is a new creature, and I believe he will be so new, so different, so changed that those around him in the world will know it. He will not have to put a badge on or tell them He is a new creature and old things have passed away, and behold all things are become new. He has changed his viewpoint and no longer looks longingly at the things of this life, but he is, as the above, not on things on the earth. Now then, dear friends, we are at the touchstone where we can measure ourselves. Where are our affections set? Where do our minds naturally turn?

What engrosses our thought and attention? What keeps, and strives, and moves, and energizes us? If we answer that question right, we locate ourselves, and see at once whether it means us or not. We have set our affections says the apostle, and the world, and the things which are above, not on things on the earth. Now then, dear friends, we are at the touchstone where we can measure ourselves. Where are our affections set? Where do our minds naturally turn?

I think it means all our families, our business, our associations, all things that went to make up our old life, that which we have forgotten and which is behind, which we have put off and put away the things that we trusted and our affections from the things that are below, and set those things there above, and there is where we are living if we are of this company. Our citizenship, says the apostle, is in heaven. Is it true? You answer, I am trying to love the new life. Well, notice Romans, 6:8, "Knowing this that our old man is crucified with Christ, that the body of sin might be destroyed:" Is that true? Is that true? It is true. For if we live any longer in the flesh, we are not living by the rules of the old man. He is dead. What is the condition of the "old man" then? Why, he is dead. I guess that this is sometimes the kind of death some of our friends talk about, "More alive after death than before he died. You have found your old man that way, or else your old life is living on among you."

But here is the statement of the apostle, and we can't get away from that; we can't tear it out of the book or blot it out; "Knowing that our old man is crucified with him that the body of sin might be destroyed." There is what our friends did not see. That is what those who were crucifying Jesus, crucified. That is what the apostle means; that the body of sin might be destroyed, that henceforth we should not serve sin.

Our humanity is crucified with the humanity of our Lord. The great sin-offering is then complete with Jesus the head and the church as his body. What for? That the sin of the world—that great body of sin—might be destroyed; that you and I might be saved. That is what the apostle said, and it is for you and me, and for every spirit-begotten one to enter with Jesus Christ into this great work of taking away the sin of the world. Here is the verse which says so: Gal. 5:24, "Then that are Christ's have crucified the flesh."

Is that what the apostle said? "Thy that are Christ's have crucified the flesh." Have you done it yet? That is the proposition. If you are Christ's, then you have done it. If you have not done it, the old man, the earthly aims, hopes and ambitions, if he is not done with, "Now that was—now that was not, not to be hope, not to be like, not to be think they will be, but they that are Christ's—" have crucified the flesh"—the earthly hopes, aims and ambitions. He puts it in the past, then. I understand from this and other Scriptures that we are not in any sense perfect or complete in this transformation place. We have begun, and in the meantime, until we have crucified the old man, until he is dead, buried with Christ by baptism into his death, and our affections are set on things above.

Now of course, there is a measure in which this is reckoned. This marvelous transformation from the sinful state into the new life was a great conception in the mind of our heavenly Father, which he has revealed to us in his Word, the great present truth which you and I love so well. Now let us consider briefly some of the more prominent features or steps of this transaction:

First, God, through the permission of evil, allowed the race to go into the condition of imperfection, and consequent just sentence of death. You remember the statement of it in Romans, 5:12. This statement that every man, and child of Adam is condemned to death does not agree very well with the modern talk of evolution.

Second, the way out of condemnation is through justification. We now understand more than we used to understand about justification; we understand better the necessity of it in its beginning. In Romans, 5:1, we read, "Therefore being justified by faith we have peace with God." This is not a justification by works, but by faith. At this point there are no works in it. I said to you a little while ago that you and I were sure at the point where everything was to be judged by what we do. But it did not begin there. We begin by faith, which we still have, but we have added to it. Does Romans, 4:5, read, "To him that worketh and believeth on him that justifieth the ungodly?" No, that is not the way it reads. Faith and works are not coupled together in this Scripture. It reads; "To him that worketh not." If there were no works in it could it state it in any briefer form? "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Up to this point where you are counted righteous is when you believe that Jesus Christ died for you. And then He has to work in it. You cannot work to be justified in God's sight; that is impossible; that comes by faith in the merit of Jesus Christ, shed especially for the church but also for the world.

But now then, coupled right with this, and as a consequence of this justification, we have the next step. While in this condition of faith in Christ, accepting him as our Savior, and having the assurance of peace and pardon, why does Jehovah, he then calls to us, "My son, give me thine heart." What does that mean? Why the life comprises everything, all you have; give me all your heart, my son—not sinners. He has come out of that condition of alienation as a sinner. He has come out of that road which leads back to God. You and I heard that call before we were baptized into Christ's death, before we were consecrated. In some way we were made to realize that in some real sense we must present ourselves to God a living sacrifice. That is what constituted our call. The same thought is given Romans 12. We are living sacrifices, as are the sunflower. We put our bodies in cold-storage, and keep them as long as we can, but to spend and be spent in his service until there is nothing left. I pitied the child who thinks he is consecrated to God, and who comes down to the end of his journey with anything of this world in his hands; I pitied the man who comes down to that well. What does that mean? What do you really mean that we must get rid of all this? I mean that you must separate yourself from it; I mean you must use it in his service. Well, after this service, if you know of any plaider way to state it, please tell me, but I don't want you to have anything of this kind, when you shall have finished this race. If we do, I fear we shall not finish it with joy. My, you say, that would make a pauper of me! Well, what of it? Our Lord had nowhere to lay his head; he went through the corn-fields and plucked the ears of corn because he had nothing to eat. That comes from being in harmony and the servant is not to be above his Master. Well, brother, don't you know that we are living in a different time, other changes have come in? Yes, I know that great changes have come in the world, and in the people, and in you and me, and these are changes that we want to have and theLord did it, and we must get rid of them or we will make a failure of our race-running.

"Well, now, brother, you are going to discourage me." Well, praise the Lord! What! Praise the Lord if you discourage me! Surely. If you are still hanging on with your eyebrows still tightly shut, when the end of this race comes, that is the quicker you are out the better. God is looking for that kind of people who have nothing in their makeup which could be discouraged. If you and I can be discouraged, then I am here to say, "My dear brother or sister, you are in the wrong psey; this great work for you, and the things that you have said which cannot be discouraged, who is going to win whether or no." And there is somebody waiting to take your crown and mine, according to the apostle. The admonition is that we take heed, that no man take our crown. If he takes it, it will be because we have given it to him, or I give it to him permanently; it is up to you and me. If we do not win out in this narrow way, it will be because we have laid down and permitted someone else with more determination and appreciation and love in their hearts for the great things which God has offered to us, to take our crown. It just depends upon how much we think.
Harvester Day—Wednesday, September 6, 1911

Bethel Hymn No. 293
Siloam, C. M.

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sink the beams of light.

There is an arm that never tires
When human strength gives way;
There is a love that never fails
When earthly love decays.

O, weary souls with care oppressed,
Trust in his loving might
When through all thy ways
Through all thy weary night;

Whose ear is open to thy cry;
Whose grace is full and free;
Whose comfort is forever nigh;
Whate’er thy sorrows be.

Draw near to him in prayer and praise;
Bely on his sure word;
Acknowledge him in all thy ways,
Thy faithul, loving Lord.

A Vow Unto the Lord

Our Father which art in heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ or Lord, I register this vow.

Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle, and Bethel, and everywhere.

I vow to still more carefully, if possible, scrutinize my thoughts and words and doings to the intent that I may be the better equipped, to serve Thee and Thy dear flock.

I vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that, remembering that there are but the two masters, I shall resist these snare s in all reasonable ways, as being of the Adversary.

I further vow that, with the exceptions below, I will at all times and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public — in the presence of a congregation of the Lord's people.

And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

Exception in the case of brethren—wife, children, mother, and natural sisters; in the case of sisters—husbands, children, father, and natural brothers.

Manna Text and Comment

There shall no evil befall thee.—Psa. 91:10.

Nothing shall by any means hurt us. Things may interfere with our fleshly interests or comfort or course of affairs; but when we remember that we are not in the flesh but in the spirit, that it is as new creatures that the Lord has promised us the kingdom in his due time, we can realize that no outside influence can interfere with our real interests, our spiritual interests, nor hinder our attaining to the glories of the kingdom which the Lord has promised to his faithful ones. Only our loss of confidence in the Lord and our unfaithfulness to him could separate us from his love and his promises. Z. 03-331.
Address to the Harvesters by Pastor Russell

THIS is the harvest-workers’ day. It occurred to me that this word “harvest” has taken on a new meaning with very many of us. I mean, of course, that when one time we had a general impression that there was a general harvest work going on all the time and that death was the great reaper, reaping them up, in a few occasional gains going to heaven, the harvest that they would go was the harvest of the Gentiles, of the Jewish age, which was on a higher plane, and that harvest witnessed the burning up the chaff of the Jewish age—that is to say, the overthrow of the nation outside of those who were gathered into the Gospel age—all the remainder was wiped out, and the “Chiefler” had taken the “Jew” into the end of their age, and you remember in the year 70 Titus overthrew Jerusalem, and from that time to this there has never been a Jewish nation. We find according to the Scriptures that the Jewish nation will be restored and will have divine favor in the end; but that shall have been completed, because their age ended and our age began, and not until our age ends will their age begin again.

Now the point I wish to make is, that as there was a harvest then so the parallel shows a harvest here. As God had an age-assigning feature of his plan as they became due, I will not attempt to prove to you what we have already put into print, time. Just so in God’s great plan; he has a plowing time, and a seedtime, and he has a harvesting time—the harvesting time comes finally to get the ripe grain. Now there was such a harvest work going on in the Jewish age when all the “Jews” who were ready for the Gospel dispensation. They returned and told him they had done all he told them to do in proclaiming that the kingdom was at hand, the kingdom had come now, and then Jesus said to them, “I sent you forth to reap that where ye bestowed no labor; other men have labored and ye have entered into their labors.” How plain it all is now! The law and the prophets, from Moses to John, had been doing a sowing work, a preparatory work, a development work, and when Jesus came he came not to sow the law, not to teach the law—nor, on the contrary, to teach the violation of the law—but he came to teach the fulfillment of the law; he came to tell that the harvest of that age had come. He was there because it was time to look for ripe grain; he was there to gather the Jews who had been living under the law, and whose hearts were consecrated to God and who had desired to get the first-fruits of the things put forth in the Holy Spirit, and he was there to come into sonship with God because they were sinners, and because the law said, “he that doth these things shall live by them, he that doeth these things shall be a Son of God,” and they were not able to do these things, therefore they were all bewildered by it and it led to their conclusion. To those who did receive it, Jesus’ message was to the effect that now they might become Sons of God under terms of a special character, becoming his disciples, taking up his cross and following him, trusting in the merit of his sacrifice, and laying down their lives in his service; that they might become the people of his kingdom, and that all things would be new; and they thus as new creatures would be on a new plane entirely from the natural plane. He was starting a new dispensation, and those who would constitute the beginnings of the new dispensation were the riper ones of the old dispensation; and the old dispensation for eighteen hundred or more years had been developing this class. Here were the very best of the Jews, the holiest of them that were living in our Lord’s day. I think there must have been a great many holy Jews, because we have proof of it. They were ripe for the Gospel dispensation, and they were the ones that Jesus gathered at first; and the Holy Spirit, proclaimed the truth to them on the day of Pentecost and on subsequent days, there were thousands of them in the right condition of heart, ready to receive it. That proved they had been planted a good while before and they were well developed and they were ready for God’s message of grace in Christ, all ready to receive it. Now those who were gathered at that time were gathered out by the Lord and taken into the Gospel dispensation, into the new arrangement. That was the work Jesus and the apostles did there. They did not do anything for the Jew in general; they merely did their work for the Jew who had an ear to hear and a heart to receive. It was a reaping work. Any of them that were ripe enough to be reaped came on and were gathered out. That was the work Jesus did during the three and a half years of his ministry, and it was the same work Jesus foretold his apostles to do. They were to begin at Jerusalem; they were not to go to the Gentiles as yet. As a matter of fact, the Scriptures show that it was God’s agreement with the Jewish nation that they should have the first opportunity to this high calling of the bride class; it must go first to the Jews. Peter Paul’s words could not be more explicit. They could not say the Gospel should be preached first to the Jew. It was God’s arrangement; it was God’s promise. So then, for three and a half years, the Gospel was preached only to the Jews, not to any Gentile; not until three and a half years after the cross were completed could it be possible for this message of the high calling to have any Gentile; and the first of the Gentiles to hear was Cornelius. But now my point is not to go all through this detail, but merely to emphasize the fact that there was a harvest work done in the end of the Jewish age, and it was a different work than had been going on all through the age. All of the essential things of the dispensation, no matter who it was, the people of the Dispensation, and the Dispensation, they have a plowing time, they have a sowing time, and they have a harvesting time. Just so in God’s great plan; he has a plowing time, and a seedtime, and he has a harvesting time—the harvesting time comes finally to get the ripe grain. Now there was such a harvest work going on in the Jewish age when all the “Jews” who were ready for the Gospel dispensation. 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and what is familiar to nearly all of this audience, and perhaps all of you, namely: that we have been in this harvest time since the fall of 1874. This, to our understanding, was the marking, according to the Bible, of the time when the harvest period began; and it has been for two peo ple and forty years. And it continues for forty years with the Jews; they were a typical people, and we are the antitypical Israel; the things that were done by them were foreshadowings of the greater things that are to take place with us. In other words, remarkable as it may seem, the character of this age is in many respects still more prominent and greater matter than it was with the Jews in their day. How much greater? Oh, it is much greater; it was only one little nation, in size somewhere about the size of the State of Pennsylvania, or less, and a little Israel, and a little country, and today the harvest work is world-wide. Wherever there are people, there is a possibility that there are children of God, and if there are children of God, then the harvest message and the harvest experiences belong to them.

It is just here I am reminded of a letter I wrote yesterday from a brother in India. We have already published some letters from that brother telling of the interest of the people in India, and that in one district the poor people are much interested in the Gospel message; so much they cannot send out the native teachers fast enough. There are little groups varying from this one in India to the antitypical Israel constituting the generations. And as fast as these native teachers can be instructed about the things of the kingdom, and that our God is a great God, and a loving God, and a wise God, and that he is gathering the bride class, and that after the bride class is completed he will make a new heaven and a new earth, they shall come out of the tribe, the Lamb's wife, and be joint-heirs of our Lord Jesus in his kingdom, and that the power and sway of that kingdom shall extend to all the families of the earth, they are sent out. As the poor people of that district never heard much if anything of the Holy Spirit, hearts overflow with gratitude to God; they could not have expected anything so great and so good. Within the last few months they tell me that the work has nearly doubled. They sent me a photograph of fourteen of the native brethren who are teaching the Word and doing the work, and taking their turn of being sent somewhere to turn to some extent—one going here, and then another place, making circuits all over that community—and the people are hearing gladly and rejoicing. Of course, there would be, naturally, some opposition, and they sent a clipping from an India paper, a three-column story, where the editor says, that which the writer was trying to say something derogatory to the Studies in the Scriptures; they had three columns of it and they published it over in India, and instead of working harm, it worked a lot of good; people began to inquire for those books, and asking: where shall we get away a little, and take in the books, as a result. So the Lord knows how to bless all kinds of efforts—those that are made against us and those that are in our favor.

He is able to overrule all things for good to those who love him, and you and I are coming to have more and more confidence that the work is in the hands of God. One of the things that I have learned, and that he is able to bless the harvest work and everything pertaining to it. It is for us to use all the wisdom we can, and all the grace we possess, and to strive for more, and to realize that the real management of the harvest work is in the hands of the Lord, in whom we serve, and we are glad that it is, and that is the great Harvester. He was the harvester at the first advent and directed all the reapers, and so, my dearly beloved, surely he is still as much interested in the harvest time now and directing the course of the reapers. Otherwise how sad we would be at this, that the next age will come forward and be in line to receive them. Oh, the riches of his grace and loving kindness in Christ Jesus toward us!

Now I must not deal too long with these generalities, just a thought respecting the fact that we are in the harvest time, and that a great harvest work is going on. The next thought is this: Who are the reapers? Who were the reapers at the first advent? There is the pattern. Who did Jesus use there? We answer, he took those Jews who were ripe and ready to be used, and used them as the reaper under his own direction, and it was these very ones whom he chose to be his reapers to tell the world about the great harvest that was about to begin. To expect that this would be the way now. The Lord could indeed use the angels now and do a reaping work with them, and he could do without us altogether, but this has not been his plan. It is the Gentiles, and to God be the glory, you and I and all of his people, wherever they may be, all who are sincere, all who are washed in the precious blood of Christ, all who are begotten of the holy Spirit. It has pleased the Father to make us ambassadors for God; in his name we present the petition to the God and Father to tell the world about the great harvest of the glory of the Gentiles. How to be co-laborers with God! Was there ever such honor given to mankind? Why if we had read in some fable story of old that the gods had come down and made use of humanity in such a way, we would have said, "Oh, it is just a fable!" Dear friends, this is something that we know. We know in whom we have believed, and we know what he has stated to us. We know it is God's plan to make use of, his poor creatures, servants of God—sons of God in disguise, if you please—that we may have this great privilege of doing this harvest work. And this harvest work will soon be completed—by October, 1914, so far as we know; we do not claim infallibility, but so far as we understand the Scriptures by October, 1914, the harvest will be completed. The forty years of harvest will be sufficient. Now see how God has arranged for this entire matter. When God first came into the world, only a little while since, it did not need any steamboats, did not need any electric cars, did not need any automobiles, did not need any telegraph, telephones, printing presses, etc. They got it all through in forty years. But you never hear of it now with the world, with the age, and the four thousand men, walking around as they did, and riding on a camel occasionally, as they did, or sometimes on a boat that took six months to get any place. It could not be done today, all over the civilized world; it would be impossible. So our God, as the occasion has come to take the light of the world, making all the various features of the great plan to work together. These things are merely the beginnings of the blessings that are coming to the world anyway, and now they can come in a little sooner so that we can use the railroads, and telephones, and printing presses, etc., and get that which the harvest message can go to the ends of the earth and the millions of people on the opposite side of the globe, over in India, can have the same message, and within a very short time after we have it here. Is not that wonderful! Now these miracles are coming so commonly that we are forgetting that they are miracles; we are living surrounded by miracles; the whole matter is a miracle. The miracle is this: that God has so overruled matters in connection with the Gospel message, that although many have misunderstood, many have been mighty mad, and have done things, some intentionally and some unintentionally, yet notwithstanding all, it goes right forward and with increasing momentum. Nothing can stop it unto God's time shall come. And when God's time shall come we want him to stop it—don't we! Of course we do. Nothing could stop it sooner.

As Jesus used the disciples, and all the believers during that Jewish harvest, and made them instruments for carrying the message to all the brethren, so now as fast as you and I come to receive a knowledge of his grace, and realize where we are, we get the message and pass it on, it is our privilege to carry it on so quickly, and so widely, and to do it in the consecrated way. But you also know that God makes the wrath of man to praise him at the same time. In that paper, the publication of three columns, intended to do injury to the work, simply stitches in the truth, and says the Lord is able to overrule all kinds of efforts, and we believe he will do so, and it is not ours to interfere. It is ours to find out what the Lords will have us to do and pay strict attention to our part and let the great captain look out for the generals of the work. We are the servants of the Lord. We are therefore safe when we fully trust him, come what will, and to simply watch our own part and make sure that our lives, our work, our privileges are not being wasted, and are being put in the proper direction according to our understanding of his will.

Now the Lord has many varieties of instrumentalities in this harvest time, just as in the time of the great Jewish harvest, and has raised up one after another of these, how much each one seems to have been ordered of the Lord. I remind you, for instance, of the pilgrim work, and how the Lord has blessed that pilgrim work, so that it has been a very essential service. The dear pilgrims go from place to place and meet with the little classes—
not to take the place of the little classes or be "popes" of the classes but to be there as mouthpieces of the Lord, speaking forth the truth and seeking to guide the children of God towards spiritual growth, and then they go to another place, and to another place and these various ones going all over the world are having a good effect—much better than if we could place one of these brethren in each town. If they could stop in your town for a while they would get in some kind of a start, fairly practical, and carry the message here and there, and then another one comes to you, you get a greater variety, and they get a greater variety, and the whole work is accomplished in a way that is really peculiar; and so far as we know has never been duplicated any the less than what we are doing. But it will take time to come from there? For the Lord, I believe.

Then take the tract distribution, the volunteer work, what a wonderful work that is! Now when I mention the word millions, not one person in a hundred knows what a million is. You know what a hundred is, and ten hundred make a thousand, and then a hundred thousand and then ten hundred thousand and you begin to get the size of a million—ten hundred thousand—a thousand. Now then these tracts are printed and shipped to all parts of the world and are being circulated. Everybody has a glorious opportunity, a wonderful privilege. Those who cannot preach on this, cannot say, "I have no way of preaching, I have no gift of the tongue." Here is something you can do where you do not have to use your tongue at all. I know of some brethren who can preach a thousand sermons in a few days, preach to a thousand people, leaving them two or three sermons each time. We have seen it done. How can we help but appreciate that privilege! Where did that privilege come from? There is nothing like it in the world. You do not know of anything else of the kind. We have large tract societies which are undoubtedly trying to do good, but they do not circulate as widely as they could with the blessing of the Lord; hardly ever see one, while they are going out here by the millions. I do not have the exact figures for this year, but I think over ten million surely. But this year they will have in Great Britain alone four and a half millions, and I am sure ours here will have something like twelve million copies, three sermons each thirty-six million sermons going out! They ought to reach somebody. And they are in various languages—Dutch, French, Hollandish, Danish, Norwegian, German, Swedish, Syrian, etc. Who is doing that? The great Chief Reaper, I believe, dear friends. We are going to follow his leadings; he is the one who is directing here and there all the various steps of the harvest work. We simply try to follow what seems to be the indications of divine providence, and it goes grandly on; no human wisdom deserves credit for it; we are accrediting it all to the Lord. He is the one that is directing these different steps, and we are simply following where he leads.

Then there is the newspaper work. What a wonderful work that is! Think of it, there are estimated to be every week ten million readers. They are not all read of course. If one in ten reads them that would be a million readers. Suppose only one in a hundred reads; that would still be a good portion, and would still be a good many. Now the Lord seems to have opened up all these ways. His ways are wonderful. The harvest message is going out far and near. It is only about a year since there was no publication of the sermons of Great Britain, but I understand that the sermons and the Bible are now going abroad; we have now two hundred and sixty-five papers in Great Britain publishing them. There never was such a thing known in Great Britain before. All the centuries there were Christian people there, they never had that many sermons published—not a tenth of them. I am merely mentioning that as another evidence of the overruling hand of God. Now it is for you and me, and for everyone who belongs to the Lord, not simply to look on and see these different things, and see that they are prospering. They are indeed, but you have certain responsibilities, certain opportunities, certain privileges. It is our turn, that will make turns. It is up to us, either to use these gifts, or to do nothing with them.

There are never any collections taken up, never any money solicited—you know that. It all comes; no miracle at all.

A minister asked me not a great while ago, "Brother Russell, what is the explanation, you do not take up collections?"

"No."

"Where does the money come from?"

"Well now," I said, "I am afraid if I were to tell you, you would think I was trying to be, or you; but I will tell you; the real truth is: when people become interested in these things, they come with their money and say, 'Cannot I get some money into that? I want to get a little money in; even if it is only a little, I would get that right away.'" He looked at me; he evidently had never had any experience like that. He had always been used to raking and scraping and pulling and hammering, and taking them by the feet and shaking them until the money would come out of their pockets. What is that, my dear brother? Are they interested? Are they interested or not? They are interested a good deal more than others? Nay, verily. There are very few wealthy people in the truth. The secret of the matter is this, that when you properly touch a man's heart, you touch his pocket-book, because his pocket-book belongs to his heart. The new creature has charge of the pocket-book and is the custodian of the money of it all. That is the explanation of the whole matter. When persons are reached by the truth, and sanctified by the truth, it will effect every act of their lives, every thought of their lives, everything that they do. It must all come under this direct supervision of the great Chief Reaper, and he will not give him up by any means I may serve the Lord and do something to forward his cause and to honor his name." That is the spirit; and is not that the very spirit we ought to expect? It certainly is. It is another evidence of the Lord's blessing in connection with his whole harvest work, that there has never been even one collection taken up at any time, and we never expect to take up a collection. In the Lord's providence, the money stops, so that the work will have to stop then we will say, "Lord, thy will be done." What is this message that was preached in the end of the Jewish age? What was the last message the great message here? I remind you that the harvest message is as Jesus said, the Gospel of the kingdom. Well is it any different gospel? It is the same Bible, but we used to use the word kingdom in such an awkward way. We thought somehow the kingdom was everything, that the tracts were the kingdom. We were trying to put things together in a jumbled-up way; we did not read our Bibles sanely. We would read the Lord's prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," and we did not believe it; we did not know enough to see to it that all the many odd things were lined up, and not know that the Lord is about to set up the kingdom, a kingdom that is to be a mighty kingdom, a kingdom that is to put down all other kingdoms, and cause every knee to bow, every tongue to confess. We did not realize it, but now we are beginning to get our eyes open, and this is the very message that is just as he used that same message in the harvest of the Jewish age.

Now you will say, Brother Russell, you have not said anything about the colporteurs; many of us are colporteurs. We have not forgotten you either; I am just leaving this for the last. That is the work that we always do at dinner, we have the dessert last; we have been keeping this colportuer matter for the last. I am not saying a word against all the other methods; I appreciate greatly the work of the Pilgrims, I appreciate greatly the volunteer work; they are grand; they are of the Lord, and I think that all the work should be done for the cause of the Lord King. If he does not do so, it indicates that he has not the proper warmth, and the proper interest in the Lord's cause, and he will not be an overcomer. If he has opportunity to serve and does not serve now under these conditions, he will not be allowed to serve under the great harvest conditions, when those who are glad to walk in the footsteps of Jesus and to suffer with him, and preach the Gospel he preached who will have a share with him in the glory by and by.

Coming then to the colportuer work—of all the different parts of the work it seems to me to be one of the most important, if not the very most important. It is hard to say, of course, I think that is the best of all; but here we have a work that is so much connected with the saving of souls that it does amount to anything, where people buy a set of books and put them on the shelf and never look at them. That accomplishes very little in the present time anyway. Somebody might buy a set of these books which they never look at, and a visitor may make use of them. We always give a free set of books to our visitors. But, in one sense of the word, there might be much seed lost in that way. As the Lord indicated in the parable, some would fall by the wayside and do good; some would fall on stony ground and do good; and some would fall in good ground and grow up to great use. But, it is only that which falls in the good ground that brings forth fruitage; so we expect a certain amount of it will bring forth no particular fruitage; but while it is not ours to determine which part of the Lord's harvest work is the most important, and which parts of it we have no business with, yet all of us are glad to say that the great Lord King opens up various ways, if the great Reaper has various instrumentalities in the harvest field, let us bring them all in. But so far as my observation goes, one of the most important features of the whole harvest work is the colportuer feature. I am glad to notice from the badges before me that a great many of those here present today
Another brother who had a high position, asked me respecting the matter, and I counselled him to leave the higher position and to go to a lower one, less salary and less responsibility, where he would have more time to serve the Lord. That is the chief thing in our work. We must have a time to work, and for the Lord, and not for ourselves. Perhaps the mother has a child to take care of; perhaps all she can do is to take a few minutes occasionally to talk to a friend or write a note to Cousin Lizzie or to Aunt Mary, or to somebody else, about the truth, and to call their attention to this new creation. We must all be watchmen; we must not allow the adversary to get all your time and all your talents into business, and sell it out for double the number of dollars. What will dollars be worth to you? What will the Lord’s approval be worth to you in comparison with dollars?

Now well after, all is opportunities we all have. Here are some of us who are especially privileged by being engaged in the harvest work as colporteurs, going about generally, we advise, as they did in olden times, as the Lord first sent out the twelve, then we read he sent out seventy additional ones, two by two, two by two, to various cities. And so these dear colporteurs are going out generally two by two; and I think that is usually the best, unless the Lord’s providence seems to intercept it in some way. Two by two they are going to the various cities, to the various country towns. There may be some places in the west, and some here and there; two by two they are witnessing that the kingdom of God is at hand; two by two they are telling the people the good message in a few words, leaving them something that will furnish them a very complete knowledge of the divine plan of salvation, a knowledge of the present and the future in the present life, and also in that which is to come. Can you think how any ordinary people, or people of ordinary talents, could ever do more than that? I cannot. Just see the privilege of these colporteurs! The ministers of a city have only come to your city once or twice, but you can have your colporteurs here and there, and in some places not far away; you can have them away up in the mountains, and leave the pizzas and shade, and leave their beds, and come and sit for two hours in a Boston theatre in June weather.

I said, “Brother, I think the secret may be known perhaps from the Word of the Lord. The Lord I think was speaking of our time when he said, ‘Thus shall be a famine in the land, not a famine of bread, neither a famine of water, but a famine for hearing the words of the Lord!’”

“Now,” I said, “I rather think that forms some explanation; these people were hungry; they have gotten too far along to be interested in any of these doctrines of the dark ages which told them that all except a few should be saved. Now, perhaps a few hundred years after, when the King and Queen shall bless the world, and regenerate the—

in the front row at least, are colporteurs, and that is not casting any reflection on others who are not colporteurs, because some of us, like myself, cannot do everything. We cannot be colporteurs, much as we would like to be. And so with some who are not out in the harvest, I think it is not like being a school boy, perhaps. Perhaps the mother has a child to take care of; perhaps all she can do is to take a few minutes occasionally to talk to a friend or write a note to Cousin Lizzie or to Aunt Mary, or to somebody else, about the truth, and to call their attention to this new creation. We must all be watchmen; we must not allow the adversary to get all your time and all your talents into business, and sell it out for double the number of dollars. What will dollars be worth to you? What will the Lord’s approval be worth to you in comparison with dollars?
but even the little on the surface that they can hear sounds good and rational to them, and they say so.

Now these colporteurs going around from house to house have an opportunity of coming right into contact with the people. The preacher only gets a few that come out to hear him. The great majority of the people are not going to them; they are complaining that there are very few are coming to church. Why don’t they come to church? A faint suggestion is held out that a law must be passed compelling people to go to church, the same as they used to do. I don’t think that law will keep very long; the people are not likely to keep that up.

But here is God’s arrangement—this colporteur work. Was there ever anything like it before in the world? Never, never, anything like it before. Where did it come from? Who made it up? Divine providence guided. Here are the colporteurs going to all the homes and finding the people and telling them the old, old story.

Let me tell you just about one; perhaps I have told some of you before, but I will tell it again. A lady approached by a colporteur said, “No, I don’t want the book; go take it to that saloon-keeper across the street; I would not die of starvation.” And the colporteur thought it very strange that she should say, “Take it to that saloon-keeper across the street,” because colporteurs very rarely call on saloon-keepers; they are not supposed to be much interested in religion, and they are trying to confine themselves to people who are in favor of these books. But this lady said she did not care for it at all, take it to the saloon-keeper. The colporteur thought that was a peculiar statement, and said to herself, “I am going over to see that saloon-keeper anyway; I will just try it.” She went over to the saloon-keeper and he said, “No, I do not want to read it; I think very much of God; I cannot love God; he has been very cruel to me.”

“What do you mean?”

“Oh, God sent my two little children to hell, my two little girls; I miss them so much; they were nice little girls, and I did not have them very long before they drifted away from home.” And she sent word to the priest and he said they had gone to hell, I had not had them baptized. He would not even put them in decent burying ground with other Catholics; they had no hope at all. I think it was most cruelly of God to do that to my little girls because I did not attend to have them baptized.

Poor man! Thoulessly under the power of superstition! Thoroughly bound hand and foot and mind and everything else!

And so the colporteur had an opportunity. “Oh,” she said, “you have not understood the Bible; the Bible does not say anything of that kind. The Bible says your children are simply dead; they are asleep now, and that God by and by will wake them up. Jesus at his second coming will awaken all the dead; your little girls will come back.”

“My little girls come back?”

“Yes, all the children are coming back, and everybody is coming back, that died, and Jesus died for them to redeem them from the tomb and make them all perfect. If Jesus had not died then they would have been dead, as a dog is dead, never to have any future life; but Jesus died for them, and that secures a resurrection from the dead, and the opportunity of coming back to perfection and harmony with God.”

That man became astonished. He wondered, could it be true? He said, “You tell me that these books tell that?”

“Yes, these books tell all about that.”

“I want those books, I will take those books.”

He bought the books, and he started immediately to read them.

And the way I came to know about it, I was in that city probably a month after that, and they told me this, and said that he had not seen as yet that he should give up the whiskey business, he is still in the business. He was a young man, and he3d been drinking, but he is all right to sell whiskey and beer. I said, “Have any of you given him a hint?”

“Yes, we tried to give him a hint, not too hard, but we thought he had better not push it too fast.”

I said, “This is a very good fellow, let him study, let him understand. But I think we had better give him a little hint, he is seeing something.” So they said “He is at meeting today.” They pointed him out to me, “That is him, that red-faced man; he keeps his children and holds his children that died; he is the one; he is becoming quite interested; he comes to all the meetings, he is always regular at meetings, and is anxious to know and understand.”

So I went on to another city and I thought I saw the man there. I said, “Did I see that man there?”

“Yes, he was there, he came along.”

Then by and by I went to another city, and I saw a man that looked like him again, and I said, “Is that that man?”

“Yes, that is the same man; he came along again.”

I guess that man went at least a journey of six hundred miles to hear of the more tidings of great joy that shall be to all people. His ears are getting open a little.

Now how long do you suppose any one might have preached in a church with a steeple in that town without that man ever getting to the Truth?

They might have preached for centuries as far as he would be concerned. Yet there was the way that God used, you see, in taking the message right to the home, right to the individual, putting it like salve right to the poor heart. It is the only salve there is; there is no other salve in the world, my dear friends, that can heal the broken-hearted heart, is there? No interested party in God has the only salve, and he has given you and me the privilege of carrying it around to those who have wounded hearts, and binding up the broken-hearted. That is what he told us to do. Some other people seem to think it is our commission to take a hammer and break other people’s hearts, and never told us that. We do not find it in the Bible, do we? But we read this, “The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Oh, that is it! Hunt out the broken-hearted, they are the ones that are ready for the Truth. whoever has had suffering, sorrow, pain, trouble, and the plow-share has gone deep into the heart, hunt them up, take them the balm of Gilead, take them that which will help and refresh them more than anything else in the world.

Now this, I think, is the wonderful privilege you enjoy as colporteurs! And I want to suggest to those who are not colporteurs, that they should not do anything rash and unreasonable and throw away their property and go into the colporteur work. No, no, they should at least leave husbands, or wives, or husbands, or children—not at all. Do not think of me as saying a word of that kind. That would all be insane. The Gospel message of the Lord is according to the spirit of a sound mind, which recognizes the right principles of justice in all of our dealings with husbands and wives and children. But there are a great many who have favorable opportunities, a great many who have no special thing to hinder or tie them down, or prevent them from engaging in this wonderful service. They may be doing volunteer work, and we are very glad of it; or they may be doing some other work, and it is just as good; but those who can ought, as far as possible, I think, engage in this colporteur work. I am not wishing to urge anybody against his conscience, or inclination; it would not be his sacrifice if it was because I merely urged it, and it fails to be your voluntary sacrifice, I don’t mind it. But if you have a willingness to be little and self-sacrificing, it will come by and by on the other side of the valley to the place where they may say, “I wish I had taken a more earnest view of matters then; it does seem to me as though I had been rather asleep—just a kind of a spectator, and I did not realize the harvest work was going on, that the reaper was ready to take the wheat, and the Master was the general director who was telling us to pray for laborers, and I prayed for laborers, and forgot to answer my own prayer and go out and do some reaping myself.”

Should we come near to him now in the spirit of the Kingdom to have to look back and see where we failed to show proper loyalty to the King. But I rather think if we have opportunities and do not use them it would indicate that there was in some way a lack of loyalty; and those who lack loyalty we know will not be in the “little flock,” they may be in the “great company.” We might also remind you that even amongst those who will get a position in the “little flock,” there will be different grades and stations; as the apostle says, “As star differeth from star in glory, so also is the resurrection of the dead. That means that the resurrection will be in accordance with what they have accomplished, what they have brought in of glory, and of association with the Master. Just as the Master again intimated to the two disciples. They said, “Lord, grant that we may sit one on thy right hand and the other on thy left hand in the kingdom.” Well, said Jesus, “if you are faithful in that little flock, you may get into the great company, you may sit one on the right hand and the other on the left in the kingdom.” So this is the hope of the Kingdom, to have a share in the work, the Master just as Jesus himself was the most loyal of all, and will occupy the central position to all eternity, so you and I may get near to the Master in the future glory in proportion as we come near to him now in the spirit of minds, in our hearts, in our energies, in our zeal for God and for the brethren. Is not that so? Surely we all agree it is. Therefore, seeing that we know these things, let us make fresh resolutions today—nothing rash, but as Jesus said, sit down and count
the cost, then do according to your love and according to your zeal, and ask the Lord's guidance and blessing and help.

Before I sit down I want to call your attention to the fact that we have prepared what we believe will be a pleasant surprise to you all. The Scripture Studies as we have now had them for the last six years can do nothing to make and keep us more interested in the Scriptures than to have their style of reading them, and the Scripture Studies on the side is stamped "The Divine Plan of the Ages." Then, understand the whole letter is aimed to save. Upon the other side is stamped "Bible and Tract Society." Then a dash line and then "Bible and Tract Society." Then a dash line and, "Brooklyn." It makes a very attractive volume, I think.

Then we have here also illustrations of the size of the different volumes, more attractive volume shows the first three. Turning it over we have the other three. It is very convenient to carry, you see. You can have that right in your book, and it forms a very small package indeed, very little more than the book itself, it can be carried in that way and the whole six can be shown as a complete set. If it be impossible to sell six, then the three can be suggested.

There is perhaps a possibility of selling more Scripture Studies today than ever before. It has not been so that we have sold more this year, or more last year. The last two years have not been the best years, I think. There have been some faults, we do not know where it is; but those who are in the work, and who are using the best methods, are succeeding in selling more books today than they ever sold in their lives before, and we believe there is better territory. That is to say, the territory that has been inquired of or even three times not spoiled at all. The ones you see at one time you may not see at another time; some are always out. Especially it is advantageous usually if a brother has canvassed the city before that a simple, a simple, a simple, the first time or the second time, that a brother should follow. Thus there is a little variety given to the style of contact. It is very rarely advantageous that the same individual go over the same ground again, although we have known cases in which that has been advantageous which is very rare here perhaps. At the time meeting today, wrote me to the effect he had found that, going over his same territory again after he had done it thoroughly as he thought, he was very successful the second time also, after previously been done by somebody else.

I think the books are now in a very much nicer style than before, and I hope you will all be pleased with them. This cloth is not made in this country; it is a peculiar style of cloth, but one we preferred to anything we found here; so it is all being imported from Great Britain. We would prefer to patronize American, but we do not know where. If you make it right we will be glad to buy it here; but we will get what we want, if we have to get it from our English cousins. They are ahead of us on some things, you know, and we are glad of it. We have to acknowledge the truth sometimes. We are ahead of some of the things we are ahead of them on the number of population anyway, and we have a larger field, and the work, so far, is greater here than in Great Britain, and the people here are more ready to buy books than in Great Britain, and a great many more books are sold here than there. But they write me that since the trouble has begun in Liverpool, and Manchester, and London, and several other cities, and even in Scotland, that the colporteurs are having better success. People are waking up to the fact that they are living in peculiar times, and the colporteurs wisely call attention to the fact that this is merely a trouble, a great trouble, etc., to the people see something. They say, "Well, I want to know more about that. If the Bible tells about this trouble we want to know what it is." And there is a good religious basis there, a good basis, a solid basis. And we believe the Lord is in the books and people in Great Britain, and we have very great hopes for success. As the sermons now are being published in 265 pages, we believe it is going to make quite an impression there, and people will soon begin to inquire for the books; they are already inquiring for some elsewhere. On our table, the teaching of the Bible, were the very ones who wanted to take our Lord's life; so, strange to say, some of our dear Christian friends, over there now are very angry; they are trying to do what they can to oppose the colporteurs, and to oppose the Bible, and to put other literature to do our part and leave all the rest to him. In many cases it works out for good; in many cases people are more stirred up to buy the books and read them than if they had never heard the slanderous misstatements. And when they read and find out how much they were mistold on the subject, then they become suspicious forever after that of all these people who have had anything to say; they begin to think, Well, there must have been some object in trying to keep us from reading these books. And the real secret of the matter is this: That the people know more about the Bible after they have read these books than the preachers do, and the people do not have the power, ahead of them, and they do not like to have questions along Bible subjects which they cannot answer; and so we can have a sympathy for these preachers. But this is not the right way to take it, my dear friends. The ministers, all the preachers, ought to be able to answer these questions. Like the man has been preaching is not satisfactory to ourselves; it has not been satisfactory to our hearts these many years; we know it. If we can now find something more satisfactory and have a better understanding of the Word, it will be to our great comfort. God bless the light, we want it all, and we will sing as one of the Methodist hymn books had it:

"Send out thy light and truth, O God! Let them our leaders be. To guide us to thy holy will. That we may worship thee."

We want to get rid of worshipping parties and sects, and worship God, and him only serve. Let that be the echo of all our hearts, dear friends, and then use all the opportunities we can to help ourselves and to help each other.

There is another point about having ourselves. The colporteurs, very up, as far as our opinions are concerned, unless he reads, as well as others. It is foolish to advise others people to read and then fail to read yourself. My experience is that nearly all of those who have left the Truth are those who have never made a thorough study of the Scripture Studies. What is the lesson? This, that there is a re-statement of the Word of God, the study of these volumes in a not a study of something else, but the study of God's plan, in an arranged and consecutive way. It is a selection of Bible studies on one subject gathered together from the different parts of the Word, with each chapter from possibly the whole Bible—references, citations and quotations all through. So you are reading the Bible and reading it in an orderly way. Now does this bring you blessings? Yes. Does it bring blessings to all who are of an honest heart, who study and who read? Can you afford to lose it? Well, we find this continually, dear friends: Some brother will send in some question, and just as soon as the question comes we know he has not been reading, or if he ever read that volume in which it is answered he had forgotten what he read. That does not say he is a bad brother; it does not say he does not love him—not at all; but it does indicate that he is not living up to his privileges, or he would know how to answer his own questions, and not only to answer his own questions but to help other people answer their questions. Now you all want, as such, to help the people, if you have the privilege to be thoroughly furnished; as the apostle says, "That the man of God may be thoroughly furnished unto every good work." That is what you want to be. That is what I want to be. That is what we all want to be. But colporteurs and pilgrims, especially, ought to know the Bible from first to last; they ought to have all the divine plan well in their minds and be able to answer every question as far as possible. We all have lanky vessels; we may all forget something sometimes; it is no dishonor to a person if he has forgotten something. But seeing we have the different parts of the Bible, it means to keep the flow of Truth coming into them constantly, so we may be continually full, because we are always near to the fountain of grace.

I do not know that it is of special interest to the colporteurs. But the India paper volumes are now gotten up in a little leather case. There is no profit in it in this way, there is hardly any interest in selling them. But you will merely know they are to be had. They are five dollars and fifty cents with the little case and all complete. There is no profit in it, anyway, therefore nothing to allow the colporteur. The only thing we should do with it would be to let them have it at $6.50, for the Watch Tower for one year and the set, and that would leave the colporteur fifty cents on the Watch Tower.

I was telling you how some of the friends were successful in selling the sets of six volumes. We have found that with the proper canvass they can sell six volumes just about any place they go. The people. We are going to have them in a little paper box, about the color of the books, maroon color, and they look very nice, and the whole six books and the Watch Tower for a year for $2.05, which is only about the price of one religious book; for one doctrinal book, the price is usually about $2.50, but we try to get it so that it will go to any book store to buy it; and here are a set of six of them, over three thousand pages, all in nice binding and put up
a little box, including the Watch Tower, for one year, all for $2.65. So that becomes a very nice proposition for a great many. They look like literature, and are remarkably cheap. And I got that paper for a year. And so they get a blessing, because sometimes the Watch Tower has been found to bring attention back to the books, when they might have neglected the books on the shelf. The reading of the Watch Tower draws their mind to the books again, and they go to the books. And thus the one helps the other.

Colporteur’s Poem

In quiet drowse of summer day,
The sleepy country village lay;
In mill and smithy, field and home,
The dull routine of work went on,
And no one dreamed that summer day
God’s messengers had passed that way.

Nor heeded two who mockingly came,
And in their blessed Master’s name
Knocked at each door and spoke this word,
“If you care aught for our dear Lord,
Behold a message here we bring
To those who long to see their King.”

“He says to all his virgins dear,
‘Prepare yourselves, the Lord is near.’”

See here are jewels, which he sends
To all his lovers and his friends;
Love tokens which he bids them wear,
That they may daily grow more fair.

“This daily manna he provides for
All who would become his bride,
It gives them courage every day
To pass along the narrow way;
And here we offer other food,
All strengthening and very good.”

“If which you want and cannot buy,
We’ll gladly send a free supply.”
“O, yes, I love the Lord,” some said,
“But I don’t eat in that kind of bread.”

And snuffed and sniffed and looked askance,
“Your bread smells like the second chance.”

Still others said, “O, no indeed,
We have our church, our books, our creed.”

While others had so many cares
They’d scarcely time to say their prayers;
One said she scarcely read a book,
She’d rather wash, or sew or cook.

To some the message sounded good,
They seemed to be in hungry mood,
They listened in an earnest way
To all their messengers had to say,
And as they watched them out of sight,
They wondered if their words were right.

As noon came on, with tired feet
They reached another village street,
And coming to a village store,
They stepped within the open door,
And to the waiting clerk they said,
“Where could we buy a piece of bread.”

“And cup of tea, we weary are,
The day is hot, we’ve traveled far.”
He shook his head, “Not in this town
Is restaurant or bake shop found.”
Then after some persuasion he
Found one kind soul who made them tea.
They purchased cakes, and when he brought
The fragrant beverage, piping hot,
Down there upon the bench there sat,
With tea and cakes upon their lap;
And as they ate and rested there
From grateful hearts arose a prayer.

That God would still their footsteps guide
And bless the hands that did provide,
And that the cup of water given,
Be written in his book in heaven,
Then strengthened they went forth once more
To bear the Truth from door to door.
They found that few had any ear
For those grand truths to them so dear;
One said, “I’m Lutheran through and through,
No other food for me will do.”
Some said, “I may be all you say,
But I don’t believe I’ll buy today.”
Some shut the doors and locked them tight
Until the two were out of sight.
“No time to bother with such stuff,
Of reading matter I’ve enough,”
Said others with indifferent air,
And turned about and left them there.

So they passed on, their work done,
And no one cared when they had gone,
And no one knew that in disguise
God’s angels passed before their eyes;
But all God’s secrets are his own,
And in due time he’ll make them known.

—Rebecca Doney

Address by Brother E. W. Brenneisen.

NOT the least in importance by any means of this great and magnificent harvest work is the talent and the lives of home and foreign missionary work denominated by the International Bible Students’ Association, as the Volunteer Service. Truly we can all be missionaries—missionaries in the highest sense of the word—by this work, this great witnessing. Freely we have received, freely let us also give. It is more blessed to give than it is to receive. Surely as we give out the message verbally, as we have the opportunity of proclaiming the Gospel, whether from the platform, or whether it is as we have opportunities to converse with our neighbors, or friends, or those with whom we may come in contact, yet, nevertheless, nothing has such a deep effect upon all as to read this Gospel message of this age. This may not have been true in the past when the printed word was not available in proclaiming the good tidings, but today when we can give freely, without cost, these golden gems of truth, what a privilege it is! If we had here before us this afternoon a large bundle of five-dollar bills, and we were to offer every one the opportunity of taking them and going from door to door, or passing through the railroad trains, from city to city, and on the street cars,

Subject: "THE VOLUNTEER WORK"

to your neighbors, or at the grocery store, or at the meat market, or at the dry goods store, to hand to a clerk or any one, the gift of a branch, new, crisp, five-dollar bill, would any one be ashamed of the privilege so to do—especially if you were given this privilege in the time of special need, a special famine? Suppose we knew a great city like New York was famishing for bread and water, and then you had the privilege of giving them freely, without any cost, excepting the effort to bring to these poor ones the necessities of physical life, surely would be a heartless creature that would not find some time, some opportunity, to pass the cup of cold water along. So then, you and I have the privilege of giving meat and drink to the poor famishing world of mankind. There is a famine in the land everywhere, not forliteral bread and water, but for the necessities of the longing soul. Well, why does sin, and sorrow, and sickness, and sighing, and pain, and poverty, and disaster, stare us in the face on every hand? Why and where do our loved ones go when they die? No answer. Week after week they go to their various churches to get the bread of life, and yet are famishing for it. You have the privilege of taking the bread of life and passing it along to the famishing. This is the volunteer work. It permits rich and poor alike, young men and old men, and women, in all the different walks and standpoints of life, to take time and find the opportunity of engaging in this marvelous work. As a consequence, our beloved Pastor has called to our attention this morning, that not merely thousands, or tens of thousands, not merely hundreds of thousands, but millions—think of it!—of these glorious messages of God’s divine truth are being passed
along. How do you know which will prosper, this or that? Let that rest in the hands of the Almighty. It is our privilege to thrust in the sickle, and the sickle is the divine Word of truth, and the divine Word of truth is nowhere more clearly set forth for the benefit of those who are in this hungering and thirsting condition of men. This is the great advantage of the pulpit, and the use of the pulpit papers, religious newspapers. Remember, dear friends, that is the official denomination of them—religious newspapers. There is an important reason for this, which we will see more about after awhile. These religious newspapers called The Peoples Pulpit and Everybody's Paper, have a greater circulation probably, than any other newspapers in the world today. More than that, they are paid up subscriptions in advance. None of these newspapers are ever printed until there is a certainty of the whereewithal to pay for them. And although in past years it amounted to a few millions, and therefore a correspondingly less amount of money involved in the expenditures, nevertheless as the work has been increasing, the Lord has wonderfully supplied the means, and we are informed by those who know that there are printing presses yet to be engaged to print additional quantities, and larger quantities, of these very same papers, provided there are enough to serve in passing them along.

When serving a large assembly with food it is necessary not only to provide the food and for the people to be ready to eat it, but it is also a part of the arrangement necessary to its complete fulfillment to have the waiters to pass it along. And so the call is for additional volunteers. It is a voluntary proposition, even as all of this work is. You are not forced to do it. It is a privilege. The only point we make this afternoon is that we should like to paint so vividly before your minds the privilege that is yours and mine today that we roll more upon our sleeves and work, work, work, while it is called the day. Yes, it is still called day, and surely it is still the daytime of favor for this kind of work. Work while it is called day for the night—the awful night of darkness and great time of trouble—cometh, wherein no man can work.

"Oh, but I am not experienced in the work," some one will say. For the benefit of some who are with us this afternoon, who have not engaged in that work before, we will say that it is very closely related to the colporteur service. It has not been long, I believe. In the past six months, one of the pilgrim brethren in New York City, as he was hurrying on a mission to another part of the city, was in the Brooklyn Tabernacle, and picked up a few copies of the Peoples Pulpit so he might pass them along to the people on the street car; he had only one little trip to make. Getting on the street car he started to pass them out. The first party refused; this was rather a humiliating experience; nevertheless he passed on to the next one. "Wont you be good enough to take one of these?"—and passed on very quickly, not intruding unnecessarily, but pleasantly, gladly. Oh, there is so much in how you give, it is not necessary that you give it as though you were trying to get rid of something, but just to hand it out very pleasantly. Well, before that pilgrim brother had passed around the car there was one individual opened it and seemed to be very much interested, and he came over and sat down next to him and inquired a little further about the matter, then the pilgrim spoke about the fact of the studies of Dr. Studier. We had heard of these, but he had heard of Pastor Russell and had read some of his sermons. And after further conversation, the pilgrim brother took an order for six volumes to be delivered within a week and turned it over to one of the colporteurs.

This is not an isolated case by any means. The trouble is, we are not all as active as we might be in privileges of this kind. Again, in the same city, in distributing some of these same papers, a brother was found who had been reading the Watch Tower years ago but had been very poor, and going from one place to another, and he was so glad to hear some more of this message, and to realize that the work was still progressing. He renewed his subscription to the Tower and is now active in the work.

A good way to do in the street cars is, to take one of those papers and begin to read it, instead of passing it along at once. Read it as though you were something very interesting. Your neighbor is usually looking over to see what it is. And the one across the way will be looking rather longingly, and you hand it over to him. We suggest this to the ones who have not yet realized their privileges along this line. We have some of the papers here, and the one chap and the other is an important feature. Some feel that they might be interrupted when they hand out these papers. They seem to think it is against the law or something of that kind. The way these papers are made up now they are religious newspapers; the subscription has made it so therefore you in delivering them are not more violating the law than those who might be delivering the New York American or the Philadelphia Ledger, or the St. Louis Globe Democrat, or the Chicago Tribune, and so on. It is suggested you realize that a great deal depends on the way in which the matter is handled. You are not creating evil in the matter, be very pleased, but follow the method that has been pursued in several other of the large cities: request the of Chief of Police—not ask for the privilege of giving them out, that is yours already, but you have the privilege of calling upon the officer of the law to protect you and see that nobody interrupts you from giving out that which is lawful and right. If you had a five-dollar bill and desired to hand it out to some one else; or if you had one hundred five-dollar bills and wanted to put one in each house, would there be any objection to that? Surely not. Then surely there is no objection to delivering that which is worth to some a great deal more than a five-dollar bill would be.

In some cases there may yet be some question about it, in which case we would suggest that the friends secure from their community a copy of the city ordinances and send them to us by the final mail, and address the Brooklyn Pulpit Association, Brooklyn Tabernacle, New York, and give a full account of the matter, and we shall send you such advice as our legal department may find expedient.

Praise Day—Thursday, September 7, 1911

Bethel Hymn No. 87

He leadeth me, O blessed thought! O words with heavenly comfort fraught! Whatever I do, where'er I be, Still 'tis God's hand that leadeth me.

Refrain—
He leadeth me! He leadeth me!
By his right hand he leadeth me,
His faithful follower I would be,
For by his hand he leadeth me,

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's roses bloom;
By waters still, e'er troubled sea—
Still 'tis his hand that leadeth me.

Lord, I would clasps thy hand in mine,
Nor ever murmur or repine—
Content whatever lot I see,
Since 'tis my God that leadeth me.

And when my task on earth is done,
When by thy grace the victory's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.

A Vow Unto the Lord

Our Father which art in heaven, hallowed be Thy name. May Thy rule come into my heart and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I remember at the throne of heavenly grace, the great interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

I vow to still more carefully if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

I vow to Thee that I will be on the alert to resist everything skin to Spiritualism and Occultism, and that, remembering that there are but two masters, I shall resist these snares in all reasonable ways, as being of the Adversary.

I further vow that, with the exceptions below, I will at all times and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.
Discourse by Brother Menta Sturgeon. Subject: “Hallelujah, Praise ye the Lord!”

We take it that the program of the convention, coming from our heavenly Father, indicates his will for us in the past meetings and in the present, and we have decided that more of his words should be sounded out at this beginning session. We have, therefore, taken for our subject the Hebrew word “hallelujah.” By studying both of the Old and New Testaments the meaning of this word will be understood to be “Praise ye the Lord,” and this word which the Jewish people used to give the highest expression of praise to the highest being—Jehovah. When the Jews’ mind and heart were filled with sublime thoughts of praise and adoration, he would express those thoughts and feelings in the single Hebrew word “hallelujah.”

In the progress of the convention we have now reached the seventh day. The first was the beginning day, and so properly we have these words: “In the beginning, God, and that thought has been in our minds all the way through. On the second day we had the thought of thanksgiving; for now we stand in the beginning God, in considering what he has done for us, the gift he has bestowed upon us, calls forth from our hearts the words of thankfulness unto him, the giver of everything good and perfect gift. This prepared the way for the third day, which was that of “Holy, holy, holy, Lord God Almighty.” This prepared the way for our consideration of Hope, and that led us up to the thought of a deep consecration unto the beginner of all good things, the giver of those things for which we praise him, which led to a desire to be wholly his, and hopes of attaining to that which was the end of holiness, and the complete consecration of the glorious harvest work. Then that leads us up to the seventh day, and this day is Praise Day, from the Hebrew standpoint, the Hallelujah Day—Praise ye the Lord!

Now we understand there is some difference between a Thanksgiving Day and a Praise Day; that thankfulness is the result of grace, rather than the beginning of the grace. For the wonderful outworking of power of which he beholds, that in his wondering mind, from the source of all this arrangement, seeks by his words and by his writings to extol this great force he calls nature; whereas, the child of the heavenly King, the one who is instructed and properly led by the Unseen One, traces back this invisible power and force, operating everywhere in nature, to him who is the greatest and highest God, and the one really to whom the Psalmist sings when he says, “All power belongeth unto God.” And so the Hebrew was in the habit of speaking of him as Almighty God.

And then we see that there is such a trend in all things to work toward the right and toward the good, tracing back this line of activity to its highest source, we see how just and righteous and holy he is. And when all of his wonderful works together come into the mind and heart of the worshipful creature, he sums up its influence in the word “love” and the very thought of love leads out and up, and over and beyond unto him of whom the Scriptures say, “God is love.”

And surely the heavens declare thy glory, Lord,
In all the realms of boundless space;
The soaring mind may rove abroad,
And there thy power and wisdom trace.”
loving mercy on behalf of his creatures, as now brought to our attention that wonderful revelation made through the Apostle Paul, in Ephesians 3:11, where he declares that God has a plan of the ages which he purposed in Christ, even from the beginning—now being made known by his wonderful works and blessings on his dear children, having hidden these secret things from all dispensations and ages in the past, and now revealing them unto the saints—while we are always thankful to him for every help and everything that he has given in this world, yet the more we consider it, the more the better the understanding we have thereof, the more we are enabled intelligently through his Son to let our hearts and our minds rise up unto him as the one who is found therein to be perfect in his wisdom, perfect in his holiness, perfect in his love, and perfect in his power. When we consider that wonderful plan, the greatest blessings which any of his creatures ever had at any time to be led into the secret counsels of the Most High, where not only we study about the beginning of things and their continuation in the fallen days, but about the life and the power of the Christ on the cross, the greatest ransom for all, leading out into the first great blessing for the church, and a final blessing for the world of mankind, we say “O the depths of the riches of the knowledge and wisdom of God!” And thus we say for his wisdom therein revealed, Hallelujah! And in considering how that through all this six thousand years of the past, according to his plan, there has been administered unto this race the dying and death penalty, we trace back unto him the great worker through this plan, the inviolableness of his justice, which is the foundation of his throne, and we say, “Justice, justice, you are the heart, resurrection, the body, and the life of the church, the world, and the state; and that on the basis of this inviolable justice as the foundation of his throne, how that very patiently he has been working on and on and through the ransom, and through the church and the world of mankind, his great power displayed not only in creation, but in the human race, in the regeneration, and in the final overthrow of Satan’s empire, when everyone in heaven and earth, and under the earth, shall say unto him, Hallelujah! because of the mighty power. But that which we recognize to be the essence of the All-glorious One, that has permeated even throughout, and in every sense, with power, all of his arrangements, that “love divine, all love excelling, joy of heaven to earth come down,” which enables us to trace back through all the manifestations of love on every hand, both in nature and in grace, that traces back through the love of the saints, because, according to John 17:20, that “the one who over us all, in us all, and will be through us all, the God and Father of our Lord Jesus Christ, and our Father in him, the Father of our spirit, the great God of Love, we say, because of the love which was manifested, which enables us to understand him to be a God of love, and because of love, then, dear friends, to the works of nature and of grace the works beyond us, the works within us, the revelations of his Holy Word, in his divine plan, summed up in the believers’ hearts, laid hold of by the consecrated saints, why surely our minds and hearts are entertained and are brought into harmony so that the angelic hosts about us everywhere, and with them we would with one voice acclaim, Holy, Holy, Holy, is the Lord God, the Almighty, which was and is! And thus we say:

“Praise God from whom all blessings flow;
Praise him all creatures here below;
Praise him aloud with voice and harp,
And always in his Son rejoice.”

Hallelujah!

Oh, but what a wonderful revelation of himself and his wisdom and love is made to the Christ, head and body! How that through all the past and out into the future there is this great power operating, and there is the great plan in connection with it all, and which is to some extent the foundation of it all, or the channel of it all, or the purpose of it all, wherein we find that the Messiah for which the Jews prayed and longed for, or the Messiah even of which the Greeks dreamed, and the angelic hosts, and the angelic Host and Priest, for which the whole world really waits in its groaning condition—when we find that in God’s great wisdom and love he has provided that this Messiah shall consist of Jesus as the head and all the members of his body, the church, the Christ, head and body; the Christ, head of the Messianic body, the Messiah, and we see that the Messiah first sacrificed himself out of regard to the will of the heavenly Father, and out of love for all mankind, the last creation, and after that was highly exalted to the divine nature, that now in the counsels of divine wisdom and grace the church from the day of Pentecost down until the present has had likewise the privilege—Oh the wonderful privilege!—of not only believing on him but following in his footsteps, and following in his footsteps out of appreciation of the divine love and reverence of the divine glory, while also working for God and love for his plan, love for his truth, and love for his body-members—yes, and a perfect love that appreciates all mankind—to have the privilege, beloved, in God’s great arrangement of a share with him in his sufferings even unto death, a privilege set forth in the sixteenth chapter of Leviticus, the privilege that has been entered into by the faithful ones throughout the Gospel age, and the glorious privilege that is accorded us at the end of this Gospel age of being drawn by divine mercy and love through Christ—such appreciation of his will and his purposes as to enter into this sacrificial way with his Son, and even on the way to death, suffering the loss of all things, in our hearts to be partakers of the joy of the Lord in thus suffering and doing the divine will, we would even say—it might be in bated breath, but we would say that because of this great mercy and love that is accorded us, the privilege of sharing with him in his sacrificial death, even while we are on the road, and while sometimes the tears will flow, and whereas there may come the moments of testing and disciplining, darkness and trials, and fiery trials along the way, while it may not seem to be pleasant for the moment in dying to all things of the earth, and dying to self—yet by faith in him and his purpose revealed through his Son, we can doubtless say deeply in our hearts, in resignation and submission to the divine will, in appreciation of the opportunity that we have in the great plan of ages, Hallelujah! When in the morning of the first day of the week shall be the marriage supper of the Lamb shall take place, the nineteenth chapter of Revelation clearly shows that all below shall say at that time, Hallelujah! And what shall fill our hearts at that time, but the love of the Lord? And the love of the Lord is that love of the divine, which has thus enabled us to go through and rise up! And surely all the angels in Heaven, even with the creatures below, and the new creatures above, will surely sing in the words of Revelation, “Amen! Hallelujah!”

We heard a dear sister recently in one of the testimony meetings on the subjects that are being considered, say, “Dear friends, I have appreciated for a great many years God’s wonderful grace bestowed upon me in leading me to Calvary’s cross; when I came to the cross I learned there to say with the poet,

“At the cross, at the cross, where I first saw the light,
And the burden of my heart rolled away,
It was there by faith I first saw the light,
And now I am happy all the day.”

She said, “That grace of God in thus bringing, through faith in Christ, peace unto my soul, caused me to say, ‘Praise the Lord! Hallelujah!’ But later on, when led by divine wisdom and providence to the privilege of consecration unto death with our beloved Lord and Master, and I entered into that grace also, and through the grace of God I was in such a degree of grace that I received the Holy Spirit,” she said, “and that made me say in a far more appreciative sense than before, ‘Praise the Lord, Hallelujah! And I thought it was grand and glorious. But,’ she said, “One of the chief impressions that was made in my life at that time, and in the things that was called forth my praise it seemed more, perhaps, than any other one thing at that time of understanding God’s plan, was this: I could see that God was so holy, he was so good, he was so perfect, he was so sublime, he was the God of light and love as it were, he had really provided in the age to come room for all these things; then it began to be so much more, never before how great was our God; that instead of condemning to a life of misery and torment eternal the larger part of the human family, that he had really provided instead of all that terrible work, through his grace the grace, perfect restoration of all things; and after the moment of my acceptance in the beloved, it was this appreciation of these glorious blessings provided by God our Father for the world of mankind, both the dead and the living, through Christ, that filled my soul with praise as I said, Hallelujah! let us all ascribe unto him, therefore, even as she did say.

Dear friends, as our hearts are thus, by the scanning of the works of the great Creator, the great God who is so holy and perfect in his sublime being and nature, that our minds and hearts out of appreciation therefore brought indeed to us through his mercies to him that we be led from a little Church to an adoration of his glorious character. That just as it was in the case of Isaiah of old when God had used him as his mouthpiece to some extent, when he had now given him a revelation even by a vision of the glories of the Millennial reign of Christ, when the one who would sit upon the throne would be all glorious, when
Hallelujah, Praise ye the Lord—Brother Sturgeon

he by vision beheld the glorious throne of Jehovah, represented even by the Christ, although perhaps he did not understand that, but the vision of the glory of the one who should sit upon that throne in the last day, caused Isaiah to prostrate himself, and to exclaim, "Worthy is the king of glory, the honor and the majesty, and the power, and the strength, and the honor, and the splendor, and the might, and the glory, all things dwell in his holy temple that are in heaven and on earth. He has revealed in honor and glory, that made him say, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Even as the Apostle Peter when he came very close to the Lord in the manifestation of his glorious vision by the power of walking on the sea would say, "Depart from me, for I am a sinful man, O Lord." We are wont to see the reverential and loving spirit of the divine character through Christ revealed to our hearts it brings us down in humble adoration and praise and worship before his majesty and his greatness and his glory.

Just as we often see pictured in the Angelus that there are the gleaners out in the harvest field passing from one grain to another over the field, and the corn of their activities suddenly there sounds out the tones of the bell from the great cathedral, which announces that the time has come when every mind and heart should be fixed on the glories of God, Jehovah our Father, in Christ, they are seen stopping their activities, ceasing their work just where they are, with their heads bowed in reverence, and they worship him who is over all. So, beloved, we ought to recognize that through the instrumentality of the blessings of the Holy Spirit, and this is so wonderfully showered on us during these convention days—yes, and at the beginning of this Praise Day, that while the bell rings out from the great cathedral of Jehovah's throne the note of Praise Day, surely our hearts, our heads, our beings, may cease from active labors for a moment and bow the head and the heart and face of his majesty and the praises of the holy name, and then shall we grow and take in the consciousness of the rich and deep consecration of our entire being, like the Psalmist, we say, "I will praise the Lord with my whole heart, in the assembly of the saints, and in the congregation of the righteous, I will extol him." Oh, how glorious it is at these moments, when God is all in and all, for his people to know the very depths of his mind and to have the effect of quickening our very bodies, as we are thus in the position wherein, through Christ, has been all in all to us, and while we have thus waited on the Lord. Oh how he has in his spirits strengthened us as new creatures, that enables us through the instrumentality of prayer and devotion and praise and devotion into the spirit of the great harvest field and harvest work, with our minds and hearts thus changed with the right thought, with our entire being brought into the proper relationship to him, with our strength renewed! Oh, surely there is nothing in that humble, simple, trustful, worshipful, reverential one who leans entirely upon the power and arm of the great Jehovah, and who by faith in the love and joy and peace and goodness which enables him to stand the tests in the harvest time, which enables him in faithfulness to carry forward to the work to which he has been called, and into which he has been privileged to enter by providential arrangement, and as they thus be lifted out of the kingdom of darkness into the kingdom of God's dear Son, as they show forth in their activities and their sufferings and in the way they bear through trial and in their faithfulness even unto death, certainly in their characters and in their deeds they show forth the praises of him who has thus favored them through Christ, in not only lifting them up into harmony with him, but has sent them out as his ambassadors and his representatives, to carry forward to connect with their own work, which will cause everyone in time to say Hallelujah!

Thus, dear friends, we are not surprised to find in looking over the Old Testament, as well as in the New, that one of the ways whereby God's intelligent people, and also whereby his people of the present time, praise him, is through the instrumentality of the Psalms, that are called Hallelujah Psalms. They are greater than the Psalms of gratitude and thankfulness; they are the Psalms which express these deep sentiments of our beings, that recognize his glory, and his greatness above all of his works, and all of his blessings, and we are wont to see that in the Psalms which are given unto them for the purpose of enabling them rightly to express their praises unto Jehovah, we find that there are eight of those Psalms, the final word of which is Hallelujah—translated in our Scriptures, "Praise ye the Lord!" And inasmuch as there are eight, we recognize that seven is completeness and eight means that which goes beyond the fullness of completeness of a certain work. So that in studying these Hallelujah Psalms, we note that they have special reference to the reignings of Jehovah in the earth, through the Messiah, which brings about the long promised blessings through Israel that flow to all the families of the earth, and would therefore culminate in the eighth—the seven completing the seven and the eighth leading up to Hallelujah! And it might be remarkable to note in the book which is now given the new creation these Songs of Dawn, and Hymns of Dawn, this choice selection that is made of psalms and hymns, and spiritual songs, that in tracing through that glorious selection of three hundred and thirty-three hymns of that kind, we were very deeply impressed by finding that there were exactly eight "Hallelujah" spiritual songs that were given to the members prospectively of spiritual Israel, the new creation; which would show us that they, too, have that which will enable them not only to express their praise unto Jehovah for the completion of his work with reference to the world of mankind, as their home, but will enable them also even, from the higher realm of the new creation, to bend the knee before Jehovah, the King of Israel, when and as their King shall come in the glory of his kingdom with power and great majesty to sit upon the throne of his kingdom, and to reign over the nations, his people. And when and as the new creation shall be ready and complete, it will be when the whole earth is filled with the knowledge of Jehovah. Amen! Hallelujah! When all the voices in heaven and all the voices in earth, all together shall say, AMEN! Hallelujah!

One time, dear friends, a great company of the Lord's people were gathered together in a congregation something after the manner of those at the Resurrection. And then you will have seen that they all lifted up their hearts in song, and in that song were filled the thoughts of "Glory to God on high, and on earth peace good will towards men." And in thorough harmony with the great organ that played the great tune of the grand anthem, every voice we believe springing out of hearts of devotion and love, and that as an appeal to God, that we praise and give him all the glory, praise having ascended up into the presence of the angels and through the Son into the presence of the Most High, they passed out from that great assembly with their hearts and minds charged with the thoughts of the glory of God. Thus we would say that if God has thus lifted us up into the top of this mountain, and we have lifted ourselves up into the presence of the vision of death with Christ, while we praise him on the way, recognizing that we shall soon be lifted up as unto the glorious presence of his Son Jesus Christ, and that over and beyond all his works and all his ways and all his dealings there will be God himself, our Father, unto whom we ascribe all glory, both now and forevermore. Amen! Hallelujah!

"We praise thee, O God, For the Son of thy love, Who died for our sins And ascended above."

Hallelujah! thine glory; Hallelujah! Amen! Hallelujah! thy glory; Receive us again!"
Discourse by Brother W. E. Van Amburgh. Subject: "WHY JESUS DIED"

I AM very glad it was my privilege to be on the program during this day, especially on account of the topic for the day—"praise." This is one of the suggestions of the Apostle Paul that is very agreeable to our Lord Jesus Christ. One of the commands of Christ is, "In every thing give thanks, for this is the will of God concerning you." I am thankful that I find in my heart, a condition of returning thanks toward God for all his many blessings to me; I am thankful to the knowing that the only thing of importance that is not thankful. It is not simply an arbitrary command, but God has appealed to our reason; as he says, "Come let us reason together," and I am glad that he has given us so wonderful a reason to give thanks.

The building with which we are all well acquainted comes to our minds—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have eternal life." I presume that ninety-nine out of every one hundred in this congregation learned that text when they were children, but I doubt if one person in a thousand who claims to be a Christian believes that text. Strange as it may seem, nominal Christendom today does not believe the statement of this text; it believes directly to the contrary; it does not believe that Christ died; neither does it believe that Christ died to give us eternal life. If man is endowed with the quality of continued life at his birth, and has existed from the beginning of the world, and is good, or in a condition of endless torment if not good, then he has no use whatever for Christ; he already has eternal life; he already has eternal existence, and there was no necessity whatever for Christ dying. If this be true, that man has eternal life, and the property of eternal life, then should Christ die? The statements of the Scriptures, if this doctrine be true, are false; it makes the Bible the greatest collection of fables known; the Bible becomes the greatest deception of the age; for its statements are many to the effect that Christ died for our sins; he came to give his life a ransom for many; he came to save the world that might have life, and that they might have it more abundantly.

Let us take this text a moment for just what is states, "God so loved the world." Here is reason for action on God's part, God's great love for his creatures; but something had interfered with the life which he had given to our first father, and that interference had been so great that discipline would not do. God created him to a cessation of life, to a loss of life; he lost his life by being disobedient, and when he lost his life, with it he lost everything possible by a sentient being. As our Lord says, What would it profit a man if he gained the whole world and lost his soul? The very life that is the most important of all, God says, is the world that he arranged to satisfy justice. But some one says, "Did not Adam satisfy justice? What then was the need of satisfying justice on Adam's part?" I reply that so long as Adam remains in the grave, justice is satisfied. Justice demanded a life and a soul to get Adam out of the grave and yet have justice satisfied. In order that God might be just, and demand a payment of the last farthing, and yet be the justifier of all who believe, thias as arranged by our heavenly Father through our Lord Jesus Christ, when he, for the glory that was set before him, came down and became a man. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life." But the inference is, then, that whosoever does not believe on him does not have eternal life. And who can believe unless he has heard? Surely none, and he who has not heard cannot say whether he shall be. If this life were any higher, and it were an eternal life, this text might be fulfilled, for one could not exist in torture, in hell, forever without eternal existence, and according to this Scripture he could not get that eternal existence with which to live in hell forever. But our Lord Jesus Christ says, God were to give man eternal life here on this earth, this text would be fulfilled; if he were to give him eternal life as a spirit being this text would be fulfilled. The statement is simply that we might have a perpetuity of life. What he has now is simply a vapor. There is an undefined thought in the mind of a great many that God is using this world the same way as a farmer might use an incubator—to hatch out so to speak, human beings, in order that he might populate some other planet or globe, or some other condition. He wants to get off to heaven to refill the places of those that fell when Satan did.

There is nothing in the Scripture to bolster this idea; there is nothing to back it up at all; the Scriptures declare that God had a purpose when he made this world. Surely he would not have made it without some purpose. Whoever erected this
Now, this justification by faith is not the end, it is only a means to an end. Why should there be a justification by faith? Why not justify us by fact. Why not give us the real justification, which is the coming of Jesus? God had in his mind, in his plan, something very much higher for us, than Remission of sins. God had arranged this wonderful plan whereby he visited the Jews and then the Gentiles to take out of them a people for his name, and having used this great asset which he had in the hands of the Jews, for this very purpose of justification by faith; and having selected those whom he was seeking, and having found enough to fill up the full number, then he begins to take upon the wonderful work of bringing life to all mankind. Then begins the inauguration of his wonderful kingdom, when the works of God are finished, and the kingdom shall be established—then what? Then righteousness will be laid so the plummet, and justice to the line; and then he will begin to disseminate the wonderful knowledge to every one, and all who will may come and taste of the water of life freely. This will be the first, the Enrichment of the present king, Satan. Very few people believe today that Satan is the king of this world, even though the Scriptures state it forcibly. "That prince of this world cometh, and he hath nothing in me." "The God of this world has blinded the minds of them that believe not." (2 Corinthians 4:4) And I said this has been the result of his government. Look abroad in the world today. Here are people at each other's throats, killing each other, murdering, stealing from each other. In my boyhood days I used to watch the animals, and I have seen a collection of little dogs playing, and they were having a pleasant time. Then they would stop playing and very soon all of those dogs would be fighting each other, and having a regular battle. Were they fighting about? They did not know. Simply because somebody said "Sick 'em!" And is there the whole world today, what are they mad about? What is the cause? They do not know. Satan has said, "Sick 'em!" and they are murdering, and stealing, and lying, and if we present the truth to them they will not listen to it. "The god of this world has blinded the eyes of them that believe not, lest the light of the glorious Gospel of God should shine unto them." (2 Corinthians 4:4) And this evil institution, evil insitution, has been poured out on the earth for the last six thousand years, until the whole world lives in darkness—yes, gross darkness covers the people, and you and I have been experiencing a great deal of the darkness of Satan. Is it any wonder then, that our Lord said to pray for the coming of his kingdom—"Thy kingdom come, thy will be done on earth as it is in heaven." And you and I were taught that prayer from our childhood up. Not long since in the train I was talking with a lady and this subject came up, and I said, "Do you believe it?" "Certainly." "Are you sure you do?" "Yes." "Pardon me; are you certain, sure you believe it?" "Why, what do you mean?" "Do you not believe that we have to die and go to that kingdom?" "Why, yes." "Then you do not believe this text, do you? That text says, that the kingdom of God shall not come right here to this world, and the will of God as it is now done in heaven shall be done right here on the earth." "Well," she says, "I don't know as I ever thought of it that way." And there are hundreds and thousands that do not believe the text, that is the reason they cannot understand God's wonderful plan. When God shall set up his kingdom, what is the first thing he will do? Bind that old serpent, the devil, and cast him into the pit and chain him up for a thousand years. What for? That he might quit his lying to the people; that he might deceive the people no more. That is what he has been doing, and what will happen when the kingdom is set up? He will begin to disseminate the knowledge of the Lord, the knowledge of the Lord's love, and the knowledge of the Lord shall fill the whole earth as the waters cover the great deep. "None shall say to his neighbor, 'Know them the Lord'; for all shall know me from the least unto the greatest of them." What will be the privilege then? Why the privilege will be to take of the water of life freely. What will it mean? It will mean that the little specimen of life they might be so changed, and worked over, and turned around, by taking advantage of that wonderful opportunity, that they might go up the highway of holiness—and what will they become? Perfect human beings. That will not make of them spirit beings. God never meant heaven for mankind. God meant heaven for angels, and all the development long before—began the creation of mankind. If he had given any more angels it would be easy for him to create as many as he would like. Mankind could not live in heaven even if he got there. "Flesh and blood cannot inherit the kingdom of God." As the world begins to go up the highway of holiness, what will happen? The angels will come and change this human form of life. He has given us this chance to become inheritors of the kingdom. And to you it is given not only to believe on the Lord Jesus Christ, but also to suffer for his sake. What does he want with this suffering? Has he not said to us that in order for the establishment of this wonderful kingdom there must be so many kings, and must be so many
priests, so many judges, and that every one of these judges must be a counterpart or true image of the great Judge himself?

So I am glad the Lord justified me by faith, instead of by fact; I am glad he did not give me all the good things of this world. Why? Because it helps me to have my own ideas of things above. Oh, but some one says, I do not know what is the matter, I wonder if the Lord has turned me away. I have so much difficulty in holding my thoughts; I sit down to read the Tower and everything else comes in; even when I read the Bible, it seems as though I cannot put my thoughts where I want them. What is the matter? Has the Lord turned me away? I suggest that anyone who is to be a victor must have some enemy to overcome; anyone who is to be accepted of the Lord must be a victor, must be a conqueror—"To him that overcometh." And this is the reason why we are enemies of the world, even our own faith. I will tell you, dear brethren, when we come to analyze it right down, it means this: Do I believe on the Lord Jesus Christ as my Redeemer, as my Advocate, as the one who bought me? If I do, I know it. Did I make a full consecration of everything I had to the Lord Jesus? Did I lay it on the altar? Did I say, "There is nothing I can call my own?" I have laid it on the altar, I know I did it. Have I been slack or negligent? I cannot say that I have always done my best, but it is still my heart's desire to serve God with my whole heart, life, soul, and strength, so long as he gives me any of these? If that is still my heart's prayer, then I believe I have lost none of the spirit of God witnesses with my spirit that I am a child of God, feeling or no feeling; and by the grace of God I can go on to victory, knowing that he is bearing me up, for he says, "I will be with you even unto the end of the world." I will tell you, dear brethren and sisters, if there be any question on earth, we should have something to be thankful for, it is the children of the King!

**Question Meeting Conducted by Brother Russell**

**QUESTIONS 198.**—Rev. 14:4: "These are they which were not defiled with women, for they are virgins." If the word "women" here signifies the church, can anyone having a denominational connection have an opportunity of being a part of the hundred and forty-four thousand of the third verse?

**Answer.**—I understand that this question was sent me specially by a Methodist minister on the ground that the true church is one in Christ and therefore any denomination that was not defiled by women having no reference to the female sex, but that it refers to these ecclesiastical women mentioned in Revelation. All Bible exponents of the Protestant kind recognize there are two women especially mentioned in Revelation; there are the true women, the bride class, the thousand, hundred, and forty-four thousand of the verse.

Then again other Protestants understand that the Scriptures refer to the mother and daughters refer to the papacy and these denominational women, or systems, the false church, and Protestants in general understand that false woman to represent the papacy. Then again other Protestants understand that the Scriptures which refer to the mother and daughters refer to the woman of this false, and of course it is the one here giving a few outlines in answer to this question. A very general confusion of mind sprung up after the long period of darkness which we call the dark ages; various reformation were started, and amongst those was the German reformation in which Luther was one of the leaders of Zwingli and of the Reformation in England under the reign of Henry VIII. These good men were striving after more truth and a better understanding of God's word. We believe they were to some extent successful, but only partially so; it was not then due time for God to show the full clear light of his Word, but the time is now and all hope is to remain in a state of darkness until the due time. Some of those of that time remained very loyal to God, and stood free and separate from the things of this world, that they thus maintained a virgin character. Others of them became enamored of worldly government, and as a result we see that amongst the various Protestant denominations there sprung up very similar conditions to those which prevailed between the church of Rome and the government of Rome. And as that condition of union between the church and state constituted figuratively the Roman Catholic church, a harlot system, one living not in pure conformity with her vow to the Lord, so the same rule of application would make the German church equal a harlot system, and the Russian church equally a harlot system, and the church of England equally a harlot system, and the church of Denmark equally a harlot system. We are to remember that this word "harlot" as used in Revelation is merely a symbolic term; there is nothing more than that to be understood. It does not signify that the Roman Catholics were harlots, nor that the church of England or the denominations of England were harlots, nor anything of that kind, but merely it is a figure representing the wrong attitude of that system towards God and towards his plan. God has proposed to take out of the world a people for his name, and Saint Paul tells us that this church of God's people would be separated from all mixed or unclean people, those that are not included in the word Babylon. Now the French are, as they are in Babylon and not of Babylon, just the same as the children of Israel were carried captive into Babylon, but they were not Babylonians. There was a difference. And in due time the thousand number of names are given in the word Babylon. Now then some are in Babylon and not of Babylon, just as the children of Israel were carried captive into Babylon, but they were not Babylonians. There was a difference. And in due time the thousand number of names are given in the word Babylon. Now then some are in Babylon and not of Babylon, just as the children of Israel were carried captive into Babylon, but they were not Babylonians. There was a difference. And in due time the thousand number of names are given in the word Babylon. 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voice. People are not responsible for anything that is said which they do not hear. So you and I may have been in Babylon for years and not have had any responsibility or any impurity, we were not defiled, because we did not know any better. Our own attitude of heart toward God and toward the things of God's Word was a pure virgin attitude. Then when the Lord speaks of these as men of his people in Babylonia, you see they are his people unless they were pure, unless they were virgins. The moment they became impure he would not class them as his people. But he says, "Come out of her my people, that ye be not partakers of her sins; for ye are my people, in her, but not yet partakers. How is that? Because you did not know any better; you did not see anything better; you had no responsibility for what you did not see and did not understand. Well, when shall we have the responsibility? When do we find ourselves in the Babylonia. When do we begin to see that God's holy name is blasphemed, that his holy character is misrepresented, that we have said things about our heavenly Father that we would be ashamed to say about ourselves or of our earthly parents, yet we admit they are all imaginary, and we do not know about them. We admit that Father that were scandalous, we have charged him with the most diabolical acts, and the most diabolical intentions, we have declared that he created our world of mankind and knew what he was doing even to the very full end. We have given him to beginning to damn nine hundred and ninety-nine of every thousand, and to have them roseth through all eternity, and that he made fireproof devils to handle them; that he created a great place called hell in which all of this diabolical work was going on—we cannot say that about you or me, could we not we be angry? If they would say that you had so treated a rat, you would be angry, and you would deserve to be angry. The man that would do such things to a rat is not an honorable man. No honorable man would do such things to a rat, because all of us understand that if a fire were to go in that is forewarned, must be held back for the sake of the people around it. And that is what we have been charging our heavenly Father. It is awful, it is terrible, God forgive us! I am sure he does; we are ashamed of it. But now just take that one point of false doctrine—and then there are others and point after point of the doctrine. I am not claiming for a moment that all we have believed, and all our forefathers believed, was wrong—not at all. We were saints when we were in Babylon, and we want to maintain that fellowship; but now coming down to the close of the age God is lifting the veil. We have been showing us more and more respecting his plans, his purposes, his arrangement, and the real teaching of his Word. And now then after we once see that this doctrine is blasphemy against God, after we once see that it was contradicted by every known investigation, by every adversary—after we once see what an awful thing it is, if it we wish to uphold earthly systems and give our lives and strength and talents and means, to uphold these earthly teachings, then we are worse then any other there; we are the worst of the whole lot. The man who does this fully knowing and intentionally, is the only man to blame at all. You and I, if we would stay in and uphold these things, would be more blame-worthy than some who are in and who are not so conscious of what is the trouble.

So then, this Scripture tells us there are some that will be defiled by the systems—by these earthly systems. Why do you call them earthly systems? Why do you show them in contrast to the heavenly system? God has only one church; there is not a man in the world who will deny that. No one of any good sense who has any faith in his Bible at all will deny that the Bible teaches there is only one church, the church of the living God, the church of the first-borns, whose names are written in heaven. Whence, then come all these different denominations, Catholics and Protestants numbering up into the hundreds? Well, they come from men. They come from error. They come from ignorance. They come from sin. They are the result of the whole process, the endeavor to get to the light, and wrong conceptions of how to get to the light. Do you blame these men? Not at all. We are not blaming anybody. The blame comes to the person who, after viewing the real facts of the case, stands in God's sight—these systems and upholds them. Now then he will be defiled. And how would he be defiled? Why his whole conscience must be defiled, for he knows that the system is wrong; he is defiled immediately by having a contact with that which he recognizes to be wrong of man have gone on, after the principles of righteousness; he defiles not only his conscience, but he does dishonor to God, and dishonor to the denomination, and everything else. What right has any man to stay inside of a denomination and deny the teachings of that denomination? He is defiling himself to do so, is he not? He is branding himself as a fraud, professing to believe what he knows he does not believe, claiming to teach what he knows he does not teach; or, on the other hand, he is doing something to which he does not believe at all. The whole matter is wrong; such are defiled by the women. But those who come out when they see the right and the wrong on the question, who take their stand upon the fact that they are delivering their souls from Babylon, they hear God's voice says, "Flee out of Babylon, saith the Lord; deliver every man his soul." Now no one is responsible to flee out unless he sees that it is Babylon, but the very suggestion that it is Babylon to every honest person means that he should make an investigation, and a thorough one. And those who do not make an investigation of the kind, God's voice says, "Flee out of Babylon," and I believe that the system is Babylon, but I do not wish to look into it for fear I find it true," that means he is dishonest with himself; he is defiling himself. There is only one way of being thoroughly honest, and that is to be the honest man.

Question 199.—What should we understand in a general way to be comprehended in the term "Failure to live up to one's privileges as a Christian?" Does this include a failure to study the Scriptures, or an opportunity for serving the Lord along mechanical lines, the same as one's time and energy to the extent of incapacity only for the study of the Scriptures?

Answer.—Well, this is a very complicated question. No one can answer questions properly except along general lines, and it remains for each individual Christian to apply those lines. This is God's will, this is God's way; otherwise God would have said through Jesus or through the Apostles, do this, don't do that, do this other thing; but he does not say that, and thus limited us. He has left us along general lines to know certain principles and to exercise our thoughts along those lines, and thus has a responsibility upon you for your conduct upon me and for my conduct, and this is an elastic system that allows different people of different conditions of mind each one to put the proper bondage on himself, and it keeps other people from bringing him into bondage. Thus the Church of Christ can be at full liberty. Everything that the Lord has said is an obligation, the Lord has said made very many obligations. You will find the obligations generally made by men. This denomination says, you shall not chew tobacco, that one says you shall not drink whiskey, another one says you shall not play cards, or dance, another one says you have got to wear that shaped coat, and another one, cut your hair this way, and another one says you must walk in such a way. All of these things are of men; there is nothing of this kind in the Bible. The Bible lays down broad general principles and gives every man and every woman a right to use his or her own mind upon the subject. For instance, you can man chew tobacco and be a Christian? And is it right to smoke? And is it right to drink coffee? And is it right to wear a hat with a feather in it? And is it right to wear a broad hat, etc.? And I say, 'My dear brother, you have a right to do anything you please, which you think will glorify God and do no good to yourself and to your neighbor. Drink all the whiskey you wish will glorify God. God does not say, snip off this, and snip off that; the Lord says, give your whole heart to me, make a full consecration; everything goes down; you have no earthly rights. I have only whatever you choose of remembering, that you are a new creation in Christ Jesus.

Question 200.—Should the brethren exhort one another to good works at a testimony meeting, or confine themselves to their own experiences, blessings, etc.?

Answer.—Well, I think exhortation is one thing, and testimony is another thing. A testimony meeting is not to be strictly interested as a meeting for exhortation; it is a testimony meeting with the supposition that when you have told your testimony that the testimony itself would constitute, without saying so, an exhortation to others to strive in the right way. And this is the most important thing that can be given. The man who lives his religion, and whose exhortation is to that religious life, is giving one of the best exhortations possible to others to live a good life. At the same time I do not think that any could properly find fault with one who, after giving his testimony, takes a little more time to exhort others. But I think it is true, as the question seems to imply, that a great many err, supposing that exhortation is testimony when it is not, and err in giving too much exhortation. Testimonies, I think, are better.

Question 201.—In the "Harvest Sketches" it is stated that it was a few months after October, 1874, when it was first realized that the
Lord was present, and in Volume Four, page 618, it is stated that it was nearly a year after October 1784, before the fact of the Lord's presence was recognized. Is the month of 1785 known in which it was first realized that the Lord was present, and when was the first public announcement of this great fact made?

Answer.—I think those two statements are in full accord. I think you may interpret as you may desire. It is stated a few months in any writing, the Bible or any other, that is supposed to imply that it is not specific or a clearly defined number of months, but merely a general statement and not a particular one. I could not give the exact time; I do not know, no one else does; it simply was on one day or another, somewhere, that we began to have thoughts along that line. Now you see no thought comes up pulled agleam at first; every fly begins a very small fly, and becomes a larger fly.

Question 208.—When does the Day of Atonement close?

Answer.—The Day of Atonement under the Jewish law was a twenty-four hour day, or a year in the civil system. The antitype of that Atonement Day we understand to be that period of God's blessing which began with our Lord Jesus Christ and his sacrifice. That was the opening of the Day of Atonement. Now, the other sacrifice, the sacrifice of the goat, has been continuing during this Day of Atonement. In other words, the church is invited to share with Christ in his sacrifice, and that great Atonement Day is still going on; the atonement work is not finished. The sacrificing feature of the Atonement Day will soon be over we believe, viz.: when the last member of the elect Body of Christ shall pass into death; that will be the end of the sacrificing, but it will not be the end of the atonement, because the Day of Atonement not only includes the day of sacrifice, but also the day of using that sacrifice in the work of blessing. In other words, the whole thousand years of Christ's reign also belongs to this atonement work; so the construction of the word means at-one-ment. Now, the

sacrificing of this present time is for the purpose of producing that at-one-ment, and when the sacrifices are ended and offered before the Lord, it will be the basis for the at-one-ment, but it will take all of the thousand years to apply that to the world and for the world to be made at one with God. So then the Day of Atonement in the proper and fullest sense of the word is twenty-eight hundred years or more long, and we have passed the middle of it now; and the latter end of it is going to be very fine.

Question 209.—Will all of the first-born have been fully delivered before the day closes?

Answer.—You have the answer to the question already; they will all have entered into their glory when the sacrificing is ended, and long before the day will close, because the day will take in the dealings with the world.

Question 210.—When do the Ancient Worthies get their resurrections?

Answer.—Their resurrection will be due as the first amongst the world—the first of earthly nature to receive resurrection. The church will get her resurrection first, like her Lord, on the spirit plane, to the spirit nature, to the heavenly condition; then the other part of the resurrection, the world's salvation; and the Ancient Worthies will be the first to get their blessing, and their resurrection on that plane; and that will be after the establishment of the kingdom, because it is that kingdom which is to bless the world and lift them up.

Question 211.—When did our Lord become the only begotten Son of God?

Answer.—We answer that he was always the only begotten Son of God. And all things were made by him—God's power operating through him. He, therefore, is the one whom the Father begat, and the one whom the Father begat, all the others were created by and through his power, he being the agent of divine power in all creation.

Symposium Conducted by Brother W. E. Van Amburgh
Subject: "THINGS TO PUT OFF"

Col. 3:8.—"But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth.''

ANGER

By Brother M. L. Staples

YOU are aware that the word anger and the word wrath are very nearly related to each other. It is all possible to talk of one without talking of the other, and yet we have another brother to give you some thoughts on wrath. Anger, however, means passion and wrath. The word passion means strong emotion. The word wrath means violent anger, rage. You see then, the subject selected for me relates to the milder form of what you and I are in the habit of calling temper, or anger. The word anger is a moderate form of expressing that wrath, or that furious rage that people get into so often. You remember the beautiful illustration this morning our dear Brother Van Amburgh, when he told you about the little dog, and how the devil set the world on fire, giving them envy, fighting, anger, and wrath, all of these six thousand years. So you will notice that when the apostle comes to us in this beautiful language, giving us this instruction, it is not intended for the world at all; they can fight him, they can have all the anger they like for a limited time yet; the heavenly Father is not speaking to the world at all. This book we call the Bible is a revelation from God to his people, and a very few months ago and to you and me.

Put off anger. This implies, in the first place, divesting ourselves of that thing called anger in order to replace it by something superior or better. And therefore our attention is directed to this idea, and it is a Scriptural one, and one we are so glad to acknowledge and rejoice in; that our heavenly Father is calling you and me and all of these grand people to form out of them a new creation. And in order then, for us to be in line with the divine program, to be in line with the divine arrangement, our privilege is to do something along the line of preparation, of putting off. To illustrate: If you bought a new coat, you must, in order to use it, put off the old one. If a lady buys a new dress it implies she is going to put off the old one. Now, the putting off of anger implies that we have something to put off; and as a brother said on one occasion, in speaking of these same texts at a convention, we brethren who do the first speaking here are the brethren who may be termed the villains, so to speak, while the brethren who follow us will come with beautiful bouquets, telling us what to put on. We have nothing to do with that part that belongs to the natural man—to the old creature.

Now, the apostle tells us to put off anger; he does not stop at this, but he tells us in Eph. 4:31, that we must put on something. We must not only put off the old man with his deeds, but on the new man which is renewed in righteousness after the image of him who created him, etc.

Now, dear friends, you and I realize that we are in the race; that by divine providence and divine arrangement we have been picked out of the Gentile world, and that purpose is designated in the second very forceful word here in the twenty-second verse; speaking of things future as though they already were, the Father says, "I have created a new thing in the earth, a woman shall compass a man." You may study that up, and you think you will agree with me that has reference to the new creation, and the apostle comes forward with the most beautiful language concerning us, saying, "If any man be in Christ he is a new creature." That is the process of creation—re-creation we sometimes say, because God is taking the old creation and re-creating something out of it all, and we have inward tendencies, we have read what the brother told us about this morning, all the fighting that belongs to the world, and all the temper, wrath and malice, and evil speaking that belongs to the old man, and now having been selected out of the world, "ye are not of the world." We have been placed on a higher plane; as the apostle says, here, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." And we might ask, "why is it necessary to put off anger, wrath, malice, etc., which belong to the old man? For the simple reason that we are being prepared for the kingdom here and now; we are being prepared for the divine nature, and we cannot carry these things that belong to the flesh into the glorious beyond; second, it is absolutely necessary that you and I begin while we are in this probationary state to cast off all these things, and as fast as we can put off the new mind get the ascendency—and we are anxious for the new creature to get the ascendency—it will increase, grow, develop, in order that it may be ready for the new body that our dear brethren have told us so much about in this great convention.
WRATH
By Brother Dr. A. D. Young

NOW becomes my blessed privilege to add my mite to the feeding of the Lord’s flock, and our dear brother who has just preceded me has discussed this subject pretty thoroughly as far as wrath and anger are concerned, but I believe I have got to be an extreme anger, a violent anger. The two subjects are so near alike that it will not be necessary for me to go into the preliminary parts of the discussion as our man Dr. Young has done in his address on prayer. We must be ready at all times, “Father you know how this weakness came, and you know I cannot always lift up my voice audibly for help at the time, but now Father, will thou help me to overcome this?” And by prayers, combing through the Scriptures which excite our anger, with the heavenly Father’s help, and by taking special pains to be kind and gentle, and showing them that fervent love which we should show the brethren, specially those who are the most distasteful to us, will the way be made for us. And let all of us look to the Lord for our strength, and may we run this race with patience. If we run this race with patience and depend on him wholly and entirely for our help to overcome in every time of need, than finally we will be classed with those who are more than overcomers, who shall sit down on the right hand of the God, on his throne, and have the new name.

MALICE
By Brother Horace E. Hollister

SOME few years ago the medical fraternity of the United States and the reading public were astonished at the announcement of indubitable authority that a large proportion of the population of the southeastern section of the country were afflicted by a terrible loathsome and most injurious parasite—a disease which was called by the doctors, putting them of their strength and energy and ambition and keeping them in a degraded, wretched and miserable condition. The medical fraternity had been aware of the fact that such a parasite existed, but they thought it was a long ways over the sea. The process had never gravitated to our country, they supposed it was confined to Africa. You say, “Brother Hollister, why do you relate this? Of what interest is it to us?” Well, dear brother, if I should announce to you that you were infected by the seeds of some terrible disease, you would lose no time in obtaining the aid of our medical men, and you would feel so much of a sincere as it is now. And you would go home and consult the best physician in your town, and you would exhaust all means of possible cure.

Dear brethren, the things that the dear brethren who have preceded me, and some who shall follow me, are speaking to you about, and that I am to speak to you about, might be called “Spiritual hookworms”—they are evil thoughts and tendencies which if permitted in our constitutions will sap the vitality of our spiritual life, will destroy the vitality of the new creature which we are to develop and cultivate in every possible way.

The seeds of these terrible spiritual diseases are not far off—they are not in Africa and other distant lands; they are in the world, they are not in the nominal systems; they are in ourselves, as the brethren have already told us. Why so? Because we inherited them; because we came by them naturally through father Adam, where the seed was first sown by the father of lies and of uncleanliness—the adversary. The Apostle tells us, “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in melanic an envy, hateful and hating one another.”

Are the symptoms of malice? Look within yourself, brother. Do you know of a brother or a sister, who, when you hear of some kind deed or act or word spoken by them, wonder in your heart if they really meant it? Do you have the tendency to think, well that is a part of their pretense? Through some act or some word or some association in the past, are you inclined to look with doubt on every effort they put forth; are you inclined to withhold in your mind, or in your association with them, the right hand of brotherly fellowship, of fraternal good feeling, love—have you known it to go so far that, when you saw that brother
or sister coming you crossed on the other side of the street? Have you known it go so far that you would refuse the outstretched hand of a brother, in brotherly love? Dear friends, even a very terrible event as this, these terrible diseases that are so destructive sometimes go! What shall we say? Are they curable? When the announcement was made about the hookworm in America it was unknown that there was a sure and easy cure. What shall we announce concerning these things which are so much more terrible than these? We, dear friends, and I, and every one of us, must realize that in our minds are the spores, the seeds of these terrible things, and if we give them a chance, if they find the soil, they will spring forth into roots of bitterness that will spoil our spiritual life. These things are not far off; they are in our vitals.

Put off malice. Notice it says to put it off. And Peter says, "Therefore, laying aside all malice, and all ill-will, hypocrisies and evil speaking, as new born babes desire the sincere milk of the Word that ye may grow thereby"—laying aside, putting off, desiring the Word, that ye may outgrow these conditions, these diseases that are so much more dangerous in your spiritual infancy than outgrow them. But, by constantly and continually feeding that Word with your mind and heart, which acts as an antitode.

Again, the apostle says, "Brethren, be ye not children in understanding; however, in malice be children, but in understanding be men." What did he mean when he said, "in malice be ye children?" Simply this: you know as I do that a child forgets its quarels as soon as they are over. Todays quarrel, tomorrow they have been lost, and forgotten. The same thing is true of malice, of bitterness, anger, and all bitterness that is in the heart; we have the wonderful things of God's Word to understand—and in the understanding of these things be men, and you will forget your childishness. That is the antitode.

It is a little hard to do sometimes, is it not? I was forcibly struck by our dear Chairman's illustration of the sheep as having a man's head and a man's heart, but the wool on his shoulders. We are in this world as sheep. We are in the flesh, and yet have the mind of the spirit, the new being, the new creation, the creature of these two conflicts; they are at war with one another; the spirit warreth against the flesh and the flesh against the spirit, for these are contrary one to the other, and we cannot do the things that are good. How are we to separate the interests of the new creation and the things of the old? To a certain extent, we have to look for our interests of the old creation. The priests ate a portion of the sacrifice in one part of the sacrifices of the Tabernacle, in order that they might get strength for their duties, and it is natural that they should have same things, so that we have "the sheep great for the clothing of those dependent on us; but where shall we draw the line? How are we going to divide the interests of the new and the old in order that the old may perish not too quickly, but quickly enough, and the new be developed step by step to the full stature of man in Christ Jesus? The apostle says, "Desire the sincere milk of the Word." He says that the Word of God is living and powerful, sharper than any two-edged sword, piercing to the dividing sunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Our soul is a man's head; our spirit is his heart. When we are walking after the spirit, is the spirit of the Lord, the spirit of the new creation and the one thing that is going to divide the interests of these two, so that the one will be cultivated and the other will be discouraged and kept under and down it is this living and powerful sword that bears the dividing sunder of soul and spirit and joints and marrow, and is a discerner of the thoughts and intents of our hearts. This, dear friends, is the best way to put off malice—"Know no man after the flesh." Say to the old creation, "Thass to do with you, nothing to do with me; you are gone, I remain." I am the new creature, the old man is something outside and subject to me; that is the way the apostle speaks—say to the old creature, "I have nothing to do with your quarrels, I have more important business." Well the old creature says, "I will then go and have it out with that brother's old creature." "Here, stop a minute! You belong to me; you are my servant; when I am through with you, you can have your quarrels out, not until then." "When will you be through with me." "When I lay you in the grave, dead, because anger and malice will be forgotten then; it does not amount to anything." It does not amount to anything now except as we let it.

The wise man gave us another picture of one who permits these seeds to grow in his heart, and in his mind, in Proverbs, twenty-fourth chapter, verse six, "for the field of the slothful, and by the vineyard of the man void of understanding." "And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." "Then I saw, and considered it well: I looked upon it, and received instructions."

Yet a little sleep, a little slumber, a little folding of the hands to lie a little; So shall thy poverty come as one that travelleth; and thy want come as an armed man.

Dear friends, are we going to be poor when the reckoning time, the final accounting, comes? Are we going to be poor in the time of harvest? The Lord told us to lay up treasures in heaven. How can we make deposits in that heavenly bank? Only by building into the character of silver and precious stones, that is the treasure we are going to lay up there, if any at all; that is the only way we can do it—by laying aside wrath, anger, malice and all the rest of that horrible crew, and building in the things that make the kind of character the Lord wants.

BLASPHEMY

By Brother J. F. Stephenson

We are all engaged in a fight that is far more important than any battle that was ever fought by any of the earthly generals, a fight that is for eternal life; and as we look around we find that we are engaged in this conflict in some respects under very unfavorable circumstances. Not only do we have to contend against the influences of the world, and the snares which are set for us by our adversary, but we also find ourselves in the midst of a conflict that is an entire war on moral fronts with the flesh, the old man, the corrupt mind, and the world. And how does he do it? By laying aside wrath, anger, malice and all the rest of that horrible crew, and building in the things that make the kind of character the Lord wants.
SYMPOSIUM—THINGS TO PUT OFF

life. How shall we then overcome this disposition? How shall we put off slander? We will never put off anything by thinking about them. Some of the people are continually talking about their weaknesses. They say, "I forgot myself again, and I said something about Brother so-and-so, and I did not intend to say that." If we could only forget ourselves it would be a good thing for us all. We want to forget ourselves, and we want to think about ourselves—not for a few minutes, but to get to the condition where we think we have no weaknesses, where we think we have perfection, and that we are better than others, but we want to forget them in the sense that we are having our minds continually fixed on better things. Suppose I had a very little devil who possessed me, and I was very anxious to get rid of it. If I went around showing it to everybody and talking about it all the time, it would not have a tendency to cure that disease at all. What should I do about it? Well, I should try to put on some kind of ointment that would have a tendency to kill these little devils. But if I put on a white coat, or put on a piece of white linen, or something else. We want to remember that our imperfections are all hidden under the robe of our Lord's righteousness, and we want to remember also that our brother's imperfections are hidden under the same robe. We find when a person has a disease, that person is pleasing it to keep that person thinking about it all the time; he tries to get his mind on something that will be helpful and healthful. So with us, we want to get our minds away from our weaknesses and get them fixed on the things which are above—fixed on the things which would be pleasing to the Lord. God has bound sin, and the Lord would be bound righteously. It would not be sufficient for us merely to be putting away the evil thoughts, and having to the brother, and then think "No, no, I won't think about that." No, I don't think about that. But it is necessary for us to go still further. Remember our Lord illustrates this in a parable. He tells us about a certain man who was possessed of demons, and how this man was purified, and how his house was swept and garnished; it was all clean and pure, but the former devil who possessed him came back and found the house was vacant, that it did not have an occupant, so he went away and got seven other devils worse than himself and came back and took possession of the man again. So we can see it is not necessary for us only to put away from our minds these elements, these weaknesses, but we want to go further and try to find for us to have something else to take their place, something else to occupy our minds; and in proportion as we do this, in proportion as we are thinking about the things that are true and righteous, the things which are holy and lovely and pure, in that proportion we will be putting the sin of the world and the wiles of the devil and the deceptions of the devil. We will be building a house, and we will be putting on the Lord's righteousness, and at the same time we will be also barring out the tendency to speak evil of others.

The Lord tells us that out of the abundance of the heart the mouth speaks. If we have none of these thoughts in our heart we will never speak evil. If we are very close to the Master, if we find also in order to have our hearts always in a pure condition it will be necessary for us to follow the Apostle Peter's injunction to gird up the loins of our minds and be sober; it will be necessary for us to be continually on our guard. We find that quite a large number of us are in the habit of dwelling on the direction and thinking on this thing, and going off in another direction and thinking on that thing, browsing a little here, and a little there, and not thinking on anything that is specially elevating, or that is special, and degradation, or tearing down our character. We find we have got to do something; we have got to gather in all these thoughts, we have to gird them up, be sober, and hope to to the end for the grace that is to be brought to us at the revelation of our Lord and Savior, Jesus Christ.

We cannot do this of ourselves. We find time and again we have tried to do it, and we have certainly done certain things, and corrected our shortcomings and we have decided, "There now I will never do that again," and then we stumble. The apostle tells us that the weapons of our warfare are not carnal, they are not earthly, they are not fleshly, they are not the kind of weapons that would be used by any of the natural men, but they are mighty through God to the pulling down of strongholds and bringing into captivity every word and thought. And that is just where we want to make sure. We want to capture the thoughts—the foxes, the little devils, the devils of our weaknesses, and not have any on them—not have any pet weaknesses, so to speak.

Sometimes we find that even though we would not do something ourselves, but perhaps we find a brother who might be in a disposition to slander another, and we might laugh at it, and think it was rather funny, or rather we might say it with the intention of being humorous, but still it had the effect of lowering that brother in our estimation; and if there was the least sympathy in our hearts at all, to that extent it would have a defiling effect on us, even though we would not do it ourselves. We do not only want to put it away from our own mind, but we want to put away all sympathy with the least tendency to anything that would have the effect of lowering another one in our own estimation.

FILTHY CONVERSATION

By Brother J. P. MacPherson

I am sure, dear friends, that all who are running in the narrow way, who are on the prize, who are expecting the expectation of being members of the glorious Meseeian Kingdom, know to be established, recognize that we must lay aside all filthy conversation in order to have the Lord's approval now and have the divine reward by and by.

We might define filthy conversation as any corrupt or defiling conversation in which we might dwell, or in which we might indulge ourselves on ourselves or on others with whom we come in contact. Going back, we find that after the condemnation which came upon Adam after six thousand years ago, the whole human race has gradually become weaker, century after century, until the world was in a more defiled and degraded condition than ever before it was before the fall of man; their history; their thoughts are evil, and that continually; they are using their tongues not to glorify God, not to build one another up, not to help or assist one another, but to tear one another down.

dear friends, bear in mind what the apostle tells us in Romans, 8:1. "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." By the Lord's grace and favor you and I have been translated out of the Kingdom of darkness into the Kingdom of God's dear Son. Did not God give the whole organism there; we brought the organism with us in this sense of the term, and we have now is the new will-power, the new determination and that holy influence of the Lord, the spirit of the Lord. That illuminating influence is working through the same identical organism as the faculties of the human heart.

So we can see how timely the apostle's admonition is, that we should put off all filthy conversation. This conversation would be a defiling influence to us as new creatures, and defiling to all other fellow-members of the same body, and the apostle's admonition is not to tear one another down, but to build one another up in the new organism.

How can we put off filthy conversation or filthy communication? We might go to work as our dear brother illustrated this morning and hop off a branch here and a branch there, saying, "Well, I will not say this any more and I will not say that any more; I will cut out this slang phrase and that slang phrase." But that would not be effective. Another way we might do it is this. Many of the dear friends—just using that illustration—might get a root of bitterness in their heart and say, "Well, I won't say anything about that, I will cover that up. I know the Scriptures enjoin me to go to such and such an individual and confess my faults, and ask him to forgive me, and have a clear understanding, but I will not say anything about it. No one seems to know anything about it but myself, and I will cover that up won't say anything about it at all." Suppose we take a little seed, it is really very insignificant indeed, but of having it in the ground; do we expect that seed to die? Of course not. Just as sure as there is a germ of life in that seed it will take deep root in the ground, it will spring forth, flower, then scatter its seeds throughout the land. So if we think evil, if we have evil thus in our hearts, this evil, smink deep in the heart, will take root and in a very short time out of the heart, the mouth will speak anger, hatred, jealousy and in a very short time it will have a defiling effect on our characters, and not only on the fellow members of the body, but a defiling effect on the vast majority of the world.
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DIVEST OURSELVES ENTIRELY OF THIS DEFILING CONVERSATION, AND AS THE APOSTLE STATES IN PHIL. 1:28, ONLY LET YOUR CONVERSATION BE AS BECOMETH THE CHRISTIAN, WITH GRACIOUSNESS. WE SPEAK THOSE THINGS THAT WILL BE UPBUILDING TO OURSELVES, THAT WE SPEAK THOSE THINGS WHICH WILL BE HELPFUL TO OTHERS OF THE FELLOW MEMBERS OF THE SAME BODY TO MAKE THEIR CALLING AND ELECTION CLEAR. IN ORDER TO DO THAT WE MUST COME TO THE MARK OF PERFECT LOVE; WE MUST HAVE SUPREME LOVE FOR THE LORD; WE MUST HAVE SUPREME LOVE FOR CHRIST; A FRATERNAL LOVE FOR OUR BROTHERS, AND A SYMPATHETIC LOVE FOR THE WHOLE GREATER CREATION—ELSE HOW COULD WE CAST OFF THIS DEFILING CONVERSATION? WE COULD NOT. WE MUST REACH THAT POINT AND THEN, HAVING REACHED THAT POINT WHERE OUR LOVE IS SUPREME, AND WE HAVE THIS FERVENCY OF LOVE FOR THE BRETHREN, THE NEXT THING IS, WE WILL START TO USE OUR HEARTS AND SEE TO IT THAT WE JUST SPEAK THOSE WORDS THAT ARE KINDLY, JUST HAVE THOSE CONVERSATIONS THAT WILL STRENGTHEN AND BUILD US UP IN THE MOST HOLY FAITH.

AGAIN, WE REALIZE THIS: THE APPOSTLE FORETells US THAT YOU AND I ARE ALL TOGETHER THE BODY OF CHRIST, THE BEMA. THE BEMA. AND IF WE KEEP THAT PICTURE CLEARLY IN MIND HOW MANY OF US AS FELLOW MEMBERS OF THIS GREAT BODY WOULD THINK OF HAVING DEFILING, CORRUPT CONVERSATION IN THE PRESENCE OF THE GREAT KING WHO IS OUR ELDER BROTHER? HOW MANY OF US WOULD THINK OF DOING SUCH A THING IF WE WERE IN THE PRESENCE OF THE KING BEYOND THE VAULT? NO VERY MANY OF US.-INDEED. THEN WE WANT TO BEAR IN MIND AND GET THIS THOUGHT CLEARLY, THAT WE ARE IN THE PRESENCE OF THE GREAT KING; THE KING IS HERE AND WE ARE IN THE CLOSING DAYS OF THE GOSPEL DISPENSATION; BEING IN HIS PRESENCE WE OUGHT TO WATCH OUR CONVERSATION AS NEVER BEFORE, AND WE HAVE TO SEE TO IT THAT WE STRENGTHEN AND BUILD OUR BROTHERS IN THE MOST HOLY FAITH, AND ASSIST THE BRETHREN TO WALK IN THIS NARROW WAY, WHICH IS BECOMING DAY BY DAY MORE DIFFICULT.

AGAIN, THE APPOSTLE TELLS US OUR CONVERSATION IS IN HEAVEN. PAUL DOES NOT MEAN YOU AND I ARE IN HEAVEN IN THE SENSE OF BEING BEYOND THE VAULT; HE SAYS our conversation IS IN HEAVEN. OUR CONVERSATION IS ON THE HEAVENLY THINGS, ON SPIRITUAL THINGS, AND IF OUR CONVERSATION IS ON SPIRITUAL THINGS, HEAVENLY THINGS, THINGS PERTAINING TO THESE GREAT THINGS THAT SHALL BE OURS BEYOND THE VAULT, IT IS BOUND TO HAVE THE EFFECT OF TRANSFORMING OUR VAULT: MORE AND MORE INTO THE CHARACTER-LIKENESS OF OUR DEAR LORD. FURTHERMORE, IF WE REALIZE AND KEEP FULLY IN MIND THAT EACH INDIVIDUAL MEMBER OF THE BODY OF CHRIST MUST BE CONFORMED TO THE IMAGE OF GOD'S SON ERE HE WILL BE PERMITTED TO REIGN WITH HIM BEYOND THE VAULT, LOOKING BACK TO OUR PERFECT PATTERN, WE FIND NO FILTHY COMMUNICATION COMING FROM OUR MOUTH.

SO YOU AND I ARE AMBASSADORS OF THE KINGDOM STAND IN A POSITION WHERE WE CAN BE VERY DETERMINED TO ONE ANOTHER OR VERY HELPFUL TO ONE ANOTHER; IT DEPENDS ENTIRELY ON HOW WE VIEW THE MATTER; IF WE THINK WE CAN COUCH OUR WORDS IN SUCH A MANNER THAT WE HAVE SUCH A WONDERFUL CHARACTER DEVELOPED, AND THEN DEEP IN OUR HEARTS HAVE AN ENTIRELY DIFFERENT SENTIMENT, YOU AND I AT A TIME AT LEAST CAN DECEIVE OURSELVES. AND WE CAN DECEIVE OTHERS, BUT WE CANNOT DECEIVE THE LORD. THE LORD KNOWS THE THOUGHTS AND INTENTS OF THE HEART, AND LOOKING DOWN INTO THE HEART KNOWS HOW TO JUDGE US; HE IS JUDGING US ACCORDING TO THE THOUGHTS AND INTENTS OF OUR HEART; AND IF WE KEEP THAT THOUGHT CLEARLY IN MIND, OUR CONVERSATION WILL BE ONLY SUCH AS WILL BUILD ONE ANOTHER UP, AND STRENGTHEN US.

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THINGS TO PUT ON

BOWELS OF MERCY

BY BROTHER P. D. POTTSLE

BROTHER once took a friend of his to hear one of the brethren give a discourse along the lines of present truth. After the meeting the friend was asked what he thought of the speaker. He said that he was a pretty good speaker, but he spoke so disrespectfully of his father, he had so much to say about the old man.

The brethren who preceded me have had much to say about the old man. If you have followed them closely, you have no doubt that they also said all of that he has said. But as you put those things it will be necessary to put other things, and we will see what they are.

"Put on, therefore, as the elect of God, holy brethren, bowels of mercy. It is not known at all; but it is a fact that the grandest practicality that a man can exercise, and which brings with it the greatest and largest amount of blessing is mercy, compassion, benevolence. Our Savior laid great stress upon this. He said that whatever else we had, if we did not have this quality of mercy we could be none of his. He said that if we from the heart do not forgive others, then the holy Father will not forgive us. Notice this is one of the figures of the Bible. The Bible speaks in types, figures, and symbols. The Greek thought was that the bowels were the seat of the emotions. One doctor who treats insane people told me that the nerves which lead from this part of the body had some connection with that part. The soul thought is that the best way to develop or put on bowels of mercy, was to study the Word, and make use of the meat which is being set before us in due season, having presented our bodies living sacrifices, as admonished in Romans 12:1.

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HUMBLEness

By Brother Dr. R.L. Robie, Belvidere, Ill.

The Scriptures clearly teach that humbleness is one of the strongest foundations of the Christian character, because we read in James, "God resisteth the proud, but giveth grace to the humble." If humbleness is at the beginning of our Christian experience, how can we expect to build a structure of anything that we start at the beginning? Humility is the opposite of pride—a proper appreciation of one's ability, power and position.

I want to use as a text, Phil. 2:5-8, using a preferred translation. In this mind be in you which was also in Christ Jesus; who, being in the form of God, did not meditate a usurpation to be equal with God, but made himself of no reputation, and took the form of a servant, and was made in the likeness of man, and being in the form of man humbled himself, and became obedient unto death, even the death of the cross."
We think that right here in a few words we have a sort of an epitome of the plan of God for human salvation. Here is how it came about that we have a Redeemer; this great one, wonderful in power and majesty; he who created all things in heaven and earth, and all things were created by him. This is the being who humbled himself to be born of a woman and thus become a man. Then we read that he did not meditate a usurpation. Here we have a contrast between Jesus in his human condition, and Lucifer, as a son of the morning, who was lifted up more than all the children of God. Then we read of what he was cast down and out, away from the heavenly home, down to this earth to fill it with misery, despair and death. But Jesus, this glorious spirit being, did not meditate a usurpation, but humbled himself, etc. This is our best example of real true humility. I hope we are on the right path. We do not meditate on the first sentence, "Let this mind be in you." I would briefly call your attention to four things that we can get out of humility:

1. Sincere submission.
2. A full appreciation.
3. A sense of the Lord's attitude, meekness and submission to the Father.
4. Finally, exaltation.

Things to submit to: In the first verse, we read, God resisteth proud, etc. We are, therefore, to submit ourselves unto God but resist the devil. One is your Master—even Christ. He is your head and we are to be submissive to him. I think of my legs, if I should want to go to Oakland, and my legs would start off for Deer Park. If our head said, "Do this," should we not do it? Is not every member of the body to be subject to the head?

Again, we are to be submissive to the elders, as we read in Hebrews, "Obey them that have the rule of you/"

Again, we are to submit ourselves to one another in the fear of God. Full appreciation. We must have a full appreciation of the majesty of Jehovah; how great he is, and how little we are in comparison.

Then, how put on these graces? Put them on by using a little common sense, which one of the most uncommon things in the world. Let everyone think of himself soberly, as God hath dealt to every man the measure of faith. Then we will fulfill that other Scripture. It says, "Do nothing of strife or vain glory." "Let each esteem others better than himself." Let us put on humility and walk in love and kindness to all, and God will add his blessing.

MEEKNESS
By Brother Will Weber, Oakland, Md.

W E INVITE your attention to the ninth verse of the twenty-fifth Psalm, "The meek will he guide in judgment; and the meek will he teach his way." We used to regard the word "judgment" with more or less fear. We understood now that the word judgment properly rendered carries with it the thought of trial with a sentence. If that were not the case, how would God guide the meek in judgment? If it was after death when we have faithfully and successfully run the race, and been approved of him, and heard the "Come, ye blessed of my Father, inherit the kingdom," etc., why would it be necessary for them to have guidance? Were you ever lost in your bearings? Perhaps some of you came to this Convention, and landed the late at night, and how glad you were to have some guide to tell you where your stopping place was. It was my pleasure to assist a few such. And when I asked them where they were going, the light came on and showed that they had found a friend in need. So then our heavenly Father will be varying this trial; he is an ever present help in time of need. If we are going to let him guide us, then surely the most necessary thing is meekness.

Meekness expressed the matter in a different figure, saying, "The trial of your faith being more precious than gold though it be tried by fire." He intimates that it is not faith for a little while, but it expressed so from the moment of our consecration as we have gone on step by step, until at last we hear, "Well done, good and faithful servant..." without any notable fear of thy Lord. Oh, dear friends, are not those grand words? Well nigh all of our faith being more precious than gold that perished, we want to put on meekness, because it will keep us from the danger of having too great an opinion of ourselves. For instance, suppose the Lord had been pleased to elevate us to a position in the Body of Christ, such as one of the various offices of teaching; if we were not endowed with meekness, would there not be danger of being puffed up with pride? Rather, dear friends, let us have the thought that it is a serious matter to be elevated to one of these positions. Hence we are counselled, be not many of you teachers, knowing that your temptation will be the greater, and your trial the greater.

We remember our Lord Jesus, who left the court of glory, who had been with the Father from the beginning, who had been his honored instrument, and with the various shores and places that our Lord's meekness that gave confidence in first one thing after another? Was our heavenly Father pleased with his meekness? Most assuredly. We see no evidence there of his being puffed up, proud or haughty. If any being who ever came to this earth had a right to be haughty, it was our Lord Jesus; but we are fallen so far from the perfect image of God.

Now, dear friends, let us in a diligent and prayerful attitude seek the throne of grace, and ask his blessings and help to put on this meekness. How?

1. By reading the Scriptures.
2. Taking note of the Lord's attitude, meekness and submission to the Father.
3. Serving the brethren.

We should do it all with the object of glorifying our Lord.

LONGSUDDERING
By Brother Wm. Mockridge, Brooklyn, N. Y.

PUT on therefore as the elect of God, holy and beloved, longsuffering, forbearing one another and, if anyone have a quarrel against any one, even as Christ forgave you, so also do ye." Dear friends, it would be impossible for us to over-estimate the importance of following the instructions which the apostle has given us. Longsuffering is the consummation of our Christian experience. If we were to almost finish our course, and then should faint, it would not profit it anything. Therefore, "Be not weary in well doing, for in due season you shall reap if you faint not." It is harder to be longsuffering than any that has been enumerated this afternoon, for the reason that the natural man is opposed to suffering in any form. The first law of nature is self-protection.

Of Jesus we read in Heb. 2:10, "For it became him, for whom are all things, and by whom are all things in being, to make the confession of the name perfect through suffering." If it was necessary for him, it certainly is necessary for us. Therefore, let us go from this convention realizing that we must put on longsuffering.

Longsuffering means just what it says, suffering long with others, not with our own weaknesses. We should get busy and put it on. Let us not only bear with their weaknesses, but let us forgive from the bottom of our hearts. Don't let us be like an elephant and carry the grudge around for years. Therefore, the only way we can do this is by copying our heavenly Father. "Put on the new man which is renewed after the image of him who created him." This is upon these things and thus renew our minds. We are called unto longsuffering, therefore let us arm our minds with it, even as Jesus suffered. We also remember how our heavenly Father has been patient for more than six thousand years with the world while they have been blaspheming his name by means of external torment. Also note how longsuffering he was in the days of Noah; also with the Jewish nation when they turned from him and worshipped other Gods.

Then, also, we want to copy the Master, and it is foreordained that all who will be in the little flock must be copies of him. In Isaiah 43, we read how he was despised and rejected of man, that he was a man of sorrows, acquainted with grief, lead as a lamb to the slaughter, etc. Yet his brother brought something to many, when he finally cried, "My God, my God, why hast thou forsaken me?" He was something when the people cause us to suffer, the world will count us as fools; but we have this picture, and so we should not revile again. Some say, "We cannot do like Jesus in that respect." Turn over to Is. Peter 2:19-23, "For this is thankworthy, if a man for conscience toward God suffer grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." In the Millennium age none will be permitted to suffer for righteousness, but now we have the privilege of going outside the camp, suffering as a sin-offering for the world. Therefore, let us arm ourselves with this mind which was in Christ Jesus. Let us rejoice when we are persecuted.
LOVE
By Brother T. E. Barker, Boston, Mass.

BELOVED, coming down to the close of this seven
days of feasting and praising God, my mind
goes back to Brother Sturgeon who took for his
text, “Praise ye the Lord!” I feel like
saying the same, because the Lord permitted
such a large number to gather together in such
a beautiful place, coming in touch with these
wells of love.

Put on love, it is the bond of perfectness.
This, dear brethren, is the girdle that binds closer to us this
robe of Christ’s righteousness. This love spoken of by the apostle
is the evidence of life in Christ; it is the fruit of the Spirit, it is
activity in the faith, it is the fulfillment of the law, for the apostle
said the righteousness of the law is fulfilled in them who walk
not after the flesh but after the spirit.

Love is the new commandment. You remember our Lord said,
“A new commandment I give unto you: that you love one
another.” It is the debt we owe one another. Let us pay our
debt and love one another. Love is the proof of true disciple-
ship, for by this shall all men know that you are my disciples,
because you love the brethren. By this also you may know that
you have passed from death unto life, out of the kingdom of
darkness into the kingdom of his dear Son. Love is to abound
more and more, to grow day by day. I hope and trust, dear
friends, that as we go from this most blessed and grand conven-
tion of the Lord’s people, where we have been permitted to
gather together, away from the turmoil and busy walks of life,
up in this mountain to receive refreshment from the hand of
the Lord, we will manifest this love more and more.

Our dear Pastor, last evening, at the reception called to our
attention that the Lord took the three disciples, Peter, James
and John up into a high mountain, and there he showed them in
vision the two phases of the kingdom. And so, dear friends,
you and I are privileged in coming apart in this mountain to
feast upon the good things of the kingdom, to get a clearer and
better understanding of God’s wonderful plan. Surely our
gathering together here ought to be helpful in cultivating and
putting on this element of love. Let us continue to grow more and
more and more of our pattern, for you remember that we are told
to conform ourselves to the image of God’s dear Son. Again,
we cannot cultivate or put on love until we have received the
Holy Spirit. It is only as we become pupils in the School of
Christ that we can appreciate this element of love; it is only as
we come under the transforming influence of God’s Holy
Spirit.

Dear friends, at this convention some of us will part never
to meet again in the flesh. I hope and trust that the few remain-
ing days of this convention we will vie with one another in break-
ing the alabaster box of love. Do it now, dear brethren, for by
and by you will not have the opportunity. As we grow more
and more like our living Head we will have the privilege of
entering and attending the great convention of the first-born.
Therefore, dear brethren, put on love, for it is the bond of com-
pleteness.

BROTHER VAN AMBURGH.—It is very enjoyable to sit at the
recess which our heavenly Father has spread for us, but we
cannot spend all the time at the table, but must go out and do
a little work; so, as we have listened to these admonitions, I
trust we are trying to work them out in our characters. No
doubt we will have opportunity, and if we will watch ourselves
we will note many occasions during which we can put them into
practice. I suggest as a closing hymn, Number 160. I suggest
that the words of this hymn be noted carefully, for if we have
not consecrated ourselves to the Lord we are telling the Lord
something that is not true. I trust, therefore, that whoever
sings this song will enter into it with his heart and not merely
with the tongue.

No. 160. UXBRIDGE, L. M.

Lord, I am thine, entirely thine,
Purchased and saved by blood of thine;
With full consent thine I would be,
And own thy sovereign right in me.

Thine would I live, thine would I die,
Be thine through all eternity;
The vow is past beyond repeal,
And now I set the solemn seal.

Here, at the cross where flows the blood
That bought my dying soul for God,
Thee, my dear Master, now I call,
And consecrate to thee my all.

Do thou assist thy feeble one
The great engagement to perform,
Thy grace can full assistance lend,
And on that grace I dare depend.

The vow has passed beyond repeal.
Has it? Have you made this solemn vow unto the Lord?
If not, I suggest that you do not sing this stanza. Have I taken
advantage of the wonderful opportunity of presenting my body
a sacrifice?
The vow has passed beyond repeal, and now I set the solemn
seal.

Fruitage Day

Bethel Hymn No. 95

 irritation.

Life, how blessed, how glorious, how joyful to feel
The love everlasting, of sonship a seal,
The love that is perfect, the love that is pure,
That we may with patience all things endure.

I want to feel humble, more simple, more mild,
More like my blest Master, and more like a child;
More truthful, more thankful, more lovely in mind,
More watchful, more prayerful, more loving and kind.

I want the pure wisdom that comes from above,
That warns those in danger with tenderest love;
I want the sweet spirit of Jesus, my Lord,
And perfect accordance with his blessed word.

I want to touch lightly the things of this earth,
Esteeming them only of trifling worth;
From sin and its bondage I would set free,
And live, my dear Savior, live only for thee.

A Vow Unto the Lord

Our Father which art in heaven, hallowed be Thy name. May
Thy rule come into my heart more and more, and Thy will be done
in my mortal body. Relying on the assistance of Thy promised
grace to help in every need of time, through Jesus Christ our Lord,
I register this vow.

Daily will I remember at the throne of heavenly grace the gen-
eral interests of the harvest work, and particularly the share
which I myself am privileged to enjoy in that work, and the dear
co-laborers at Brooklyn Tabernacle and Bethel, and everywhere.

“Know ye not that the friendship of the world is enmity with God?
Whosoever therefore will be a friend of the world is an enemy of God.”
Jas. 4:4.

God has purposely placed the matter in such a position that
his people must take their choice and lose either the divine friend-
ship and fellowship or the worldly friendship and fellowship;
because those things which the Lord loves are distasteful to the
worldly, and those things which the worldly love, evil deeds and
evil thoughts, evil speaking, are an abomination in the sight of the
Lord, and those who love and practice such things lose his fellow-
ship—they are not of his Spirit. “If any man have not the Spirit of
Christ, he is none of his.”—Z. 99-70.
Discourse by George H. Draper: Subject: "WISE AND FOOLISH VIRGINS"

We have not very many of the foolish virgins here to address this morning; we hope we are all wise virgins. It is not our purpose this morning to preach a doctrinal sermon, this being "Fruitage Day;" we hope that what we shall have to say will be beneficial, and help us to be more of the fruits of the spirit—more love, more joy, more peace, more satisfaction in the service of our dear Lord.

We recognize the fact, and it already has been commented on by the others, that there are not so many doctrinal sermons preached now, and we are very glad that at this convention we have notice particularly there were not very many tribulation saints around the outside that have various grievances. So we find that the dear friends have been indoctrinated at home; we find the Scripture Studies. Others and The Voice of the Lord in the various studies that are sent to our homes, are much better for seeking out doctrinal points and satisfying our minds and hearts, and then when we come to such a good convention as this we see what good results the study has had upon us. So we are glad that the dear friends are wise virgins, that we are getting nearer and nearer to that great convention where our dear Lord will welcome us all.

But we remind you of the twenty-fifth chapter of Matthew, and the first verse, declaring, "Then shall the kingdom of Heaven be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom." Our Lord was speaking of this particular time; he was not speaking of his own time. So we are glad to look back to the time in the period known as 1844, when, to our understanding of the Scriptures, there was a class, a virgin class, that was ready in the year 1844, that the Lord is a lamb unto my feet—we are glad they did take their lamps and that they were stirred up over this question, and they went forth to meet the bridegroom. But as we realize there was a disappointing time, this is very conclusive evidence to us that we have not yet forgotten the thought that the majority, because they were looking for the wrong thing at the right time. So we see there was a disappointment of thirty years, then, until our dear Lord was thirty years of age, when he read, "Now when Jesus began to be thirty years of age, he came to John in the wilderness and was baptized in the wilderness, and the Spirit of God did come upon him and they were looking for the Lamb of God that taketh away the sin of the world!" Then those who had been watching faithfully and earnestly were rewarded for their vigilance in watching.

So we find in 1844 there was an Advent movement, that the virgin class commenced trimming their lamps and went on to meet the bridegroom; but there was a tarrying time of thirty years from 1844 to 1874. They were thirty tears in advance of their expectation, therefore the disappointment. During that time the Scriptures say they slumbered and slept—and they had very strange dreams. Thirty years was a peculiar disappointment, because they were looking for the Lamb of God that taketh away the sin of the world! We are surprised now when we think about what dreams they had. They dreamed about eternal torment, fireproof demons, and all such things as that. We are surprised that they did not have better dreams than they. Your dreams are greater than their dreams. For instance, we read Bellamy's "Looking Backward" or something of that kind, and we get something of an idea of the dreams the world was having. They did not see any fireproof demons, or anything of that kind; they saw the restitution blessings as in no book of visions, as in the Bible, but we see them as a result of the process of evolution. But we find the statement of Scripture that at midnight there was a cry, "Behold the bridegroom!" and, "Behold the bridegroom!" Go ye out to meet him. We wonder if we can really have faith with that statement, that the midnight hour was in 1874, because we understand that 1874 was the morning hour; and so it was morning for the world largely. The world commenced to wake up and commenced to have some pleasant dreams about that time; but it was better dreams for the church, we understand, from this standpoint: That the church had reached the 1335 days and the Lord had not come as they expected on a great white throne, and the earth was not burned up as they expected, and so they were all disappointed. And it was not until 1875, to our understanding, that the Virgin class heard that little word Parousia, 230 years dreaming about the 1335 days. And haven't we had some ideas in our minds that the harvest was going to be cut short two or three years, and only going to be thirty-seven years long, or something of that kind? That the door was going to shut in 1910 or 1911? Do we not have the dear friends say, the door was going to be shut in 1910? Oh, no; we find it was others that said, and they seemed to be dreaming a good deal in the matter. So we find that we have been dreaming too much about those things; we want to wake up to a realization that the harvest is 1335 days and not seven years.

We remember at one time we thought the Gentile times were going to commence to close about 1911, and would be all over by 1914, although we had it pointed out to us very clearly in the Scripture Studies that they were 2,520 years long. It is a revelation to us to see such complete agreement, to realize that we are getting nearer and nearer to that great convention where our dear Lord will welcome us all.

While they dream of the harvest being 1335 days, they are still dreaming of the second coming. Why is this? Why, have the Lord's people been speculating on these questions? To our understanding, it is because they have misunderstood other texts of Scriptures. For instance, we read in the ninth chapter of Amos and the thirteenth verse, that the Lord said, the plowman shall hearken to the reaper, and the dresser to the thresher. We have misunderstood this question very well started to get the idea that the plowman was going to get ahead of the reaper, and plow some of the wheat under. But the Scriptures do not say the plowman shall get ahead of the reaper; it is merely the plowman shall be living in that time that the plowman has overtaken the reaper. We are glad we can see the evidence of that about us; we can realize what it means; we could not realize what it meant until the due time came.

We remind you that the plowman overtakes the reaper in the literal sense. But haven't we been dreaming about the plowman being ahead of the reaper? But we have not been dreaming about the plowman being ahead of the reaper; we have been dreaming about the plowman and the reaper being together. The Lord's people have always been living in that time that the plowman has overtaken the reaper. We are glad we can see the evidence of that about us; we can realize what it means; we could not realize what it meant until the due time came.
of plows used in our day, this harvest period; one is known as a subsoiler, and another as a stirring plow. Now, we understand that the subsoiler has been running practically during all the time, but Peter Russell and a Virginia, breaking up the fallow ground; but to our understanding, the stirring plow has been running only quite recently, and has not yet had the chance to do its work. One asks who has been running the stirring plow? To our understanding, our dearly beloved Pastor has been running the stirring plow, and reminding us that a good seedl is to prepare the ground for seed; the stirring plow does not sow the seed. And so, while it is necessary for subsoilers in some places, it is not necessary to have subsoilers in all places; in some places a stirring plow does the work altogether. So we understand that the stirring plow has been preparing the ground for the seed. To our understanding this is all the work that has been done. So we find that for the past year or two our dear Pastor has been delivering a message to the Jewish people. What was the message? "Speak ye comfortably unto Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Now, how many are there in this audience, or in this world, who knew that the Jewish people had a double or knew what it meant? I do not think one in this audience would know how to answer this question, or how it applied to the Jews at all, until he found it in the Scripture. So we recognize that the one who has been doing that is fulfilling the commission, "Speak ye comfortably to Jerusalem"—do not put in the subsoiler—but speak comfortably. So we find that the presentation has not been accomplished by some one says, "has he not been sowing seed among the Jews?" We answer, "No, not to our understanding." What has he been doing? Why has he been preparing the ground for the seed? Has he been preaching Jesus and him crucified to the Jews? I understand not. Do my understanding, and then turn to the scripture. So he is stirring up the ground, preparing it for the seed in the church. We are glad to recognize that he has the privilege of this grand and glorious work, and that we are privileged to be associated with him to some extent in this wonderful harvest message—not in running the plow, but he would not know how to do it; we would be apt to get the subsoiler out in the stirring plow if we were going to do any such work as that. Our Lord has not entrusted any of the stirring plow work to us, and we do not understand that he will; but we are glad to recognize to the plowman he has not yet started.

In this class of people designated in the text there were five wise and five foolish. Then we wonder when this took place? Was it always so? It does not state in the beginning of the text, "Then shall the kingdom of heaven be likened unto the five wise virgins and five foolish virgins," but it says, "Then shall the kingdom of heaven be likened unto ten virgins who took their lamps and went forth to meet the bridegroom. Of these five took their lamps and anointed lamps, and lint, and wax, and went not in with their lamps unlighted. And five other took their lamps but were without oil; and went not in. And at the last hour of the night he came; and they that were ready went in with him to the marriage; and the door was shut. Other virgins said unto them, I pray you, give me a little of your oil; for my lamps are going out. And they said each other, Our oil is gone; and they said, I know you not. Then shall the wise virgins take their lamps and go out to meet the bridegroom with them." We understand that they became wise to the presence of the Lord. I am sure, dear friends, the wise were those who had the spirit of discernment, the oil in the lamps. But some one says, the subsoiler represents the plowman. But the plowman represented the spirit of discernment. The foolish used to have the Holy Spirit or they would not have been virgins at all; but they did not have the spirit of discernment, and as a result they were foolish in this matter; they were not wise to the presence of the Lord. And the five others who were not wise to the presence of the Lord, we have every reason to believe are the five rich people, who say to us, "How do you know the Lord is present? How can you prove he is present?" And you say, "I cannot give you my oil; you have to go and buy of them that sell." It is impossible for you to convince anybody that the Lord is present but yourself; and you will find it will keep you busy all the time to do that. We find some who have professed to believe that the Lord is present who do not profess it any longer. So we would think that many of that class of people perhaps never went back to Christ at all. Remember, when they had been following Brother Russell for the last ten or fifteen years, and now they were following the Lord. Perhaps that is the trouble with many of the Lord's people; they have been following the teachings without proving them. The Scripture is not making of this thing that it was a test story. We did not eat them." We did not find them and say, "Now, I know that is so because I have great confidence in the one who wrote it." No, dear friends, we have great confidence in the one who wrote these things, and we have great confidence in our dear Pastor. So if you do not have great confidence in the Lord's people, we have great confidence in the Lord's people. If I ask, "Would that give you a comprehensive understanding of his holy Word?" You answer, "No; it is necessary to have still more than confidence; it is necessary to have an accurate knowledge of his Word of Truth if you would be firmly established on this grand and glorious rock, Christ Jesus." So if you have come to a knowledge of the truth merely by hearsay if you have not made it your own, if you have not proved it up, then I understand you will not be able to stand when these fiery trials are coming upon the church; because we understand they are coming upon the church. We have not left the promise behind us, we have not left the promise of that class. And if we ask, "Would that give you a comprehensive understanding of the Lord's presence?"—not that it will be necessary for everyone to know all of the figures given in the second volume of Scripture Studies so they may be able to tell the people to whom they are speaking that there be very few of us in the virgil class; but it is necessary for us when we come to these statements to go to the word of the Lord and make them our own, and ponder them in our mind, and understand, so we will not be led astray when some one comes along and does not tell us the whole truth; it will be necessary to understand the word of the Lord, that is essential. The wise virgil class are the ones who have comprehended the presence of the Lord. I hope everyone before me this morning has proved to his or her own satisfaction—that the Lord is present, that the Lord is carrying on this grand and glorious harvest work, and not many is the time we have to listen to subsoilers.

Then how easy it is for one, even after becoming wise, to become foolish. We understand that the Lord's dear people, after they have come to the knowledge of the truth, after they have recognized the presence of the Lord, might then become foolish virgils. The question might arise, "How could they become foolish after coming to such an accurate knowledge of the truth as this that, they might have been so careless by neglecting the grand and glorious opportunities they have. To illustrate: You have a sacrifice on the altar; that sacrifice is to be consumed during this day of atonement. You say, how long is this day to be consumed? Do you know how long it will last for you, or for me, but I know it will begin just as the time of the consumption of that sacrifice, if it is kept on the altar. Suppose we had a sacrifice of one hundred dollars on the altar; we might as well use one hundred dollars as any other amount, because we could not figure it in dollars and cents, but supposing our sacrifice was represented in one hundred dollars on the altar; suppose you would say, "Now I am going to use two or three dollars of that; of course I will have it back here before the allotted time." How do you know how long the allotted time is? It might be too short, or you know the allotted time is too long; you do not know how long it will last. And you are dallying away any time at all, then you are in the greatest danger; you are not acting wise about the matter, that is a sure thing. You remember how our dearly beloved Pastor put the matter in speaking of the ambassadors for Christ. He said, "Supposing they have ten hours to labor for the sustenance of your family, then eight hours to sleep, then it requires two hours a day to wash and eat and take care of yourself; now how much time have you left? You only have four hours left. Now what are you going to do with that? We will scan the daily papers and see about the time and the time and the time, and then have to investigate various other things, then we have to go visiting you know, have to keep up a kind of form, and by the time we get through we have not any time left. Now the four hours left out of the things that were necessities were what we consecrated to the Lord. You did not consecrate those four hours to anything that belonged to your family, or the eight hours that belonged to your sleep, because the Lord does not want anyone who is sleepy; you could not consecrate time away that you were eating, but now you have four hours left, and the question in the Lord's sight is,
what are you going to do with that time? I am sure that the wise virgin class will use that time judiciously, so they will hear the 'Well done, good and faithful servant, enter thou into the joys of thy Lord.' Why? "Because thou hast been faithful over a few things, I will make thee ruler over many things." Then you see how necessary it is, that we should be wise in this matter.

Then, as we said before, we might become foolish after becoming wise, because we have some sacrifice left over after our day of atonement is over, whatever time that may be, and, as a result we will have to destroy it because it was not consumed in the Altogether fire. I am sure that God would have loved that body as it was, and that as they thought they were placed in that body as a member for several years, and then the Lord just woke up to his mistake and found he did not have them in the right place, and so he just took them out of that place and put them in another place. I am sure that as long as we are in this body at the same time he was, they claim now they have just been changed over to another place. Think how inconsistent that would be! Suppose it were possible for your ear to be removed and your foot to be taken off and grafted on for another purpose, and they were in the body at the same time he was, they claim now they have just been changed over to another place. Think how inconsistent that would be!

We know something of what think that God has placed the members in the body as it has pleased him, then he has not made any mistake about the matter at all. For instance, we know of some who think our dearly beloved Pastor has been taken out of the body, and they have taken his place. Although I believe that in the body at the same time he was, they claim now they have just been changed over to another place. Think how impossible that would be! Suppose it were possible for your ear to be removed and your foot to be taken off and grafted on for another purpose, and they were in the body at the same time he was, they claim now they have just been changed over to another place. Think how impossible that would be!

Then I am sure it would be inconsistent for me to say such thought as that. If God has placed the members in the body as it has pleased him, then he has not made any mistake about the matter at all. For instance, we know of some who think our dearly beloved Pastor has been taken out of the body, and they have taken his place. Although I believe that in the body at the same time he was, they claim now they have just been changed over to another place. Think how inconsistent that would be!

I am sure that would be very inconsistent, but it is not any more inconsistent than that God has placed the members in the body as it has pleased him, then taken that member out of the body to be placed somewhere else. But then, member friends, if there was a member friend out of the body there will be a member taken out of the quarry and put in his place. There will be a member taken from those standing up, who are desirous of being in that condition. So to our understanding this would perhaps explain to our minds the coming of it this wonderful time and making such rapid advancement. There was a time when I felt quite discouraged. I saw some of the Lord's people coming in the truth, and in only a year or so they were going ahead of me, and I could not understand the reason. What was the case, was the old members were not reaching the Daws. I had been sticking close to the Daws, so I could not believe that was the reason. And there was a long time I felt quite discouraged. I felt very well, but then I saw a thing standing up, which is the condition that God has placed the members in the body as it has pleased him, I conclude that if there is a 'hand' member taken out there will be a 'hand' member put in, and I never was that kind of a member; and it will be necessary for that kind of a member to go just as far ahead of me as the Daws. I think our understanding this would perhaps explain to our minds the reason why some of the Lord's people are taking precedence over others.

Then we are to recognize many members in the body who are our superiors, and that Christ is the head over this body which is the church. Then we are to recognize that he is working all things according to the counsel of his own will, and we have agreed not to have any will in this matter at all, but to say, "Not my will but thine be done." Then I am sure, dear friends, it would be very foolish for us to try to suppress the work of God. If we want to understand the position as that the chances are that we will cease to be virgins at all. So to our understanding those who have come to a knowledge of the truth, those who have recognized the presence of the Lord, and those who have the wonderful message that we now have the great Galley Gallery with the date when the door was to open. We understand there is no door in the Grand Gallery, but there is a step. There is quite a difference between a step and a door. So we do not understand that would picture any door at all; but now for the benefit of those members who have been asked this question we will call to mind that the step in the Grand Gallery is not reached in 1910 pyramid inches, but reached in 1874 pyramid inches. You remember 1874 pyramid inches takes you to the step; 1851 pyramid inches takes you through the step, omitting the riser, and 1910 pyramid inches takes you up the riser and along the step. So we find then that this 1910 date has never had such a significance as we perhaps expected years long—250—had; that was the significant step. We understand that the Grand Gallery represents the church; it does not represent the Jews, nor does it represent the world. I remind you of the statement made in the Tower seven years ago when that article came out declaring that the Gentle times were to be 2520 years long—not 2518—and heard, "But there is nothing remarkable happens to the church about 1910 we shall be surprised." So he recognized that the church was going to be dealt with in the Grand Gallery, not the world, nor the Jews. To our understanding this throws a light on this matter, in that we understand that the fiery trial is to comprehend in this period of time that which they never comprehended before, and those who refuse to take that step, which to my mind might well be represented in the Yow, and the sin-offering and the covenants that came along about that time, are not in the Grand Gallery at all, not appreciating the grand glorious things of the Grand Gallery any longer. So to our understanding this feature then would picture the church. I remind you of the statement made in volume three, page 364, regarding this very question, written in 1881, stating the years from 1910 to 1915 will be an extreme period of fiery trial on the church preceding the anarchy upon the world. Now do you think our dearly beloved Pastor thought the door was going to shut, and the fire was going to be inside the door? There is no question as to that at all, the fiery trial upon the church, and he cites the text in 2 Thess. 1:10-12, "And the vision can no man lay than that is laid, which is Christ Jesus." "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; "Every man's work shall be made manifest; for that day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." If any man's work abide which he hath built thereupon, he shall receive a reward. "If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved; yet so as by fire.

The apostle says, "If any man's work abide which he has built thereupon, he shall receive a reward." Why does he use the word "if"? Certainly there will be no danger of wood, hay, and stubble abiding a moment. A man will take his work from the ministry and put it in the fire. I am sure that our understanding this would perhaps explain to our minds the coming of it this wonderful time and making such rapid advancement. There was a time when I felt quite discouraged. I saw some of the Lord's people coming in the truth, and in only a year or so they were going ahead of me, and I could not understand the reason.

After the Daws, so I could not believe that was the reason. And there was a long time I felt quite discouraged. I felt very well, but then I saw a thing standing up, which is the condition that God has placed the members in the body as it has pleased him, then taken that member out of the body to be placed somewhere else. But then, member friends, if there was a member friend out of the body there will be a member taken out of the quarry and put in his place. There will be a member taken from those standing up, who are desirous of being in that condition. So to our understanding this would perhaps explain to our minds the coming of it this wonderful time and making such rapid advancement. There was a time when I felt quite discouraged. I saw some of the Lord's people coming in the truth, and in only a year or so they were going ahead of me, and I could not understand the reason.

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of our dear Lord and Redeemer. It is because as our Lord has declared, "By this we know that we love God, because we love the brethren," not because we know all about the Dawns, not because we know all about Tabernacle Shadows, not because we know all about the Bible, but because we are putting into practice what we do know about it; because we are manifesting the spirit of the Master in this particular sense of love for the brethren.

We find another text that appears to our mind as a touchstone that will prove to us where we are. You remember the apostle says, "If we walk in the light as he is in the light"—Oh, dear friends, are we doing that?—"we have fellowship one with another." He does not say that we will get mad and quite going to the meetings, or get mad and quit attending the studies; he does not say that we will withdraw ourselves from the other brethren and say, "I can get more out of studying the book than in the Berean studies." No, but the apostle says, "We will have fellowship one with another, and the blood of Jesus Christ cleanseth us from all unrighteousness."

So, dear friends, the wise virgin class will have their robe cleansed all the time; they will keep the spots off their garments by applying daily and hourly for the blood of Christ which cleanseth us from all unrighteousness. Why? Because we are walking in the light as he is in the light, having fellowship with one another, and the blood of Jesus Christ cleanseth us from all unrighteousness; while the foolish virgin class are not having fellowship one with another, they are not walking in the light as he is in the light, so they are going to have a great "wash day" all at once in the great time of trouble. But we are glad to recognize that while the Lord will hand them over to Satan for destruction of the flesh, it is a wonderful demonstration of God's love. Why? Because they have got something they agreed to give up, and they cannot get into the kingdom with it; and the Lord says, "This is how it is going to be with all who are not prepared." But here the foolish virgin class have considerable of that left over, and the Lord is going to graciously permit that to be destroyed, so the spirit may be saved in the day of the Lord Jesus. While that is a gracious arrangement, we are sure that the Lord is not preparing you and I for such times as those, or for any such conditions as that; but he is preparing us for the grand and glorious condition of that text we have already quoted. Let us then examine our hearts and minds—are we fellowshipping the brethren? When we come in contact with the dear brethren and sisters are we coming there with the very purpose of building them up? Are we striving by the grace of the Lord to leave the impression upon others so that they will say, "I feel better as a result of coming in contact with that brother, with that sister?" Or, will we leave the impression, "I wish I had not met that brother?" Dear friends, it is the latter, I am sure it will be the strongest indication to us we can have that we are not walking in the light as he is in the light.

Let us strive by the grace of the Lord, then, to bring forth more and more of the fruits of the spirit, recognizing that our dear Lord is going to pluck out of this harvest, and there will not be one grain of wheat lost, and there will not be one who will win eternal life on any plane and not get it; and then I am sure in place of our worrying and fretting and stewing we will put our trust in the Lord and wait upon him.

Discourse by Brother A. H. MacMillan, Subject: "THE GREAT LOVE OF GOD"
Your brother in Christ,
A.T. Macmillan.
that proceeds out of the mouth of God." He has selected a
faithful servant and placed him over the work of dispensing
the meat in due season to the whole household of faith. He has
to care for us every hour, every day, else we would be led away into
paulinisms and new dispensations.
Our heavenly Father tells us that we are engraven upon the
palms of his hands. This illustration is taken from the custom
that prevailed among the heathen. When taking a journey,
they had the picture of their favorite god stamped upon the
palms of their hands. It was done so that their minds in order that new interests and attractions might
not engage their attention and cause them to forget their favorite
god. By this illustration our heavenly Father would inform us
that he never neglects nor forgets us, his children. Think of it—
engraved upon the palms of his hands!
To my mind, the most important work being carried on at the
present time in the divine plan, is the development of the church
class. Consequently, God is never so busy attending to other
matters of his great universe that he forgets his children. As
the man that would wander in the woods, he is wondering about the
face of their Father which is in heaven. It matters not how
important are the matters engaging his attention. He is always
ready to give time and attention to the interests of the church
now in process of developments.
You remember David said in the eighth Psalm, "When I con-
sider thy heavens, the work of thy fingers, the moon and the stars,
which thou hast ordained," he says he is astonished that God
should consider or be mindful of man. "What is man, that thou
art mindful of him? or the son of man that thou takest notice of him?"
Or in other words—we would not think that God was so inter-
ested in creating and governing the great heavenly bodies or other
worlds, that he would have no time to think of the poor human
race who are justly under a death sentence. Yet we know God is
deeply interested in the work that is going on in the church
at the present time—more interested in this work than any other
matter in the whole universe.
We have another beautiful illustration of God's care over the
church in his treatment of his typical people, Israel. You remem-
ber how he arranged matters that they might be led into Egypt.
How he chused his people in the wilderness, fifteen to
fourteen years, giving them seven years of plenty, at which time
they had sufficient food and abundance left over to lay up for
time of famine. All this was done in order that Joseph, who was sent
before them into Egypt, might be exalted to a place of prominence
in the kingdom, and thus be in a position to take care of them and
his descendants who then numbered only seventy souls—
"When they were but few in number" (Psalm 105:12-15).
In speaking of spiritual Israel, the Psalmist says, (Psalm 57:2-3).
"Thou askest a sword, and they borrow thee a spear; thou askest
a staff, and they give thee an ensign." "Glorious things are spoken of thee, O city of God." So we see, dear brethren, that God will do more for us than he did for his typical children, Israel. When we realize this and
know of God's great sympathy, pity and love for us while we are
struggling along the narrow way, how it should encourage our
hearts.
Again we read in John 16:27, "The Father himself loveth you." The Father's love must be as great as his other attributes, namely,
justice, wisdom and power. Think of his great wisdom and power as
he is at the start of the age of grace. Give his angels every tiny
body moving in majesty order with clockwork regularity and
precision, never swerving one iota from their various orbits. God's
great wisdom and power is here demonstrated. His justice has
been now manifest with terrible severity and relentlessness for the
past six thousand years. The age of death plagues the
human race, and yet his love is greater. It will take a much
longer time to become acquainted with God's love than with his
justice. Indeed, it will take the endless ages of eternity to dem-
strate to the full extent. You remember Brother John's re-

currence, at Put-In-Bay to the text found in John 17:21. "This
is life eternal that they may know God." That love will have
to live throughout the endless ages of eternity (to know the
depth, breadth and height of the love of God." This love is our right
now, I believe, as much as it will be when all is fulfilled.
Let us take up the illustration suggested in our text and see what
we can learn from it. As a Father pitied his children—as an
earthly parent considers the highest interests of his children—so
the heavenly Father considers the highest interests of his children.
The earthly parent will study his children to see what position
they are being placed in to make their career a successful and honorable one. As one gentleman I
heard of, who was perplexed as to what position to select for one
of his boys. He studied him carefully. He noticed that he was
lazy and timorous. He sent him to wait on him and flatter him.
If he gave all of the children a penny in the morning, this
little fellow would have them all by night. He was a great
beggar. So the father concluded to make a modern preacher
out of his boy.
In Romans 8:28, we read that God called us according to his
purpose, and that all things work together for good to those that
love God. If one brother who is on the platform, who used
the most enthusiastic language of God's call, telling us how
sincere he was to the mystery. He concluded that God is going to show all his
intelligent creatures how much he could make out of nothing.
This undoubtedly is correct, but God has a more definite and
specific purpose in calling each one of us. This little fellow
that one hundred and forty-four thousand—are going to be kings and
priests unto God during the thousand-year reign, to lead the world
from condemnation and death to life and peace. He is calling
them in order that as a composite body they may be merciful
and compassionate children of the law, sympathizing with the various
classes who will be blessed during the thousand years. To this
end we know our calling—not many wise, not many noble, but
principal the mean, according to this world. Why is this so?
Because the majority of those who are dead are of the mean and
specifies here in calling each one of us. This little fellow
with those who have weaknesses along the same general line as we
have. You will be better able to sympathize with those who
suffered by the fall as you did. I will be able to sympathize with
those who suffered as I did, and thus we see the church will be
the home of various individuals and classes, from various walks
and stations in life. A few noble ones, because there are only a
few noble ones to be blessed. Therefore, we believe that when
God called each one of us, he had just such a purpose in view
consequently we believe that if we fail to make our calling and
election certain, we will not be put into the place as much like us
in general disposition as he can find.
The earthly parent, after selecting a career for his child, provides
everything possible within the limits and range of his means and
ability, to the end that the child may be successful in life as an
honest breadwinner and profitable to society. We must realize
that God has assigned us all things within the limit and range of divine power and
ability will be done on our behalf, that we may win the heavenly
honor. Hear the words of the Apostle Peter, in 2 Peter 1:3,
"Divine power has given unto us all things that pertain unto life
good grace, through the knowledge of him that hath called us to
glory and virtue."
The earthly parent will see that his children are placed in the
best schools, with the most proficient instructors. So we are in
the case of spiritual Israel. God had everything for his children's
benefit. He trained them out for us from day to day. The earthly scholar might think the
lesson irksome, and unduly difficult, and after spending one
year of diligent study in college, he might think it unnecessary
to study any further. We can imagine what his father would
say if he came home with complaints after he had worked hard for
one year he finds that the studies for the next year are
even harder. The father would quickly tell him that the very
purpose of his schooling was to learn how to overcome difficulties,
and that each year in school should better prepare him for the
next. So it is with the studies of this book, are not the difficult
training and growing in knowledge until he was prepared to gradu-
ate. Our experiences in the school of Christ are similar. If
the trials become more difficult from time to time, we should be more
able to bear them by virtue of our previous training; as our ability
to endure them increases. As ego of us will increase, we must naturally
expect the difficulties and trials to increase in proportion.
The earthly son might think his father did not love him because
he requested him to continue his studies. He might reason that if
his father really loved him, he would permit him more freedom
to enjoy himself; that the father would use his means to provide
happiness for his children, in place of always trying to train them
would not be correct. Because the father has his child's highest
interests at heart is the very reason he subjects him to discipline
and requests him to continue his arduous studies. So we read in
Hebrew 12:5, "My son, despise not thou the chastenings of the
Lord, neither faineth when it shall smart upon thee, for whom the Lord loveth, he chastenth, and scourgeth every son whom he receiveth." The Apostle tells us here that there is great discipline in the school of Christ, and all who enter may expect to remain there under
discipline if ye endure as disbelieving, what is he that dealth
with you as with sons; for what son is whom the Father esteemeth not? But if ye be without chastisement, of which all are
partakers, then are ye spurious and not sons.
We may be led to think our heavenly Father does not love us
because he does not permit us to do all the good things, thus making
it possible for us to enjoy ourselves as we are doing in the world.
But when we get the correct thought on the matter, we see that our way is made narrow and beest with many trials and
difficulties in order that we may be developed and trained,
so that for the throne rebuked of it, for whom the Lord loveth, he chastenth, and scourgeth every son whom he receiveth."
Our experiences in the school of Christ are similar. If
the trials become more difficult from time to time, we should be more
able to bear them by virtue of our previous training; as our ability
to endure them increases. As ego of us will increase, we must naturally
expect the difficulties and trials to increase in proportion.
I am afraid, however, that all of us have not attained to this advanced point of development. Let us hope that we may later on. In Romans 5:3, we notice in the Dioglot the apostle says, “We should rejoice in them, because they are grievous for a time. We should, however, gain the victory by learning the needed lesson of patience because patience can be gained in no other way save by tribulation; and as patience is a virtue we must all have to be overcomers, and for the overcoming is the goal of God’s grace in salvation. As the apostle says, “We should be patient in tribulation, letting patience have her perfect work, that we may be entire, wanting nothing.”

We may not be able to do this at first, but must learn to do so, as the apostle said, he learned to be content while he was in prison. As the apostle says about the assembly meeting, that he was learning to be content, even in the swamps of the state of Arkansas. One brother told us a few days ago that he forgot his suit-case, and was left several days with dirty clothing, and that he was rejoicing all the while in his trials. What do we mean by being exercised? I think this brother has attained to the superlative degree of excellence in the development of patience. If I could rejoice after having forgotten my suit-case, because of the fact that I had dirty clothing, I think I would throw away my suit-case altogether, and always be dirty and thus always be rejoicing. Do not be discouraged, dear friends, if you are not able to rejoice in your tribulations. Endeavor to triumph in them, and everything will go along well with you.

“No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards—thank God there are afterwards in our experience; trials do not continue always; they are not for our destruction, but to prove our faith as gold to be tried in the fire. But if you have been described as a man (in Christ Jesus) but God is faithful, who will not suffer you to be tempted (tried) above that ye are able; but will with the temptation (trial) direct the issue, that ye may be able to bear it.”

What does it mean to direct the issue? If you will pardon a per- son’s illustration, I refer to one in my own experience. I was brought up in what is called a hard-shell Scotch Presbyterian home, where you know they never spare the rod. Sometimes I got into difficulties. Some of the boys would say, “You had better look out; your father is looking for you.” So I knew he would find me, and I was afraid I would be punished, and always tried to direct the issue in order that I might be able to bear it. I did it in this way: I would hurry home and put on some extra clothing and then parade in the presence of my father in order that I might receive the inevitable. I did not need to prove to prove my innocence would not fly; but as I had the extra clothes on to direct the issue, I was able to bear chas- tisement. Our heavenly Father will not remove the trials in direct- ing the issue, but will give us more power to bear; as we read, the issue will be directed in order that we may be able to bear it.

In the case of the earthly child who is a little tardy in his work, or is from failing to get the full course but will assist him all that is possible, even by creating evening sessions where the scholars who are slow to learn may be assisted. Thus they direct the issue in the case of the earthly child. So the Apostle tells us that God is merciful. He says, “We beheld that God’s grace is necessary to our development, so he arranges various ways to direct the issue in order that we might be able to bear it. Perhaps the Lord saw that some of us are in need of severe trials for this fall and winter, which he kept back as long as possible, but must now send them to us. In order that we may be able to bear it, he made it possible for us to attend this glorious con- versation that we might be refreshed and strengthened and be able to bear the trial. So we see our heavenly Father has our highest interests at heart, and will do all that is possible to assist us in this way.

The earthly child is in danger of becoming discouraged and say to his father, it is useless for me to continue my studies; it is such arduous work and there is nothing special to be gained in the end. He has a very short-sighted view of the matter, this is what is happening in our schools and training endeavors to picture this to his son showing him how advantageous it will be to him later in life to have this training. The boy is encouraged to prosecute his studies with more zeal and graduate with honor. So Paul tells us in Eph. 1:16: “I have called you unto the grace of God that ye may be able to be strong in grace to be steadfast in us,” bye and bye. So when our hearts are set upon heavenly things and when the glory to be revealed in us bye and bye is appreciated, how it stimulates us and makes us more zealous to do with our might what we think he has in mind. We are made to feel that in the growing law again—never become weary in doing. But our memories are poor, and we are in danger of losing sight of the desirability of heavenly things, and pay too much attention to temporal things. To this end the apostle reminds us that we are to seek the things above and that we will come often to the throne of heavenly grace to have them filled.

We notice the apostle says, “No chastening (training or disci- pline) for the present seemeth to be joyous, but grievous.” Some of the friends believe that they must find joy in their tribulations.
and the blood in turn flows in to build up the broken down tissues, and it not only makes up for what is broken down, but adds additional in anticipation of further exercise. The extra amount of blood thus engorged was measured next week by a man who helped him to which very sensitive scales were attached.

The body was balanced perfectly on the scales. The man was then told to concentrate his mind upon some particular subject. Immediately the scales began to drop at the head. The amount of blood flowing to the brain was noted. What we have seen is that we have a relaxed mind, the table came back to balance. Thus the amount of blood engaged in building up the tissues of the brain during concentrated thought was noted. While there is activity in one section of the brain, there is corresponding inactivity in another. In other words, our frame of mind, as the days to day will determine our character in the end. As the wise man says, “As a man thinketh in his heart, so is he.” We sow a thought and we reap a word; we sow a word and we reap an act; we sow an act and we reap a character; we sow a character and we reap a destiny. If we keep our minds on the right things, the part of our brains recording the higher sentiments would be built up, and the parts recording the earthly sentiments would grow weaker on account of inertia in this part caused by activity in the other. (Gal. 5:10). When all is said and done respecting this matter of overcoming, the final victory or loss will be determined by our habit of thought. From this standpoint we can see the value of trials and tests. Our heavenly Father does not rejoice to see us suffer. It is permitted for our good. The apostle here says, that our earthly parents chastise us according to the flesh, that is, according to their bodily senses. But earthly parents punish their children to give vent to their own displeasure and anger, not necessarily for the benefit of the child, but our heavenly Father chastises his children for the benefit to the end that they may be partaker of his holiness. This is a revealing thought. If the child does not hurt us, he is not punished. The prophet says, “It pleased the Lord to bruise him” (Isaiah 53:10), not that God was pleased with the sufferings that his beloved son endured, but pleased with the fruits of his sufferings. We wonder why it is necessary for our little ones to suffer. The world’s ways are then the Lord’s ways. We will appreciate the fact that the perfect man Jesus was deeply interested in the affairs of this world, and thoroughly capable of adjusting all perplexing questions of the time. No doubt this was a test to him. Will I remain here and begin the work of blessing mankind and make it my proper work or will I go back? We will follow the heavenly Father’s plan in every detail. To aid him in carrying out his determination to do the Father’s will, sufferings were permitted. So it is with us; if matters were going along smoothly with us, we are in danger of overlooking and neglecting the most important matters. We thus neglect the important matter of keeping our hearts and minds in harmony with the Lord. But when in difficulties and trials we seek the Lord’s assistance and grace from day to day, and thus our minds are kept upon the heavenly things of the unseen conditions in earthly things. Thus, tribulation worketh patience, and patience experience, and experience hope, etc. Again it is written, “Through much tribulation ye must enter the kingdom.” So, dear friends, we see how discipline yields peaceable fruit of righteousness and thereby we will do the will of the heavenly Father.

The next day the wise man says, “Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist steadfast in the faith” (I. Peter 5:8-9):

There was never a time in the world’s history when there was such a fascinating variety of reading matter in the shape of magazines, Sunday papers, etc. If a person is interested in motoring, he can find motoring books in London to be obtained in motoring. If they are interested in other outdoor sports, we find that every line has a cleverly edited magazine to stimulate the interest of those who take pleasure in such things. We note, however, that our Lord has made ample provision that we may have such reading matter as the sermons, Berean studies, the Tower and the Dawn to stimulate our minds in heavenly things. If we read the sermons and twelve pages of Scripture Studies and the Manna and the various issues of the Tower, and remember our vow to carefully scrutinize our thoughts, words and doings, to the end that the Lord’s will may be done in us, there is no doubt that we will be properly exercised by all trials and chastenings and, in the glorious afterwards, we will receive the fruitage of peace and righteousness. In the meantime, let us remember that we are in the presence of children, so the Lord pityeth them that fear him. For he knoweth our frame. How glad we are that he knoweth our frame—and remembereth that we are but dust. He did not say that he knew our minds were weak and needed conserving. In 1st Cor. 2:16, he simply says that Christ is the image of God, and in that case, the mind then is acceptable to the Father, but we must remember this mind dwells in poor fallen frames. We have this treasure in an earthen vessel. In other words, the new mind is exercised through our fallen bodies. On this account, in Romans 7:22, we read that the flesh we are not yet. In Romans 8:1 we are told that there is no condemnation to those who are in Christ, who walk not after the flesh, but after the spirit. What does it mean to walk after the spirit? We answer, when we receive the begetting of the Holy Spirit, the mind of Christ, we have before us the new standard of moral ethics, the new pattern to follow, namely, Jesus, our dear Redeemer. We are able thus to comprehend the principles of righteousness and truth in our minds—(with our minds we serve the law of God)—but the fallen body is unable to render perfect obedience to the new mind, as Paul says, with the flesh we serve the law of sin (Hebrews 7:25). Thus we see that our minds and heart’s desire is to accomplish perfect works, and we are working to this end—walking after the desire of the spirit, the new mind, but unable to walk up to the desire of the spirit (the desire of the flesh) is condemned because we do not walk up to the perfect standard of the new mind! No! Our heavenly Father does not condemn us, for he knoweth our frame—he knows that it is impossible under present conditions to perform perfect works. “There is a confusion in the right understanding of the law of life, the law of the flesh being fulfilled in us who walk not after the flesh but after the spirit, for the law of the spirit of life, in Christ Jesus or the law governing the new creation, that they walk as near the spirit as possible, delivers them from the law of sin and death (the old law that requires perfect obedience).” We then think of the much more favorable an arrangement we are under than that of the Jews. The old law covenant brought sin and death because of the inability on the part of those under it to perform perfect works. The law of the spirit of life makes it possible for the new creature to please the Lord. This law comes into consideration the weakness of the flesh and credits them for what they desire to do and try to do, not what they actually accomplish. We see how much more favorable is the arrangement under which the new creation is developed, than the arrangements that were made when the law of life was first given. The weakness of the flesh and the meekness of Moses, the patience of Job, and wonder why the Lord will give us a share in the heavenly kingdom, when these men who were apparently so much more faithful to him will get a lower place. We notice however, that the Bible seems to look for the far greater union perfection as they have in our day. And again Paul tells us that our time is the acceptable time referred to by Isaiah in the forty-ninth chapter and the eighth verse, when he says, “In an acceptable time have I heard thee, and in a day of salvation have I called thee.”

“He knoweth our frame, he remembereth that we are dust,” but he often forgets the failings in our own case, as well as in that of others. Frequently we forget that our brethren and sisters are in fallen bodies, struggling to live the new life, and how often we are inclined to judge them harshly and think in our own minds that they are not following the Lord as closely as they should. When the wise man says, “Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist steadfast in the faith,” we must remember that this is not a reproach but God looketh on the heart. Let us not worry if others judge us. Let us remember it is not their business to judge us now. As Paul says, “It is a small thing that I should be judged of you, or of any man’s judgment. Yea, I judge not mine own self, but the judgment of the Lord is true and most acceptable with God even himself, because he did not know his frame, surely we are not qualified to judge ourselves, much less anyone else. We read the Master’s words in Matt. 7:1, “Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged.” (One of the reason why what is written is desirous of being read.) Now, dear brethren, if you want to judge another, go ahead, you are at liberty to do so, but what will the result be? Remember that you will be judged with the same kind of judgment, you meted out to others. You will suffer more than the one you attempted to judge, for your judgment of the brother will not be accepted.
by the Lord, and he will judge you with the kind of judgment you passed on your brother.

Evidently the Lord arranged matters so severely for the one who attempts to judge because he knew that he would be in danger of judging one another. We are not qualified to judge, because of our lack of knowledge of the extenuating circumstances that might have entered into the brother's failure. To illustrate, I know of a brother who became discouraged with his efforts to overcome a violent temper. He felt the Lord had cast him off because he failed previously on several occasions. A phrenologist explained to the brother that he had a large development of combativeness and small caution, and a large development of combativeness and destructiveness. On account of these conditions, the phrenologist explained he was really not accountable for that temper. When approbation is wounded, the natural result is, for combativeness and destructiveness to avenge the wound approbation received, and with small caution to control the situation, to aggress. If we see limited knowledge of the bumps on a person's head, able to find many excuses and offering encouragement to the struggling brother, how much better qualified our heavenly Father is, who created these bumps, to understand their tendency and make proper allowance for our failures and weaknesses. Let us therefore, dear brethren, leave this matter of judging in the hands of the one who is authorized and qualified to judge. Let us rather have loving sympathy for one another—that manner of love which would cover the faults of a brother, rather than expose them. But oh, we are so anxious to judge—so impatient. We think, Lord, if we left the matter with you, you may judge him too easily, and then again, we are on the ground, and know all about matters and are thoroughly capable of attending to this business. This is a wrong condition of heart. May the Lord help us to be guided by that wisdom which cometh down from above, revealed to us in His Word.

We notice Paul says in the text we are now considering, that he is not even qualified to judge himself (1 Cor. 4:3). Neither are we. Someone will say, my own heart condemns me, and if my heart condemns me, the Lord must be disposed to condemn me also. Not so. The Lord does not condemn those when He condemns ourself for God remembereth our frame, he knoweth we are dust. He knows how to render proper judgment, for he is acquainted with all the circumstances of our failure. As John says in first Epistle, third chapter, twentieth verse, "If our heart condemneth us, God is greater than our heart, because he knoweth all things." He knows all the circumstances entering into our failure, and we do not, therefore God is greater than our heart, and he will not condemn us. How we rejoice in this glorious and favorable arrangement that our heavenly Father has made for us. He guards us against attacks and judgments from without and within. In Isaiah 54:17, we read, "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage (inheritance) of the servants of the Lord, and their righteousness is of me, saith the Lord." Let us not fear the fiery darts of the adversary, nor the slanderous tongues of our enemies nor the usurping that we may have in our hearts. Let us remember that none of these are qualified nor permitted to judge us. Our heritage in this matter is a blessed one; the righteousness of the Lord is ours, and he has arranged matters that all who attempt to judge us shall be themselves judged, condemned. "If God be for us, who can be against us?" Let us therefore, not cast away our confidence, which hath great recompense of reward. Let us forget the things that are behind and reach forward to the things that are before and press on, even unto the end. And by the Lord's grace let us claim the victory, even though it be from the very jaws of defeat.

There's a wideness in God's mercy. Like the wideness of the sea. There's a kindness in his justice, Though severe his judgment be. Refrain—
Search the Scriptures, search and see, Wisdom's wondrous harmony.
There's no place where earthly sorrows Are more felt than up in heaven;
There's no place where earthly failings Have such kindly judgment given. Refrain—
Search the Scriptures, search and see, God in mercy judgeth thee.
For the love of God is broader Than the width of a sea.
The heart of the Eternal Is most wonderfully kind. Refrain—
Search the Scriptures, search and see God's great kindness unto thee.

Symposium on “FRUITS OF THE SPIRIT”

JOY
By Brother Mann

We do not have such a great deal of joy when we are converted or justified. It is true we have a great sense of relief because the condemnation has passed away; but we do not have that fullness of joy which we have when we receive the Holy Spirit. This is the "fruit of the Spirit." This joy of the Holy Spirit far exceeds the joys we have in our justified experience. The apostle says, I beseech you that ye present yourselves living sacrifices, which is your reasonable service. You will notice that it is the merce of God that has induced us to give ourselves up as living sacrifices.

We were so glad when we consecrated ourselves. The Lord gave us our hearts' desire when he gave us the Holy Spirit, and since then we have been endeavoring to walk after the Spirit. We have the "fruit of the Spirit" in the service of the Lord, and we realize it is indispensable to acceptable service. You remember the prophet Jeremiah says, "The joy of the Lord is your strength," so in order to have strength in the Lord's service, we must have this joy—the full joy unspeakable.

We notice the prophets received the word of the Lord in much affliction, but notwithstanding the persecutions and trials, they had this joy of the Holy Spirit. It is not contingent upon circumstances. We learn to rejoice in tribulations and in everything giving thanks, for this is the will of Jesus Christ concerning us. The first delivery of bookstores snowstorm would not deter me. Iam withstanding the cold and stormy weather, we had this joy in our hearts. Everybody who subscribed for the books took them. The next town was a town down in Pennsylvania. While there we got into trouble. The police told us we could not sell the books in the city unless we had a permit from the mayor; so we called on the mayor for the permission. The mayor's wife informed me that her husband was not at home, but would be home at seven o'clock. Called on the mayor the next day at four o'clock in the afternoon. He told me the Baptist minister had preferred a charge against me and my book, and wanted to know what kind of a book I was selling. I showed him the first volume and he asked me to leave it with him and to come back the next day, which I did. The next time I went, he wanted me to get the Baptist minister to find out what the trouble was, but was unable to find him at home, and asked me to come back again the next day as he said, "I am determined to get to the bottom of this matter. If you are right, I will protect you, but if you are wrong, I will stop you." He was again unsuccessful in reaching the Baptist minister the next day, and invited me to the office of the chief of police. This officer looked over the book and said "I cannot find anything in this book except this Jesus. Have you folks got another Jesus?"

"No, we have the very same Jesus that is in the Bible," I said. "Well," he said, "Mr. Mann, tell us what that is." That was just what I wanted. I had the pleasure of testifying before the mayor and chief of police, just what the Lord said we would do, testify before magistrates, etc. I could not have had more joy in my life than I had on that particular occasion. What do you think that was? It was the fruit of the spirit—Joy. I am so glad it is a privilege of all to receive this Holy Spirit and to have this joy filling our hearts.

PEACE
By Brother W. S. McGregor

Our Lord said to his disciples, "Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." What then, is this peace of which we speak? There is a peace that the world has. Many in the world who have no love for our dear Master seem to have a certain kind of peace. Their lives seem to flow on uninterrupted. They have plenty of this world's goods and lack nothing. Yet the peace that we speak of is far different; it is not that kind of peace at all; it is a peace which the world cannot give or take away.
I find it difficult to speak on this subject, as I see so much peace in your faces. You know what that peace is. The people of Mount Lake Park are beginning to know and learn what this peace of God is. It is not a peace like a fog; it passes all understanding. He says, “Be careful for nothing, but in every way pray and supplicate let your requests be made known unto God, and the peace of God, which passeth all understanding shall keep your heart and minds through Jesus Christ.” Here is where we go to get this peace, and get a good supply of it. Though troubles may come, yet we can have the peace which passeth all understanding. Why cannot the world possess this peace? Because it is an outgrowing fruitfulness of the Spirit, a fruit which is not known to the world. The world cannot give this peace, for the same reason that a pumper cannot give millions to his children—because he does not possess it.

We find the prophet Isaiah, chapter twenty-six, verse three, speaks of peace. “Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.” Here is the guarantee that God has guaranteed to everyone who will walk in the narrow way, this peace which passeth all understanding. The Lord help us to realize how much he means when he says, “My peace I give unto you.” “Let not your heart be troubled, nor let it be afraid.” A God of peace is our God. He is ready to give unto us more abundantly than we could ask or think. It is just like everything else that God gives—there is a great multiplication of blessings that follows as a result. The natural man cannot experience it because it is spiritually discerned. The fruit of the Spirit is to be discerned by those who have been given the gift of the Spirit. So it is useless to look for it in the world. We look for it in those who are joint-heirs with Jesus, to an inheritance incorruptible, eternal in the heavens.

Jesus, during his ministry, had many trials and much opposition. Yet he faced them in the manner that astonished the world. The world could not understand him. When he preached the Kingdom of God at hand, some mocked him and some said he was preaching a doctrine of devils; but Jesus went on with his ministry, and finally ended his existence on the cross, still holding the peace. You and I may have this peace that will keep us peaceful in the severest trials. This peace will enable us to be carried to the stake unflinchingly. I am not borrowing trouble about that, but some more prominent may be called upon to meet violent deaths. But suppose they do. It is only a quick way to the Kingdom.

“Peace I give unto you, my peace I give unto you. Not as the world giveth.” Jesus also said, “Ye believe in God, believe also in me, and let not your heart be troubled.”

LONGSUFFERING

By Brother C. L. Bridges

We understand that longsuffering is one of the fruits of the Spirit. Is not suffering incidental to our experience? We will suffer so long as we are in the hands of the High Priest of our profession. The Psalmist says chapter eighty-six, verse fifteen, “Thou, Lord, art a God of compassion, and gracious, longsuffering and abundant in goodness and truth.” Why is it that God has, and is a part of the Divine nature, and one which all those called in Christ Jesus must develop. Our Lord impressed this upon the minds of his disciples when he said, “If thy brother trespass against thee, forgive him seven times seven.” When Peter said, “Lord, if my brother trespass seven times shall I forgive him?” And he said, “I say not unto you seven times, but until seventy times seven.” So it may go in indefinitely.

This quality of longsuffering is one that might embrace two things: forbearance and forgiveness. Let me give you a Scripture, Col. 3:12; “Put on, therefore, as the elect of God, holy and beloved. * * * * * longsuffering, forbearing one another and forgiving one another. This connects forbearance and forgiveness with longsuffering. And in Acts 4:30, we see that these things are connected with longsuffering. So you see, in longsuffering there must be both forbearance and forgiveness. Either one or the other or both must be manifested. This is a fruit and a fruit indicates development; and in order to have development, there must be trials. Longsuffering indicates that there are trials and tests. You have heard some say, if you pray for patience, you can expect trials, because in order to get patience there must be a counterforce exerted against you. We develop longsuffering by experiencing those things that try our love, which causes us to seek live and forbear.

In 1 Jcs. 5:7, he speaks to us about our relationship to God. “Be patient, therefore, brethren, for the coming of the Lord.” The husbandman waits for the precious fruits of the earth—the first fruits. So we are now developing the fruits—the precious fruits of love—by the power of the Holy Spirit, as the brother has said, “There must be the Holy Spirit in us, because these are the fruits of the Holy Spirit, and to the extent that the Holy Spirit dwells in us, the fruits will be in evidence.

How precious is the thought that you and I will be among those who will be counted among the first fruits? But this fruit must be a fruit of the Spirit in order to be acceptable. It is very easy for us to be deceived in this matter, and it behooves each one of us to more carefully search our lives to see whether or not we may find goodness in our hearts, and the various fruits of the Spirit.

Our blessed Master stands out as our example in the exercise of this fruit of the Spirit—goodness. Let us keep him ever before our minds, and as far as possible in our own lives let us reflect that image so that we may, as copies of God’s dear Son, stand approved, not only in the sight of God, but in the sight of the brethren, as well as in the sight of all men. We know that when our Lord was about to be executed, the world said, “I find no fault in this man.” Our lives must be such, and our goodness must be such that the world can approve, for we are to be kings and priests unto God and reign on the earth. The life and course of the church must be such that the natural man can approve. Therefore, the goodness of Christ and the goodness of every member of the 144,000 shines out in favor with God and with men. And so, may the testimony of this fruitage shine out in our own lives.

GENTLENESS

By Brother C. F. Fillman

This great universe is imbedded in an ocean of love, and the earth is imbedded in a similar ocean of love, for our heavenly Father is love. And our Lord Jesus so loved the world that he gave his own life for it. And gentleness is an outgrowth of love. This is one of the graces which I especially am trying to cultivate, and one which we all are trying to cultivate as followers of the Lord Jesus Christ; especially those of us who have made a covenant with our heavenly Father be gentle. We must be gentle. Why? For this reason: if I wish to be an inspiration to my fellowmen, I must be gentle, and must be good. And if I wish to finish my course with joy, and take my place in the Body of Christ, I must develop the same character which the Lord Jesus developed. We must be the gentle; we are the gentle. I love to meditate upon the earthly career of our Lord. It brings into my life a gentleness and goodness and kindness which I never possessed before. I wish to give you the key to the situation. If we wish to become gentle, we should sit at the feet of Jesus and drink of that never-failing fountain of love, and we will be meek and gentle and kind and good.

Dear brethren and sisters, when we come in contact with one another as new creatures, instead of being a hindrance, we will be an inspiration to one another if we have this gentleness in our characters. I call to mind the words of the apostle, who says that we are living epistles, read and known of all men; our lives should express this gentleness to all with whom we come in contact.
If we wish to become gentle, we must follow in the footsteps of our Lord. We must drink more and more of the Holy Spirit and we must be permeated with the spirit of the Master. You cannot become to be gentle or good because it is so natural, that we also be gentle to the world of mankind? Why, verily, we must. You know gentleness is very highly prized by the world. It means good breeding. And we ought to have culture and refinement above all things.

The world could find fault with our Lord, but not with his character, because it was so loving and kind. And if you and I are walking in his footsteps, we must rise from glory unto glory until we reach his glory. Let us become more and more like our dear Redeemer. Let us be gentle men and women, and then it will be joy when we meet one another, and we will receive an inspiration from one another.

There is not one of us here in this audience who, down in his heart, does not want to do the right thing, and be gentle and loving and kind. But how often we say a word hastily, and how it wounds the hearts of others. Then it brings sorrow to our own hearts—punishment instead of joy. If we drink deep at the fountain of love to overflowing, we will develop this grace of the spirit, gentleness, and we will then meet one another with a glad heart and be able to say to one another, "Praise the Lord; the Lord bless thee and keep thee, that you may be able to make your calling and election sure. This is my prayer this afternoon, for the Lord Jesus Christ to sanctify us, that we may show forth his glory in our lives, and thus being epistles, read and known of all men.

The apostle, in the notable faith chapter, Heb., 11, defines to us faith. He says, "Faith is the substance of things hoped for, the evidence of things not seen."

With a little reflection upon the expression here given us we can readily determine that faith is really not the substance. Anything is a substance that we can see, feel, smell, hear or taste. This proves to us that faith is not a real substance. That this is right, it is made clear, viz., that faith is the basis of things hoped for—an evidence or conviction of things unseen. We can readily see how faith can become a basis, and yet not be anything tangible to our senses; for we read in God's Word that the natural man cannot receive the things of the spirit because they are spiritually discerned. Only those who are able to exercise this fruit of faith can grasp spiritual things.

Faith is not so simple a matter as at one time we thought it was, and justification which is based upon faith, is likewise, not so simple a matter. We have learned considerable of late through the Watch Tower and its literature, and while at one time we thought we knew all about it because it is one of the fundamental principles of the Gospel, we have come to learn that we knew very little about faith justification. At one time we perhaps thought that faith and belief were one and the same thing, but it does not read, "Being justified by belief, we have peace with God," and if we think just a little further, we will see that this could not be, for we surely would not think that the devils are justified, but the devils believe and tremble. But are they justified? No. Because they do not have faith. So, if we are justified we would also the devils, for God is no respecter of persons. He who exercised belief would be justified if that were the way that justification came. We are justified by faith and not belief—"Being justified by faith we have peace with God." Then, if faith is not belief, what is it? Faith is only another ingredient that must go with it. The two ingredients that go to make up faith are first, intellectual assurance, which would be belief, and secondly, heart reliance. When we have those two ingredients, we have the faith mentioned in God's word.

So let us examine ourselves to see if we have the faith by which we may have peace with God. Faith works through love and we can test our faith by the amount of love we have. On the other hand, if we have little love, we have little faith. As the apostle says, "Faith without works is dead." So then, faith, and works are related. Works is an outgrowth of our faith, the outward demonstration of it. Faith makes old things pass away, and all things become new. Faith is indeed a wonderful thing. It gives us all the blessings we are enjoying at the present time. It is the basis of things hoped for, the conviction of things not seen.

Love

By Brother W. F. Hodge

I

If someone should ask us what we consider to be the greatest, the most extensive, the most expressive, the most impressive, the most enduring, the most comprehensive term that we know of in our English language or in the Bible, or in fact, in any language of heaven or earth, we would be inclined to answer, and we believe that we would be speaking the truth when we say that the greatest term is love. God is love. The brethren that have preceded me have given very grand definitions, we believe, of the subjects that have been allotted to them, but I cannot do that with the one allotted to me. It is too large a subject. We might say, to me it might seem that the things that may have done in the past, but after all, you would no doubt conclude that it was a poor definition of the great subject of love.

The apostle, you remember, mentions three things which fill the heart and life of every child of God—faith, hope and love. Of these three he says the greatest is love.

You may say, "Did not the apostle lay great stress upon faith? Is not faith the basis? Do not the Scriptures say that without faith it is impossible to please God?" Very true, indeed. Then you may say, "What about hope? Is not hope the cement that holds the entire structure together? That is the bond that comes in to make our characters lasting. The Scriptures say that hope is an anchor to our soul, which enters into that which is within the veil." Very true, indeed, but love is the very pinnacle of our characters, the glorious height of our attainment. To be the character of Christ to everyone is to love, and it is that love is the most important and the most enduring, just as the apostle has said, faith, while indeed it is important now, will eventually give place to sight. Hope, while in this essential now, will eventually be displaced in reality, but love endures throughout eternity, and that increasingly. The apostle even found it difficult we believe to find words to express what love really consists of. Indeed, he gave a very wonderful description of its effects, and we can say it is a precious evidence of the Lord's people everywhere. We believe we can notice its presence in the faces of everyone in this congregation. If the love of God is dwelling in the heart, we can see its effects. We do not need to be around one long before its effects can be discerned. So the apostle, you remember, in the thirteenth chapter of I Cor., enumerates the various characteristics of love. He says love suffers long and is kind, envies not, vaunts itself not, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; and lastly, that never faileth.

Now you will notice here there are sixteen characteristics or faith elements which go to make up perfect love. We could not believe the apostle was at a loss for more terms to describe love, but we do not believe he could add another expression, but what would come under one of these sixteen headings. Whether this thought or not, we do not know, but indeed it is very suggestive. When all of God's purposes will have been accomplished, when the divine plan will be complete, we will love God supremely and have this perfect love dwelling in their hearts. That lovely condition is often spoken of and pictured as the pyramid of love. The first is in this pyramid of love is the world of mankind, next the great company, and then the little flock—the general corner stone. The apostle, evidently looking forward to that glorious condition which will be attained by love, enumerates sixteen characteristics. There are sixteen angles in the five sides of a perfect pyramid.

Now we can thank the heavenly Father for revealing himself to us, wonderfully and giving us the pattern that we might be conformed to his image, the glorious pattern of which is laid in Christ Jesus.

The Lord says, "Herein is your Father glorified, that ye bear much fruit." If we want to honor him we must have this love in our hearts. It is the greatest of graces, the fruit of fruits. We want to, as our Lord says, we want to. Then, you will want to go along the route the Lord marked out. We will have to do as the Lord did—bear much fruit—the rich fruit of love, and we will be given to have life in ourselves, even as he has life in himself, and we will be given the further blessed privilege of giving this life to the world of mankind.
MEEKNESS
By Brother C. J. Woodworth

ONE hundred and sixty weeks brings us to October 31, 1914. Will mankind make the great compromise? If not, it will be generally because of the failure between now and then to develop properly the one cardinal principle that our heavenly Father will certainly require of us—meekness. The prophet says, "The high and lofty one that inhabiteth eternity, that dwelleth in the high and lofty place, dwells also within the humble and contrite heart." Everyone, therefore, that is proud is an abomination in the sight of God. God resists the proud. Whosoever shall exalt himself shall be abased. Look at the illustration given us in Satan's career.

First, I want to call your attention to the character of our heavenly Father; however, not expecting to suggest anything new to your minds. We want to note how our heavenly Father has invited members of the dead human race to become sons on the highest plane. I think if you and I were told of children we would want to adopt the very best kind of children. We would not want to adopt children from a lower plane. And least of all would we want to adopt children of a ruined race, when the holy angels, legions of them, were at hand waiting eagerly, an angel for every opportunity to learn of these precious things that God has so freely revealed to us. The Lord looked down from heaven to see if there were any that were seeking after God; but says they have all become corrupt, there is none that seeketh after God; there is none righteous; no, not one.

I think you will agree with me that any earthly parent would wish his children might come into the world under the most favorable circumstances that he could provide—with every reasonable comfort and with every luxury; but consider the conditions under which the King of the universe brought his only begotten Son into the world. Did he not set us a blessed example in this? If we are ever to be made great, it is because of the humility and humbleness of mind of our heavenly Father to stoop down and lift us up. Then I want to mention a characteristic of our Lord Jesus Christ. You know how he was convicted under false charges and sentenced to death as a felon. You remember the circumstances surrounding his trial and conviction; how the servants spat in his face, plucked the hair out of his beard, rebuked him with the fig leaf he was wearing in his hand, and finally, led him out and crucified him between two thieves. And before they did so, they stripped him of the last garment he had. And yet, in all this, we read, "He opened not his mouth." This is one of the characters you will find at the great convention. If you get to the great convention three years from now, then you will find another character there, viz.: Brother Russell. I remember Brother Russell told me some time ago that he never stood up before an audience without his knees trembling under him, for fear he would disappoint them. A dear brother who is a phonologist, speaking of Brother Russell, said the Lord knew perfectly well when he picked out that head, that there was not one iota of self-love in his make-up. Nor is there in the set of books which he has written. You can read them through, and never see the author's name. Nothing but the Lord and the Truth and the Divine Plan. And this is in harmony with the Scriptures, as we read that the Holy Spirit speaks not of himself and seeketh not his own glory. It is true, as a company of God's people, we do seek for glory, honor and immortality, but we all know the conditions upon which these may be had, viz.: that we are not to seek to have these this side of the vail. We must humble ourselves that he may exalt us in due time. And he will not fail us if we seek him. Another thing: one who is humble would not care especially for the praise of men, we are to seek to serve the Lord, whether men like it or not. The Lord said, "Receive not honor one of another, but seek the honor that cometh from God only."

TEMPERANCE
By Brother Carl F. Hammerle

THE Apostle Paul in the category of the elements that go to make up the Holy Spirit, mentions temperance. And there is a very good reason why it seems to me to be a fitting conclusion to this grand list. Self-control is merely another word for self-government, and could be well compared to a governor on an engine, which enables the engineer to run the engine smoothly. So with the new mind which has been imparted to us by our Lord, the spirit or sentiment of these various elements that go to make up the Holy Spirit of goodness, faith, temperance, etc., must all be controlled by self-control, and so kept in their proper places. Love must be kept in its place. Peace must be kept in its proper place—"The wisdom that cometh down from above is first pure, then peaceable"—we are not to seek peace at any price. So with all these various elements. We need self-control to keep them in their proper places—to give them their proper exercise. We know the heavenly Father has invited us to possess self-control and so the various qualities of his mind are kept in perfect pose, perfect balance. So also in the case of our Lord Jesus, as well as our first parent, Adam. The Lord created Adam with his mind perfectly poised. He had full control of his conduct. The world of mankind will have their conduct affected by an ossification of self-control, and so the various qualities of mind when finally perfected in character. The Apostle Paul, in treating this matter in the fifth chapter of Galatians, evidently speaks of it from the finished standpoint—the outgrowth of a finished character, a heart full of, or possessed of, the Holy Spirit of God.

A very proper place of self-control is beyond knowledge, because it keeps knowledge in place. Knowledge puffs up, but love builds up. Self-control keeps knowledge in its proper place, to the glory of the heavenly Father.

The Apostle Paul, in Col. 3:10, implies the importance of knowledge when he says, we should "Put on the new man, who is renewed in knowledge, after the image of him that created him."

In Proverbs we read, that he who has ability to control his spirit is greater than he that taketh a city. He likens one who has self-control to a great general—one who has ability to take a city. A city represents a nation, and we can well imagine what generalship and perseverance it would require to take a city, a fortified place. So the comparison is, that he who is able to rule his own spirit is greater than he that taketh a city.

The apostle again expresses the necessity for self-control—temperance, in 1 Cor. 9:27, where he says, "I buffet my body and bring it into subjection." The more we study the Lord's perfect Word, the more we realize how important this is. Self-control affects every interest of our new life. It affects our clothing, it gives us modest ideas respecting our clothing. It affects our appetites—our eating, our drinking, in order that we might do all to please the Lord. It touches our pocket books, it controls our expenditures, so that in all things that we do, we seek to glorify the Lord. Temperance controls the entire life in every avenue. This brings to our minds that the greatest battle we have is with self. Since the fall we have all gotten more or less out of harmony with one another and the Holy Spirit, and it requires a severe discipline to gain self-control. The more we study the Lord's Word, the more we will be able to gain the balance of mind that properly belongs to the perfect human creature, and moreover, it will balance the new mind which is to be given a divine body. The inclination of our character is trained and cultivated in this life. The Lord does not intend to take an imperfect mind and translate it into a condition altogether foreign to itself, but this glorious new mind must be developed here below, through the experiences of life and severe discipline.
Spirit Birthday—Saturday, September 9, 1911

Bethel Hymn No. 325
Duke Street, L. M.

When I survey the wondrous cross
On which my blessed Savior died,
All earthly gain I count but loss,
How empty all its show and pride!

I would not seek, in earthly bliss,
To find a rest apart from thee,
Forgetful of thy sacrifice
Which purchased life and peace for me.

I’m not my own, dear Lord—to thee
My every power, by right, belongs;
My privilege to serve I see
Thy praise to raise in tuneful songs.

And so, beside thy sacrifice,
I would lay down my little all,
’Tis lean and poor, I must confess;
I would that it were not so small.

But then I know thou dost accept
My grateful offering unto thee;
For, Lord, ’tis love that doth it prompt,
And love is incense sweet to thee.

A Vow Unto the Lord

Our Father, which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I remember at the Throne of Heavenly Grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

I vow to still more carefully if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

I vow to Thee that I will be on the alert to resist everything akin to Spiritism and Oculism, and that remembering that there are but the two masters, I shall resist these scams in all reasonable ways, as being of the adversary.

I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord’s people.

And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

Exceptions in the case of brethren—wife, children, mother, and natural sisters; in the case of sisters—husbands, children, father, and natural brothers.

Manna Text and Comment

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life.—Phil. 2:15-16.

It is the duty of every child of God to be very active in the dissemination of the Truth—in letting his light shine, and in keeping it trimmed and burning. “Trimm’d and burning!” what does it mean? It means that we must give very close attention to the words of life that we may come to an exact knowledge of the Truth, and that we must carefully and faithfully trim away every vestige of error as fast as it becomes apparent to us—whether it be an error in doctrine or in our daily walk and conversation—so that the pure light of divine truth may shine out with as little obstruction as possible through the medium of a clear and transparent character. Z. ’03-358.

Discourse by Brother F. A. Hall. Subject: “WHEN THE HOLY CITY COMES DOWN FROM GOD”

THIS is the spirit birthday, and so therefore it seems that all things are trending towards our thoughts being centered on this wonderful day. We are glad to know we have been in this day since 1874; and as we have the picture that God has given us of this wonderful spirit birthday, and as we see that it is the culmination of the hope of the Church, and not only that but it is the day when the world is to cease from their troubling, sorrows, sighing and groaning, waiting for the manifestation of the sons of God which is to bring them the regeneration, we are glad that in this day we can see something of the work going on. The subject is so largely treated throughout the Scriptures that it seems difficult to decide where to take this subject up.

We see that the fullness of all things is to take place in this wonderful day. We could not very well understand what the Lord is speaking of regarding the Day of the Lord, unless we see the time that he has allotted to dealing with the human race. We find he has set apart seven days, each day one thousand years long. This we have pictured upon our chart here. Beginning at the extreme left of this chart it would represent the Garden of Eden. From that time to the end of Christ’s reign of a thousand years would be just seven thousand years, shown in this way: from the Garden of Eden and the fall of Adam to the flood was 1656 years; then 427 years to the covenant God made with Abraham when he lived in Mesopotamia, God telling him if he would go over into the land which he would show him, which is represented in this inclosure here, called the land of Canaan, that he would make him a great nation, and in his seed all the families of the earth should be blessed. Then the seed of Abraham, forty years afterward, had the law of God given to them through Moses. The apostle tells us it was 430 years. Following that time they wandered in the wilderness forty years. Then Joshua brought them over the river Jordan, indicated by this white stripe, and the land was divided up among the tribes, taking six years to do it. Afterwards he gave them judges for a period of 450 years, indicated here. Then they wanted a king, and God gave them Saul and he reigned forty years; then David reigned forty years. Then Solomon, who built the Temple, together with the other kings, reigned up to 606 B.C.—filling up a period of 513 years of kings; then 606 B.C. to A. D. 1; then from A. D. 1 to A. D. 1874 added, and on to that
one thousand years more makes just seven thousand years. So it is not very difficult to determine the times and seasons of God, if we know the Holy City. The Holy City has changed. God's Word should not be misunderstood by all. There seem to be two classes of Truth in the Bible: one class is the surface Truth; those things that are shown on the surface of the pages for natural eyes and natural ears, which will correspond something to what our dear Brethren have seen in the story of Joseph's dream with the pyramid. I have often thought how beautifully that represents the Pyramid for us. As we see it in God's Word, which is also a pyramid, teaching us of God's wonderful plan and love, not only for the Church but for all the families of the earth, which is the same thing as to say, the Church is the same pyramid. So we think these casing stones seem to represent God's plan, and is going to be a witness to him; and we see how he placed this pyramid in the land of Egypt, and in due time it is going to witness to the world, just as the Bible has witnessed to his dear people of the pyramid. For these casing stones have been carried away, men have built temples of them to their gods, and they were used for various purposes and buildings outside of the original intention of God in regard to these stones. Now we see the doctrines of the Bible, the ordinary doctrines, have been taken out and there have been all sorts of doctrines and teachings, etc., built up by men. But the secret, the mystery of all, is still hidden in his Word, and it is only for those who have the spiritual ears. So we see in the pyramid there the beauty, the secret, the mystery, of God's preparation for all the families of the earth. God has set in order that we might be prepared for the great Sabbath day when he is preparing for the blessing of all the families of the earth through the seed of Abraham. How wonderful that pyramid is!

Now beginning back here we have Egypt represented in these two days. It is not the time of God's coming in Egypt, with Abraham in regard to the blessing of all the families of the earth, his dealings were exclusively with Abraham and his children; God was not dealing with the Gentiles anywhere, and the wonderful part of this all is to see how he has hidden it, covered it up, kept it secret from men, and revealed it only to those who believe, the only ones. The problem is, it is for those only who have spiritual ears, just as stated in Revelations 2:2, "He that hath an ear to hear let him hear what the spirit saith to the churches." So we think that God speaks to us in a different way, then he does to the world; he has shown us the mysteries of his plan in the parables, and the symbols, and the dark sayings of his Word.

Now before we begin really on this lesson, I would like to call your attention to the principal points on this chart, that you may know how we can locate ourselves. When Jesus came and preached he said: "This is the gate and the way which leadeth to destruction, but there are many paths which leadeth to the destruction." This would represent that downward course of the human race, beginning at the Garden of Eden and ending at the beginning of Christ's reign of one thousand years. Then on the end of that is attached the highway of holiness—a way for sinners to walk upon. Then we see that the roadway to destruction is not an everlasting way; those who are in it are not to our mind in it everlasting; it represents those who have died the first death, and those who are going into it.

Now this inclusion represents to our mind the thought of the Jewish age, the time when Christ came to deal with the seed of Abraham after the flesh. Then the inclusion following that is the beginning of the seven thousand years, or the seventh day, we have what we might denominate the Gospel age. In this age we live the time for developing a certain class of teachers that God purposes to use in the coming up of the great Judgment Day. So we see that God's plans are as much higher than our thoughts, or the heavens are higher than the earth. When we see God dealing with days a thousand times greater than our days, and when we see all the rest of his plan, we begin to imagine that we do not know much in comparison to God. And so when we hear the Father talking to us through his Word, it is just as though he were speaking to us through the veil. We cannot see him; we have this veil of the earthly life here that must be removed before we can face to face with our God. But we can see him through these teachings and we shall represent his mind; and when we learn to love the teachings of that book, we learn to love God, because that is God's mind. We are so glad we may know that we love God, if we love the Truth, and as the words of that book teach us to love one another and to love who love God will have the same mind, the mind of Christ.

Now this represents the two chief ages of God's plan during the seven thousand years; it represents the time in which God is taking out two classes of teachers to be associated with him in the blessing of all the families of the earth. Unless we can see these thousand-year days there are many Scriptures we cannot understand. When the Lord tells us through the apostle in Acts 17:31, God hath appointed a day in which he will judge the world, for he hath set a day in which he will judge the world, this day, because when Jesus came into the world two thousand years before this day he said, "I came not into the world to judge the world, but to save the world. If any man hears my words and believe him not, I judge him not." He was the judge. He had previously told us in John 5:27 he had committed all judgment unto the Son. So in this thirteenth Chapter of John he is saying that if any man would hear his words—all the sinners and Pharisees and scribes and hypocrites who oppose him, if they did all that could hinder the power of the Truth—be judged by the Word; but if he hearkens to the Word I have spoken shall judge you in the last day." And the apostle tells us in Second Tim. 4:1, that Jesus Christ will judge the quick and the dead at his appearing and kingdom.

Now, dear friends, looking back over six thousand years we say that God has been preparing for this day; that he has been getting ready for his wonderful time when he is going to bring not only to the world, but to the church. We see that it is in the seventh day when the birth of the church takes place into the spirit world. Now this is shown to us in many different ways; but first let us think what God did all the time when he lived nine hundred and thirty years and gave up his life inside of the first day of the week. So realizing that this week has a meaning to us we can understand something of what the apostles and prophets say in regard to days.

Now let us go to the passage in Hosea 6:1-3, "Come, and let us return unto the Lord: for he hath torn and he will heal us; he hath smitten, and he will bind us up. After two days he will revive us: in the third day he will raise us up, and we shall live in his sight." The thought is the third day, and if we follow that thought up, we see that Jesus died in the sixth day of the week; he was raised on the third day, and the third day was only a type of this larger, grander, more glorious day. Then we can realize that the whole church died in him, for the apostle says, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" And that occurred on the day when the Lord, after he had been placed on the altar first it had been presented at the door of the tabernacle in the court, as a type of the sacrifice of the whole church; the head being cut off and placed on the altar and the body was cut up in pieces and the inwards and legs were cut clean through. And in the picture we see the head being placed on the altar and burned; showing just exactly how this takes place in the antitypical Atonement Day, in the present Gospel age, and how this work has been going on. So we see all who have been baptized into Christ were baptized into their head; their head was cut off and placed on the altar, then the body was cut up and placed on the altar and burned; then in the picture we see that Jesus died on the fifth day of that week, laid in the tomb over Saturday, and was raised on the third day, just as the body members of Christ do; they have laid in the tomb in that sense in which Christ was laid in the tomb over the great thousand year Saturday, but early in the morning of the third day, late in 1874, they began to come out of the tomb. And the picture here presented to us is that in the new birthday that Christ has come out of the tomb. While these pictures are all separate and distinct one from another showing different phases of God's plan, it would be necessary in order to see the full details of any one, to follow that one up; we are now merely touching the high places.

Coming back here when God promised that in his seed all the families of the earth would be blessed, they were all scattered and settled in the land of Canaan, and in due time Isaac was born, then Jacob. Jacob had twelve sons which became the heads of the twelve tribes of Israel, but while these boys were growing up, one of them was a special favorite of the Lord, Joseph, and the Lord showed favor to Joseph in many ways. And in telling these to his brethren he excited their jealousy, and finally they sold him to a caravan which took him over into Egypt, represented in these two pyramids. And then in due time, God being with him, he was made the first of the right hand of Pharaoh—power. Finally when the time for God's people to bring forth a working seed was at hand, he brought this to Joseph beforehand, that there would be seven years of plenty, then seven years of famine, and he should lay up in store against the famine years. He did this, and when the famine came he went to Egypt to buy corn, they did not recognize Joseph, but he recognized them. And the outcome of it was that in due time he brought Jacob and his family into that land and the king gave him permission to settle them where he pleased, and they had Goshen for their inheritance. Now they prospered greatly, and after the death of Joseph
and that Pharaoh who favored Joseph, the Egyptians feared that they would overuse Egypt, and there was a decree issued that all the male members of the Jews should be slain. Now this is all typical; it is all significant; and unless we can see the typical symbolism and the parallel in this case of the decree, again, and the deliverer, we cannot see the type of the ruler of this world, Satan, and see God’s people to be delivered later on in the new birth, in the fullness of time, when God’s plan culminates, we could not appreciate it so well. So when a decree was issued that all male children should be slain, they would slay all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from amongst the people.” Now the thought is that prophet has been in process of raising up during this Gospel age. Jesus was the head over many brethren, and Pharaoh was born in that time, and there shall be in the same number as he shall be slain. And they shall be in the sixth and seventh year of the day of the Lord shall come as a thief in the night, and when they shall say peace and safety, then sudden destruction cometh upon them. But ye, brethren, are not in darkness that that day should overtake you. Ye are not of the darkness but of the light.” So we can see the type of the deliverance of God’s people from those who brought darkness on them as one of the plagues, and we see that Satan is bound here a thousand years that he should not deceive the nations until the thousand years are finished. He, as the god of this world, has blinded and perplexed the minds of all who do not believe the Gospel of Jesus Christ, lest the blessed light of the Gospel should illuminate their minds, and show them what God’s plan is for the restitution of all things which was lost by father Adam in the Garden of Eden. Yes, he does not allow them to see this, blind their minds, and the darkness is settling on every hand. But there is a class of people who are soundly instructed. You know how the Holy Spirit is shining forth even in your faces and countenances. Just think that in the house of God there is light today; that is a grand and glorious privilege of ours; and it is all from God. It is not from any man at all. Neither do I write these things for your profit, but that you may know the time whereof you are; that the darkness is settling on the antitypical Egyptians, just as the dust back there brought the sores upon them.

So this awful condition of the sores of sin brought on the world today, caused by the spreading of the truth, is a most marvelous thing. Look about us today and see how the truth is starting as a fire to consume the old world. It is well known that everybody knew about the Dawns, and the next thing there were Scripture Studies, and then Zion’s Watch Tower was changed—and you cannot keep up with these things. Then came out the Peoples Pulpit, and Everybearer Paper, and millions of people reading the sermons of our dear Pastor in many of the principal newspapers of the world—dust in the air; and the next thing we know the world is in the hands of Pharaoh, the hidden chief reaper of the harvest at the present time, and his mouthpiece, Aaron, who are scattering the dust.

Our subject is, “The Holy City when it comes down from God,” and we will take Revelation, 21:1, to illustrate this thought of the blessing of all the families of the earth in the city with the spirit of life. It seems to be a resurrection of the whole plan of God; and a most wonderful book. I just love to read about the wonderful things that God is going to do in this short picture that he has given us in symbolism.

Now, looking at it from the plague standpoint, we see the deliverance of the people, a time of trouble such as Egypt had never known, and this is all brought to our attention in Revelation, which seems to be a recapitulation of the whole plan of God, and a most wonderful book. I just love to read about the wonderful things that God is going to do in this short picture that he has given us in symbolism.

Now, looking at this deliverance in this world when the antitypical people of God are to be delivered, there is a deliverer in all the world, and Pharaoh was a type of this world, but we have heard several of the most powerful quotations by the brethren, and especially Brother Edgar; picturing how Egypt was a type of present conditions, showing that Satan was the prince of this world, typified by Pharaoh, and the plagues being in amongst the people of this world are the punishments that God intends upon the nations for their wickedness. And so over here some of these plagues are shown prominently to us in the present time. We have them all reflected in Revelation, the seven last plagues, and also the first three. But we remember how one of these plagues show that darkness should cover Egypt, and it was so dark that you could almost touch it; and, you can almost touch it this time that the darkness was upon Egypt, inside of the homes of the Israelites it was light, and that is the way he tells us it is today. While darkness covers the earth, and gross darkness the people, yet, he says, “Ye brethren have no need that I write unto you any more; for the time is come that ye are to come out of the things of this world, and the day of the Lord shall come as a thief in the night, and when they shall say peace and safety, then sudden destruction cometh upon them.” But ye, brethren, are not in darkness that that day should overtake you. Ye are not of the darkness but of the light.”
of Canaan because they were all good, because they were all holy people. No; they were his people, and that being a type, he is showing us how he is going to bring the whole human race out of the prison condition, and into the light of the Gospel. He showed that father Adam brought death on the race in the beginning because he disobeyed God’s commands, and he turned them out of the perfect condition where they could have had food and drink through all eternity, and lived in perfect condition that beautiful Garden of Eden. It was his purpose that they should be brought back into the presence of God without proper food, starvation was the process of death; so his children have all been dying from that day to the present. But when we remember how he says, “Wide is the gate, and broad is the way that leadeth to destruction,” we are not to think of that as a place of destruction; but he tells us they are all coming out of it. “For as in Adam all die, so in Christ shall all be made alive.” Jesus tells us about the broad way of destruction, and says, “Strait is the gate, and narrow is the way that leadeth to life, and few there be that find it.” We see how this way was opened up at the beginning of the Gospel age. There was no way to God opened up in the past; God had only been dealing with the Jews, and he says unto them, “Ye only have I known—recognized, dealt with. But when Jesus came preaching the Gospel of the kingdom then was the time he brought life and immortality to light through the Gospel—two classes of life and immortality to light through the Gospel—two classes of life. He opened the way to the destination of man, the end of the age. He opened the way to life, and the way to the covenant of God, and he opened the way to the Christ in the flesh. He opened the door of the heavens to all the families of the earth, because the promise was that in the seed of Abraham all the families of the earth should be blessed.

Now, in various ways, while God dealt with Israel, as we have seen in previous lessons, how kind he was to them, ready to assist, ready to deal with them, ready to receive them, and even in the last days old stainless to them, and he demonstrated not only to them but to all men and to angels, everywhere in his Universe, that without God it is impossible to live. We see that the human race in their fallen condition are unable to deliver themselves.

Now the apostle says that ye are approaching to Mount Zion—being the antitypical Mount Zion, this shows that the antitypical covenant is going to be made and delivered into the living God, the heavenly Jerusalem, and to an innumerable company of angels. You remember in the fifth chapter of Revelation, John says, “I saw the throne of God”—he could not see the throne until it was set up, and we have to notice how the Lord says that Jesus Christ will judge the quick and the dead; this is all typical and kingdom. So he says, “You are approaching unto Mount Zion and unto the city of the living God.” Now you remember how Jerusalem was the capital of the twelve tribes over there, and Jerusalem is the type of the city, the moral capital of the world, that capital by those who sat in Moses’ seats—just as it is going to be established and built up by the Jewish worthies. Those who believed God while they were under the law dispensation, no man getting eternal life under the law because that was the measure of a perfect man’s ability, but by faith of those who trusted God and also Abraham, Isaac, and Jacob, it was accounted to them righteous. It is described in the eleventh chapter of Hebrews, how they are going to have a better resurrection than the rest of the world, being brought up to perfection of human life in the beginning of the kingdom, and in the kingdom they will be in the robes, having their arms about the dead world lifting them up, teaching and disciplining them. They will be the trees of righteousness on each side of the river that continually cast their fruit—the fruit of perfect patience, tenderness, longsuffering; also the leaves, the branches, the leaves, or teachings, in that they will be for the healing of the nations.

In Revelation, John says, “I beheld and heard the voices of many angels, ten thousand times ten thousand, and thousands of thousands.” The only thought in this I wish to present is, bringing all for whom Jesus died out of the prison condition up to Mount Zion where the new covenant will be given to the twelve antitypical tribes. “For ye are not come unto the mount that might be touched and that burned with fire, nor unto blackness and darkness, and tempest.” He is just picturing out things that are going to happen in the antitype. We are not approaching unto the Father, he tells us, but we are approaching unto something that cannot be touched; you cannot reach out and touch the Holy City, that is, the inner courts, you can only reach out and touch the Holy City; that is, the outer courts, and how it is going to be.

The blast of this seventh trumpet is a most wonderful thing. “And the sound of the trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more.” God’s voice was so grand and loud and strong that they could not hear it; but God was impressing them with the importance of making a covenant with him, making a vow with him to do something, and then he wanted them to understand—and not only them but us all, that when any one makes a covenant with a living God he goes out of his way to make it after the change of the thing has been placed on the altar; the altar sanctifies the gift, and there is no way to take it off.

Now, these Jews could hardly stand that noise; it was too loud and too strong. And if so much as a beast touched the mountain it should be stoned, or thrust through, and the sight was so terrible that Moses said, “I exceedingly fear and quake, for that first covenant was given. Then you remember how Moses went up to the mount and left the children of Israel forty days; God called him up to give him the law. God wrote it on the tables of stone, and gave them to him; and in the two phases of the kingdom, the law going forth to Zion, but the Word of God being brought from Jerusalem, over here in Palestine, which during the reign of Christ will be the capital of this world. So when Moses came down he found the Jews worshipping a golden calf; he was wroth, he came down with two tables of stone and broke them. Then he burned up the idol they had made, and threw their image into the sea. It all pictures out something that is happening before our eyes today. Then he went up into the mountain again, and God wrote two more tables, but when he came down he did not throw them away.

It shows how the Jews did break the law the first time, but the second time he made it so that we are going to have a better Mediator, a better promise, and a better priest. Both of them were Jewish covenants, and all who will ever get eternal life will have to become Jews.
that there are going to be ministering angels in that day, thou-
ousands of them, and they are going to stand there watching and
looking into the throne, to be obedient to go on missions of mercy
and love, and tenderness. So God has things all prepared for the
keeping of all the families of the earth when the dust time
comes.

Now he says, we are approaching unto the general assembly
of the church of the first-born. Now we believe in 1875 the time
for the sleeping saints to arise began, and from that time up to
the present there has been a lifting out of the reconstructed
or the sleeping saints going on. And when those who are alive
and remain to the coming of the Lord shall not sleep, but, "Blessed
are the dead who die in the Lord from henceforth; yes, saith the
spirit, that they may rest from their labors, and their works do
follow them." So that represents the lifting up or the resurrection
of the church. We are meeting the Lord beyond the veil, the time
previous to their ascension to Heaven to be introduced to the Father.
What a glorious and wonder-
ful hour we are living in right at this moment! Think of it, that
you and I may have the privilege, if we are faithful, of soon see-
ning on the other side of the veil for we are to be changed in an
instant, in a moment, in the twinkling of an eye; there is no sleep
in the grave for us; this is the birthday. We are not to precede
those who are asleep, but if they have been resurrected there is
no reason why we should not be. This is why we rise on the other
side of the veil, or in the general assembly, and one by one passing
into that great class. The church is growing smaller every day;
it is not growing larger. While the numbers coming in may seem
larger, yet the church really is decreasing on this side, and is in-
creasing on the other side of the veil, just as Paul said in his
speech. He did not say that that which I now possess I must give
up, but I must decrease." But we have not yet approached unto the assembly of the angels,
that innumerable host who are looking up to the throne, for the
throne has not yet been established. So he says, we are approaching
unto God, the Judge of all the living. He says, "May not all
judgment be reserved unto him?" Jesus and the church will be the Judges in that day. I remind
you how Paul says, "Do ye not know that the saints shall judge
the world?" Did not Jesus say to the apostles, "Ye shall sit on
twelve thrones judging the twelve tribes of Israel? the mediators? By
the way, I have told you a long time ago, that they were the twelve
judges and the twelve thrones and that they sat upon them, and judgment was given unto them, and they lived
and reigned with Christ a thousand years?" How glad we are to
know that this picture presented to us in the picture of the found-
dation of the church, the twelve apostles around the twelve
knees of John were the foundation of the twelve typical tribes; the
twelve apostles are the foundation of this other kingdom.

There is a tenderness in the sound of the name Jerusalem quite
difficult to define. It must all be a part of the lingering, haunt-
ing perfume of the truth as stated in the Diaglott 2 Cor. 2:14-15.
God "diffuses by us the fragrance of the knowledge of him in every
place." It is the atmosphere of being. The law went forth from Jerusalem to Israel in olden times and would
have blessed them could they have laid hold on it. The Lord
tells us that the law again shall go forth from the new Jerusa-
lem and that the law, the judgments of the Lord, is to know and
respect. When judgments are abroad in the earth (not confined to one nation as before, but under
better promises and a better mediator then Moses, Heb. 8:5-13)
the inhabitants of the world will learn righteousness. So looking
backward we see how the type pictured the conditions, how God
through "The Christ" is to deliver the poor groaning creation out of
their weakness and oppressions of the present world under
Satan's rule, just as he delivered his people Israel out of the
typical Egypt.

When the gospel of the kingdom has been preached in all the
countries as a witness unto those who do not love righteousness,
"Then cometh the Kingdom of God, the 'pulpit of the kingdom' ever preached in all the world
during past ages? The Scriptures declare that the immortality
of human souls and eternal torment is not the gospel, Gal. 3:8.
But, now, today, the gospel is being carried to every nation on
earth by the one, faithful and wise servant of the Lord. Eze. 3:24.
The apostle Barnabas testifies this thing. Yes, dear friends, soon shall the end be. Lift up your heads and rejoice
when ye see these things beginning to come to pass. Why?
"Because your redemption draweth nigh."

If the government of the new heavens and the new earth, is
scripturally termed Mount Zion, then we will know no more of
the Lord's house—Mount Zion. The church must first be
gratified. The mediator is not to mediate or reign three thousand
years, but one thousand years, beginning, when he comes to "judge
the quick and the dead at his appearing and his kingdom." 2 Tim.
4:1. The prophet and mediator like unto Moses, is composed of
many brethren Acts 3:22-23. Is the mediator going to mediate between
God and itself during the gospel age? Think of such reasoning!
When this Mediator has been raised up—the ruler of the heavenly
kingdom will be of the Jews, and the new Jerusalem, the spiritual city that hath foundations, not the
old earthly Jerusalem that passed away with the polity of Israel in
A. D. 70—then I say shall be seen the holy city descending from
God out of heaven. This holy city is not to be the dwelling
place of spirit being, but God himself, whom we should say so. It
is to be an earthly government through spiritual power and author-
ity. For this reason, God has arranged for two phases of the
kingdom. Jesus and his glorified church as the invisible, heaven-
ly phase sending forth the law out of Mount Zion. The only
Jewry, the Jews being the Davidic house, and the Israelites being
the Jewish worthies, shown in Hebrew 11:35-40, who will be the nucleus of
that nation, resurrected to human perfection at the beginning of
Christ's reign (Acts 15:14-18). The capital city of Mount Zion
the kingdom of God, is the new Jerusalem, the bride, the bride-
get's of the Lord's mystical body the church. The capital city of
the earthly phase, will be the earthly Jerusalem restored as the
capital of God. "At that time they shall call Jerusalem (in Palestine) the throne of the Lord, and all the nations shall be gathered unto it. * to Jerusalem. Neither shall they (the nations) walk any more after the imagination of their evil heart." (Jerem. 3:17.) "But after the counsel of the Lord,"
"Behold, I create new heavens (a new order of divine worship)
and a new earth (new order of society) and the former shall not
be remembered nor come into mind." O Jerusalem, O walls, but the walls shall never hold their peace
day nor night. Ye that make mention of the Lord, keep not
silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." (Is. 65:17, 66:2.) So this is
future isn't it? But it is nigh at hand, even at the door. Two
Jerusalems, one earthly, one heavenly will be the case in the
kingdom.

Because men cannot see spirits, or see with the natural eye
spiritual substances or things, God has arranged these two phases
of his kingdom. As Israel spoke to Moses (type of the mediator)
through a vail after he came down from the Mount Sinai because of
his glorious face, so the vail will be taken away from the eyes of
all nations when after he comes down from the antitype of
Mount Sinai—Mount Zion, through the Jewish worthies, who
are to be men restored to perfect life. They will be the vail.
This condition will obtain after Satan has been completely bound.
John in vision (Rev. 20:1-3) saw the Lord standing on Mount Zion.44
and that after he comes down from the antitype of
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are to be men restored to perfect life. They will be the vail.
Yours on the story that never grows old.

Frank A. Hall
Discourse by Brother E. W. Brenneisen.

**Subject: “BORN OF THE SPIRIT; THAT WHICH IS BORN OF THE SPIRIT IS BORN”**

E READ, according to St. John’s Gospel, third chapter, beginning with the fourth verse, as follows: "Nicodemus saith unto him, ‘How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be born?’ "

"Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

"Marvel not that I said unto thee, Ye must be born again."

"The wind bloweth where it listeth, and thou heardest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

"Nicodemus answered and said unto him, ‘How can these things be?’"

"Jesus answered and said unto him, ‘Art thou a master of Israel and knowest not these things?”"

"Verily, verily, I say unto thee, We speak that we do know and testify that we have seen; and ye receive not our witness."

"If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things?"

There are intelligent, conscious, living beings of a higher order and nature than the human family is acknowledged by all thinking Christians and by a vast majority of intelligent human beings throughout the world. These intelligent beings of the higher or heavenly order are denominated in contradistinction to human beings, spirit beings. In the order of God’s creation, we understand from the Holy Writ that all things were created prior to the creation of the human or earthly beings. First in the order of this creation of spirit beings in the spirit realm, or heavenly realm, according to the Scriptures, we see the Son of God, the beginning of the creation of God; as expressed by St. John, the Revelator (Rev. 3:14) he in the very beginning, as we read in John 1:1, was with God, with Jehovah, and was a God, as the original Greek indicates—a mighty one; not, however, the Almighty; the distinction being that God is from everlasting to everlasting, whereas our Lord is the alpha and omega, the beginning and end of God’s direct creation; for thereafter everything that was made was created by the Son of God—by the Word, by the Logos; and without him was not anything made that was made. So the various beings on the heavenly plane were brought into existence by this agent of the heavenly Father, the Son of God, the only begotten of the heavenly Father. These spirit beings were created on a higher plane, however, than the subsequent creation, man, who is denominated the image of the earthly or human nature. This plane or world is the one that 1000 thousand year day—but the rising world in process of resurrection shall be entering into the city through its gates walking by the river, shaking off the dust of accumulated years, growing whiter, purer, more beautiful, more lovely, meanwhile their dumber, longer kind of flesh, their eyes and their deaf ears hear and appreciate the call to partake of the water of life, freely, Amen.
forms of life—vegetable life and subsequently animal life, each after its kind, and not according to the evolution theory either—then we come to the grand recapitulation of the creation story so far as earth is concerned, that of man, made in the likeness and in the image of God. This was not done with Adam sent to a kingdom, to be the King or Lord over this earth; for verily this earth was made to be inhabited, and so it is written by the prophet Isaiah, “God formed the earth not in vain, but he created it to be inhabited.” And we also understand that it is God who has been working all of this out for us. And coming to the passover, he said, “And this is the passover, which is kept holy unto the Lord. And the mid-day lamb shall be your substitute both for you and for your houses, and the lamb shall be prepared for you from the foundation of the world.”

What kingdom was prepared from the foundation of the world—a heavenly kingdom? No, it was the earthly kingdom. Listen to the prophet David in the eighth Psalm:

“What is man, that thou art mindful of him? And the son of man that thou art sojourned in it?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

All sheep and oxen, and the beasts of the field;
The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord our Lord, how excellent is thy name in all the earth.”

Surely this is a picture of man as he was originally created in the likeness of God, and as he shall be restored to that condition, not as a picture of the world of sin, of which clearly Saint Paul was not mistaken when he said the first man, Adam, was of the earth earthly.

If this is a wonderful message of good tidings of great joy which shall be unto all people, and we can comprehend this feature of God’s glorious plan, then we can say in the name of our gratitude and thanks to our merciful Creator when he reveals to us through his divine Word even a grander and higher calling, when he says to us through his inspired expression that other sheep he have which are not of this fold, other sheep he have which are not of this fold; surely Saint Paul was not mistaken. It is one of the important things.

This higher calling is such an important one that Saint Paul states that no man taketh this honor unto himself excepting him that is called of God. He is calling a class to a heavenly estate. But prior to the calling of the individuals that are to inherit the heavenly portion he prepared the forerunner of this profession even our Lord and Savior Jesus Christ—who thought it not robbery to be equal with God? Oh no, that is not the thought; he did not think it robbery to be equal with God, as we read in Philippians, according to the Greek, Jesus said, “My Father is greater than I.” He always recognized that as his Father was so powerful to be other than the Son of God. “Who being in the form of God, did not meditate a usurpation to be like God, but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of man; and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross.”

Of Lord, born of woman, having his perfect and unimpaired life, however, transferred from the heavenly realm into the human nature of his mother, was born a perfect being without defect, free from all the rest of humanity who were tainted with the curse of original sin and depravity, and free from the ransom price it was necessary for a perfect one to be born, and that perfect one was Jesus. For thirty years, according to the Scriptures, he grew up and increased in stature, in knowledge, and in favor with God and man. At the age of thirty, when he came to the Jews, in the days in which he was born, he had his majority, then he was the exact equivalent and counterpart of father Adam, and was able to give his life in behalf of the life of father Adam, which was forfeited. And in this matter he was acquainted through the careful reading of the Scriptures, and he knew the perfect condition of the matter as a human being.

And so we find at the exact moment, no delay in the matter whatever, he came to John the Baptist in order that he might testify to his complete consecration of all his human life rights, that he was willing to do the will of the Father in everything, and to lay down of his life, and as it is written of him by David in a prophetical manner, and repeated by Saint Paul the Apostle in his epistle to the Hebrews, “Lo I come, as in the volume of the book it is written of me, to do thy will, O God.’ And we recognize that the will of God was that he should lay down his life, pour out his soul even unto death, as it was written in the book. And he was willing thus to lay down his all, and as he thus presented his body, his life, his all, to do the Father’s will, the Father manifested his acceptance of the matter and indicated his pleasure, and
indicated his desire to reward him far above any of his other creatures, by having the Holy Spirit descend on him. Our Lord Jesus at that moment was begotten of the Holy Spirit, and the heavens were opened unto him. Here he was begotten to a higher nature, to a spirit nature, and all the Scriptures began to be opened unto him. He was then led away into the wilderness and communed with the heavenly Father forty days, and no doubt the heavens further opened unto him, how that he was to pour out his soul even unto death; and that this new creature must develop at the expense of his human life; and it was, according to Saint Paul, the glory that was set before him that enabled him to endure the shame, and the contradiction of sinners, and the ignominious death of the cross. To come off more than a conqueror. This new creature began in him not yet the new body, the new spirit body; he had not yet been born of the Spirit; he had this treasure in the earthen vessel. At the same time that he was given his human life in behalf of the world, another work was going on in his character. Was not our Lord perfect all the time in his career? Yes, surely he was perfect, not the slightest blemish or imperfection on his part; nevertheless in order that he might be proved to the uttermost before he should be born of the Spirit and enter into those eternal realms, and be graced the divine nature, to have life within himself, he must be tempted and proved faithful even unto death; and then he should receive in the resurrection, as the first-born of the spirit nature amongst many brethren, the crown of life, immortality. And surely as Jesus was the head of this new creation, of which the church is his body, and members in particular, and was privileged to sacrifice his all, and was privileged to prove the perfection of his character by the things he suffered, just so surely he opened up the narrow way for his footstep followers. But if we have not comprehended the earthly things, the resurrection hopes, the blessings to be conferred upon all the world of mankind, the heavenly things will be far beyond our conception. If we cannot comprehend this feature of God's plan, how can we hope to understand the higher feature of our begetting, the Holy Spirit, and of the necessity of our being born again? Before we can be born of the Spirit as spirit beings we must experience the begettal of the Holy Spirit.

But some might inquire, as Nicodemus did, "How can these things be?" If we are truly looking for the light on that matter, endeavoring to engage in this high calling of God in Christ Jesus, we can think of nothing better to present this morning than the words of Saint Paul in Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And what is the cost? The cost is the forfeiture of all right to any hope in the resurrection of the world, in the restitution of all things spoken by the mouth of all the holy prophets. The sacrifice is done by the high priest of our profession, the Lord Jesus Christ. We have the new mind, we are begotten from above; we are still in this earthly tabernacle, but our time, our money, talents, our life, our all is to be consecrated, and we are to do God's will. "What is the will of God? This is the will of God, even your sanctification. "Sanctify them through thy truth; thy word is truth." We, like our Lord, can be begotten of this word of truth, to be a kind of first fruits, to share in the likeness of his resurrection, provided we are willing to share in the likeness of his death; and if we have been begotten by the Holy Spirit through the Word, and if we tremble at the thought of death to our consecration vows, then we, too, shall have a share in the likeness of his resurrection, a share in his nature, in his position, in his honor, in his reward. "To him that overcometh will I grant to sit with me in my throne, even as I overcame and sat down with my Father in his throne." Jesus said to his disciples, just as he was about to leave them "In my Father's house—the entire Universe is the Father's house—are many mansions—many abiding places—if it were not so I would have told you; and I go to prepare a place for you." Notice that only eighteen centuries ago our Lord went to prepare that place for the you class, those preferred, or called ones of the Gospel age. That is not the same place that is to be prepared for the world. The sheep of the world enter into the kingdom prepared by God from the foundation of the world, but to those of us who have entered into the narrow way, the heavenly things will be far beyond our conception. If we cannot comprehend this feature of God's plan, how can we hope to understand the higher feature of our begetting, the Holy Spirit, and of the necessity of our being born again? Before we can be born of the Spirit as spirit beings we must experience the begettal of the Holy Spirit.

Bethel Hymn No. 20
Ortonville, C. M.

Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way.

'Tis God's all-animating voice
That calls thee from on high;
'Tis his own hand presents the prize
To thine aspiring eye.

That prize with peerless glory bright
With thee, O Lord, we'll gain,
When earth's great monarchs shall have lost
Their glory and their fame.

Blest Savior, introduced by thee,
Our race we have begun,
And crowned with victory, at thy feet
We'll lay our trophies down.

A Vow Unto the Lord
Our Father which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done. In my name shall the earth be brought into subjection, by the promise of grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I remember at the Throne of Heavenly Grace the general interest of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

I vow still more carefully if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

I vow to Thee that I will be on the alert to resist everything akin to spiritism and ecclesiasticism, and that remembering that there are but two masters, I shall resist these snares in all reasonableness as being (likewise) the work of the enemy.

I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

As far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

Exceptions in the case of brethren—wife, children, mother, and natural sisters; in the case of sisters—husbands, children, father, and natural brothers.

Manna Text and Comment
Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Eph. 4:29.

The depraved taste hedges itself behind conscience, and declares that it is always right to speak the truth and to speak it as God cannot have meant that speaking the truth would be slander; but that in condemning evil speaking and slander, as works of the flesh and the devil, he must have meant the speaking of that which is false, untrue. This is a great mistake: a slanderer is to the slanders as the knife is to the flesh; whereas when it is false and so regarded, not only in the law of God, but also in the laws of civilized men. A slander is anything which is uttered with the intention of injury to another, whether true or false, and the laws of men agree with the law of God, that such injury to another is wrong. Z. 99-70.
Discourse by Brother P. S. L. Johnson. Subject: "REGULATING THE HUMAN SENSES IN THEIR NATURAL USES"

We WANT to take three texts for our discourse this morning.

The first is in Col. 3:3, "Ye are dead."

The second is from 1st Cor. 7:39-31, "But this I say brethren, the time is short * * * and they that use this world as not abusing it, for the fashion of the world passeth away."

The third is from Romans 6:19, "Yield your members servants unto holiness.

This is kingdom day, and surely the discourse to which we have just listened gave us a glowing description of, and awakened a greater longing in our hearts for the coming of God's kingdom, and for our having a share in that kingdom with our Lord and all the relations of that heavenly kingdom and priesthood of Christ cannot be given to everyone with safety. God could not therefore give all its possibilities for exercise into the hands of the immature, it is only to try and tested characters as we could be pleased to give an honor of this kind. Therefore, dear brethren, it can only be after various tests of character faithfully endured that our heavenly Father would be pleased to give us the kingdom. Since we are seeking the kingdom, we are also seeking the ways of gaining the kingdom, and often the question arises in our mind, how can we fulfill the condition that God wants in order that we might attain a share in the kingdom? A study of the Scriptures reveals at least seven different methods by which the new creature is enabled to develop such a character as will fit him for the kingdom of God.

The first and foremost method is the devout contemplation of God's character, developing from that devotion contemplation a similar character.

The second is the changing of our natural sentiments into heavenly sentiments: transformation of natural to the spiritual sentiments.

The third is supporting the weak good qualities in us, by the strong good qualities in us.

The fourth and fifth reference to the overcomers of faith. One of the best ways of doing this, the fourth, is displacing them by putting in their places the opposite good things; and the fifth is restraining the faults by operating against them graces other than the opposite.

The sixth is, regulating the human sentiments in their natural uses.

And the seventh is, a balancing of character.

It has been our privilege by the grace of God, for which we are indeed very thankful, to present at different conventions five of these methods, and one of the sixth today, which is that our dear heavenly Father will enable us to make use of this method for our better equipment—regulating the human sentiments in their natural uses. As we look at one another we recognize, of course, that we are human beings, and therefore are inclined to think that when we come to recollect the moral condition of God's people we see how there is a battle that must be fought in us with humanity, because the new creature finds that while humanity is the body through which it exercises itself, it does not find this body a very satisfactory instrument of action; is it hemmed in; is it in various ways surrounded by inequalities that make it a very hard thing indeed for the new creature to overcome; and the more we become acquainted with the peculiar position in which we as new creatures stand toward our humanity, the more indeed do we come to see the seriousness of the conflict in which we are engaged, and the more inclined ought we to cause our hearts to have sympathy for all who are privileged by our heavenly Father to have a share in that conflict.

We are sure, dear brethren, as we look at another, our hearts feel with one another, as we know from experience the difficulties we all have as we seek to keep our humanity under. May our heavenly Father help us to a better realization of how this may be done.

Regulating the human sentiments in their natural uses.

Let us look first at some general explanations, then make some specific applications to righteousness and punishment. We shall deal with them as our subject.

By the human sentiments we mean those which are peculiar to us as men. If we were not of the race of mankind we would not have these sentiments, because we are of the race of mankind, we have them. They are our sentiments in this world, the world, and in our relationship to ourselves, in our relationship to our fellows, and in our relationship to our environment in this earth. These human sentiments fall into certain groups, which in turn have also certain elements. We may classify them into two kinds or groups, selfish and worldly, and we find that each classification falls into ten parts, or elements. If we would group all the sentiments that are selfish, and all the sentiments that are worldly into these logical order, we believe we would find that there are ten in each, and that these ten of each kind would be thoroughly inclusive, leaving none out.

Selfish Sentiments

Classifying therefore the selfish sentiments, we would have—

(1) Self-esteem,
(2) Love of approval of others,
(3) Love of safety,
(4) Love of repose,
(5) Love of self defence,
(6) Love of preserving life,
(7) Love of hiding disadvantageous things,
(8) Love of destroying injurious things,
(9) Love of acquiring and keeping,
(10) Love for food and drink.

Worldly Sentiments

Then we have ten worldly sentiments—

(1) Love for the opposite sex,
(2) Love for family,
(3) Love for home,
(4) Love for native land,
(5) Love for friends,
(6) Love for the present order of affairs,
(7) Love for nature,
(8) Love for the arts,
(9) Love for human knowledge,
(10) Love for our calling in life.

These we believe would include all the sentiments of which the human heart in its natural respects is capable. We of course are not here including the religious sentiments. These sentiments have we, they are not among the six, which is not to keep them; he did not intend us as human beings for spiritual existence, therefore he did not give us in our natural makeup spiritual possibilities; he simply gave us such qualities as enables us to come in proper contact with ourselves as human beings, with other human beings and, with the environment in the earth.

Let us consider for a little while the regulations to which these sentiments are to be subject. By regulating the human sentiments, we mean their proper control, keeping rule over them in the way in which they should be, subjected in harmony with our heavenly Father's arrangement. The agent through which this rule is carried forward is the new creature which is God's will taken as our own and acting in and through us. Its first activity consists in developing as the religious sentiments, the seven great or primary graces, as Peter gives them, 2 Pet. 1:5-7.

(1) Faith, Wisdom when knowledge is added.
(2) Hope,
(3) Self-control, Power,
(4) Patience,
(5) Piety,
(6) Brotherly kindness, Justice.
(7) Charity, Love.

These may be summarized in four qualities, the great attributes of God which he wants in us—wisdom, power, justice and love. These are the religious sentiments and of their cultivation we do not desire to treat in this discourse having done that elsewhere.

The new creature in possession of these qualities is ready to operate upon the humanity with better results than under any other condition, for it is through these sentiments that humanized in four, that we lay hold on our humanity and bring it within our control. Let us therefore remember that to whatever we have grown by the grace of God, it is due to the operation of the new creature in us, supported by the divine Word and providence.

Thus we have seen the agent through which this regulation takes place; the scope of its exercise considered for the purposes of this discourse is our selfish and worldly sentiments; that is, we will have to regulate by the new creature our selfish and worldly sentiments in their relation to ourselves and then toward the good of the world; then towards our enemy, then toward justice, i.e., righteousness, then toward holiness, etc., etc. We will find that these six ways through which the regulation is to be carried out will fall into three groups of two each. The selfish and worldly sentiments are to be dealt with as far as their control is concerned in a certain way. These sentiments when in
dangers of sin and error, as far as any attempt at exercise is concerned, are to be dealt with in another way, and these sentiments with respect to righteousness and holiness are to be dealt with in another way.

A method of regulation, therefore—that is with respect to the control of the selfish and worldly sentiments—is to keep the control dead; and for this reason we take the first text to illustrate this thought: “Ye are dead.” The apostle here had reference to the selfish and worldly sentiments as far as their gaining control is concerned; this control is to be kept dead, and is to be kept dead, by the new creature.

When we say that the selfish and worldly sentiments are to be kept dead, the thought is not that there may be no selfish or worldly inclination at all springing up, rather their control is the thing to be kept dead. If the control would go to the extreme of saying that any word or worldly desire springing up in our hearts, would be a sin against our consecration, we would have to say that our Lord Jesus violated his consecration. In many of his expressions, as prophetic examples of these are given, especially in the Psalms, it is shown how frequently his humanity longed for certain things that would have been against the interests of the new creature, if permitted to control; and Jesus himself shows this, especially on one occasion, for example, when he says, “Now am I troubled! Father deliver me from this hour.” His humanity is here speaking; he did not say “my will, not to die.” It would have been improper for him as a human being to wish to die. So his humanity expressed the desire not to die, but notice how soon the new creature gained control and kept the desire from becoming a volition, intention or determination of the human nature. “Nevertheless for this purpose I came into the world.” How quickly he grappled with his flesh! Then he rises to the height of victory—“Father glorify thyself!” The thought is that these selfish and worldly sentiments are simply to be kept dead, as far as their control is the thing that must be done, not that it is the new creature. Without the new creature this, of course, could not be done, because these sentiments as we are in the human condition, are natural to us. So we are not here referring to the sinful, selfish propensities, but rather to the selfish propensities that would result from our humanity, precisely as his humanity would thus retain the earthly sentiments, and therefore we could not undergo the changes necessary for the kingdom. We must simply say “no” to any control that the world would exercise over us, so far as concerns the use of our rights in the worldly sentiments. Thus, when our families want to dominate everything in connection with us (they have certain rights, and these must be freely yielded to them; but if they attempt to dominate over what is not theirs by right, or what it is not our duty to give them) then it becomes our duty as people consecrated to the service of the Lord to say “no.”

Let us now notice the process by which we may gain and keep control of the selfish sentiments. The new creature, laying hold of the old, regains the strength of these; i.e., strength of this principle, and by keeping it under control, develops meekness—submissiveness—the quality that is the heart of consecration; laying hold on self-esteem and keeping it under control, not allowing its control to manifest itself, it brings forth the happy result of a lowly estimate of ourselves.

Likewise, laying hold on the desire of appearing well before others, and keeping its control dead, it develops in us, reticence. Laying hold of our love of ease and keeping its control dead, it gives us a zeal for the service of God, cultivating activity, as a quality of the soul. Laying hold on the love of safety, and keeping its control dead, it makes us brave indeed for the Lord. Laying hold on the quality of love of life, and keeping its control dead, it makes us self-forgetful. Laying hold on the quality of self-defense when attacked, and keeping its control dead, it gives us long-suffering. Laying hold on the quality of judging disadvantageous things, and keeping its control dead, it develops in us sincereness. Laying hold on the love of destroying what injures us, and keeping its control dead, it develops in us forgiveness, gentleness, and tenderness of heart.

Laying hold of the acquiring and retaining qualities, and keeping its control dead, it develops in us liberality, and economy, as distinct from miserliness.

Laying hold of our love for natural food and drink, and keeping its control dead, it develops frugality and temperance.

These qualities—meekness, humility, reticence, bravery, activity, self-forgetfulness, long-suffering, sincerity, forgiveness, gentleness, liberality, economy, frugality, temperance—since they are developed by the new creature’s keeping the control of the selfish sentiments dead through the activity of the seven primary graces, may properly be called secondary graces, because dependent on our control on the primary graces.

Thus we see that the secondary graces are developed in the human sentiments when their control is kept dead by the new creature, and certainly this must be a very valuable use of the office of the new creature. We need these secondary graces, other wise we could not be happy.

With respect to the process of keeping the worldly sentiments from control from control, we would say, that whenever these attempts to assert their control, it should be negatived, and this would result in coming to a condition where this control would develop in the heavenly mind. Thus, keeping the control that the world would have over us dead, we would not be amenable to the rule of the world, though now some in the world has certain rights in us, and thus has some influence over us because of our makeup. We are so many worldly sentiments, and in that respective attitude toward our fellow men, toward the various relations of social life in which God has placed us, as well as toward nature itself.

Therefore it is of the utmost necessity for us not to allow this relationship to exercise control over us. Otherwise, instead of taking God’s will as our will, we would be taking the will of men as our will. As allowing the selfish sentiments to dominate, would be allowing self-will—the flesh—to control; so if we allow the worldly sentiments to dominate, somebody other than God is controlling us, i.e., controlling and consecrating. It would be utterly impossible for us to carry out our consecration if we allow either self or the world to control us; therefore, we as new creatures, must be on our guard against their control.

This does not mean that those who have clung to us may not find a responsive attitude toward these worldly sentiments, when they are used in harmony with the principles of justice, but it does mean that where our rights are concerned, wherein others have no rights whatever over us, but wherein we are free to yield these to God, if we allow others to control our rights, we make shipwreck of everything. We must simply say “no.” Therefore, we would thus retain the earthly sentiments, and therefore we could not undergo the changes necessary for the kingdom. We must simply say “no” to any control that the world would exercise over us, so far as concerns the use of our rights in the worldly sentiments. Thus, when our families want to dominate everything in connection with us (they have certain rights, and these must be freely yielded to them; but if they attempt to dominate over what is not theirs by right, or what it is not our duty to give them) then it becomes our duty as people consecrated to the service of the Lord to say “no.”

The second method by which we may regulate the human sentiments in their natural uses is, making them serve as safety-values; for the first is for selfish and worldly sentiments, in order that the will of God, acting through the new creature, may be alive in us, so the second is, the new creature, using these sentiments under certain conditions of extremity as safety-values for the prevention of sin and error.

Let us make a few explanations on this point before we go into another. Engines sometimes become heated beyond the capacity of the steam, and when an explosion is imminent it may be prevented by opening the safety-valve. If this is not done, and the steam continues to increase in pressure beyond the resistive strength of the engine itself, an explosion, of course, would occur. And so, in our experience, at times sometimes come into such situations that the feelings within us are simply no more possible of control from a certain direction, and unless there be some safety valve discovered and used, sin will set in. Our thought is that while the best way of using safety valves is to apply to the spiritual necessities, as dispensing, restraining or closing channels, letting them have full exercise, prevent sin, there are certain times when we, by reason of weakness, depravity, or lack of development, are unable to bring this about, and in such cases, we may make the use of our worldly sentiments as safety valves. Let us give another illustration to show the two-fold way in which this may be done. Sometimes after very heavy rains a dam comes into danger of breaking; the floods are coming with such impact against the dam that it has not sufficient strength to resist, and in two ways, relief may be brought about.
(1) Parts of the dam may be opened up so as to let part of the water pass away, and thus decrease the pressure, preserving the dam from destruction; or (2) There may be another channel made through which the waters may be diverted from the dam and it be preserved from destruction. So we find in our own experience that these two principles, if we notice the caution the apostle gives us in the second text: "For the time is coming when they that use the world shall be as those not abusing it, for the fashion of this world passeth away." Without this use of our worldly sentiments at certain times, it will be impossible to "quicken the dusty ground" or "a heart made strong by God, comforting our weakness, has adjusted matters in such a way that relief might come. Notice, however, that this principle is given simply for transitory use. The Lord does not want us always to use crutches; by and by, through the grace of God, we will grow so strong that we will not need the safety valve through the worldly sentiments. Therefore the apostle calls attention to its transitory nature in our text: "The fashion of this world is passing away" for us; and the whole chapter from which it is taken, and in which it is based, is based on the same thought—"For the time is coming when they that use the world shall be as those not abusing it, for the fashion of this world passeth away." Therefore, at best, this safety valve—use of our worldly sentiments must be simply temporary; as quickly as possible, we must learn to avoid the water which leads to the way of overcoming this; nevertheless, in direct extremity we might resort to it, to keep from sin and error.

As far as we are able to see from the Word, nowhere are we justified in finding the outlet or safety valve through the selfish sentiments (Romans, 8:12, 13). The chapter where the apostle discusses the matters of the two principles of which the safety valve is best, nowhere suggests the selfish sentiments as the ones through which we are to find the channel of deliverance from the weakness; but he does refer to a number of worldly sentiments, and therefore we would say that it would be through this channel relief may be found. However, if the selfish sentiments be exercised as a vent would simply increase selfishness, while the worldly sentiments may be exercised in a way that would do others good at the same time without doing ourselves any injury, but simply preventing great injury. In other words, this use may only be resorted to to prevent wrong, and not as a method to be applied to the development of positive character.

With these words of explanation, let us look at the application of this principle with respect to sin. We notice the apostle's suggestion to those whom he counsels under certain conditions to seek refuge from sin and is to get out of the flesh and into the life of their own wife and every woman her own husband." Cor. 7:2-3.

That same principle he applies in a number of directions in this chapter, verses 29-31. Let us notice that we may not only apply this principle of the direct use of the safety valve (as long as they convey new connection with the matter) to one only of the worldly sentiments; but also to any one of them coming under dire pressure, i.e., anywhere of them so wrought upon until some relief is given, a sure fall into sin will take place, we may indulge, provided we are done with the righteous.

The theorem of insufficiency for children, home, family, nature, art, human knowledge, and our work, may have to be indulged temporarily as direct safety valves to prevent sin.

Now let us look at the use of diverting sentiments, through which the Lord has given us the ability to, in a way, to ward off sin. "If this would be the better way if we can use it, because it will not give the sentiment that is already too strong an opportunity to exercise itself in a natural way, even though it be apart from sin.

If the pressure comes from any one particular sentiment, it is better to divert its force to another, and thus dash it off, we would be very fortunate. More than one servant of God have had to resort to mindfulness as an outlet, explaining their course as follows: "If I did not use mindfulness at all I could not do my work; I must have some vent; the pressure of the burden would be too much for me. In this way, the relief I would simply be crushed; I could not keep myself in the proper disposition to do my work right." Their human powers, unable to meet the pressure, find many other ways of relief, we are sure, and they may get through in the end. If we realize that there are safety valves more than the worldly; yet these may find expression and enable them to continue without a breakdown, doing what God wants them to do, and not proving unfaithful to their stewardship. In this way, relief can be gotten from any one of the worldly affections when the pressure upon any feeling toward sin becomes uncontrollable; let us immediately divert the force to a worldly sentiment which would serve us best for the purpose on hand. Each, from his experience, will learn which one serves his purpose best. Such a diverting to a worldly sentiment will, at times, save from sin through a other worldly affection being diverted. So we are saved to use this safety valve.

Let us suppose we have pressure upon a selfish quality, such as pride, ambition, cowardice, laziness, contentiousness, self preservation, hypocrisy, vindictiveness, covetousness, miserliness, gluttony or drunkenness, and as a result then sin would be imminent unless a change is made; we may divert the pressure at once by recovering our thoughts from that selfish sentiment to one of the worldly sentiments—to love for wife or husband, love for children or parents, love for children or parents, love for home, love for native land, love for friends, love for the beautiful and sublime in nature and in art, love for children, love for the other, love for self, love for the good, love of the truth, love of beauty and agreeableness or by some bit of humor. Thus in one way or another diverting our attention to some other thing, we will find vents to prevent our collapse into sin.

So too, in the use of this method to escape from error. Sometimes the adversary continues to suggest to our mind thoughts by which he seeks to break our hold on the truth; particularly if we are nervous does the adversary seem to break us under the affection that are so jaded, or worn out, that we are unable to find the vent by throwing our thoughts on other lines of religious thought to which the proper sentiment is to take in order to escape a breakdown into, and thus endorsing error. Quickly change the train of thought. We cannot let our minds work on this subject any further because that which would mean ruin. We must quickly change the subject of our thoughts, as we need to turn our attention to other things and thus prevent a fall. Thus one who is harassed by the adversary with thoughts that are against the truth, unable to shake them off by a direct contemplation of them, through seeing their erroneousness, or to divert his mind to truths that are new, may take refuge to humor, as a good way to unload his thoughts, application to the daily calling in which he is engaged, if he has a good fund of natural knowledge, thinking of some of the things he has learned in his studies along natural lines, contemplating beautiful objects in nature and art, or re-reading a book of his favorite reading. The theory of instrumental music may be found very helpful in this direction.

Then, too, one may give more attention to family matters, to wife or husband, to children or parents and to the care of the home. He may, if conditions are such that he cannot come in contact with the brethren at that time, very nicely spend a social hour with nobleBreadings. The one thing that they do not need to be shut in order to be one thing that we have to be, or we would never be fit to be parts of their high priest; for we will have to interest ourselves in earthly things on their behalf in the next age, if we are overcomers. Therefore in these ways we may be able to make the best of the time which is given us; we will keep on our minds to break our hold on the truth. By and by our mind getting a rest through this diversion of the channel of activity, the excitement being gone, a calmer view of the matter coming, our Lord Jesus realizing our longing for deliverance, and finding our hearts faithful, setting into activity certain things for our help, will enable us to see our way out of the temptation, and thus save us from falling into error and misbelief. Under certain conditions, especially in a person who has been thinking so long on religious matters, we have worn out their minds and hearts, we ought to be able to stop thinking on religion altogether for a time, and to take refuge in these worldly sentiments as a safety valve; they will prove a very good vent to let off the great pressure and prevent the mind from becoming so divided that the mind might become unrilla, error, selfishness and worldliness when the spiritual qualities are used as its channels of operation, but this not being pertinent to our subject we refrain from details.

The third method by which we may regulate the human sentiments is to make their thoughts turn to love for family, to love for business and holiness. To illustrate this thought we take the third text, the one from Romans 6:19, "Yield your members (human qualities) servants of righteousness unto holiness." Rom. 6:13-22 explains this principle in detail and in contrast with sin and death, then verses 14-18 give the condition under which it is when related by ties of duty, i.e., justice, to certain ones about us, and since we have such this relationship upon the basis of justice, we cannot escape doing things required by duty without violating the [injunctions concerning] the other elements. If we are not just what the calls of justice on us are, so that we might recognize to what extent justice requires our human sentiments to go out toward those to whom we are under obligations. There are such obligations. We are related to certain ones by family ties and by business ties, either as employers or employees; thus in a variety
of ways there are certain obligations pressing on us, and they call for the exercise of both the worldly and selfish sentiments, our human sentiments, and these must be exercised in natural ways in order to discharge toward these relationships the duties that our Lord Jesus Christ has committed us for the good and welfare of our fellow human beings. We are not sacrificing others' rights when we consecrate our own. Consequently all the rights others have in us, becomes our duty to fulfill. We may therefore, as long as we come in contact with other human beings as such through our worldly and selfish sentiments, allow their obligations to be exercised by our selfishness and in this way, so that we may exercise justice toward them. Many Scriptures give us this thought of obligation to our families, "He that proveth not for his own, especially for them of his own household, hath denied the faith and is worse than an infidel."—1 Tim. 5:8. Scripture also gives us the same line of thought concerning our employers, as we would now use the term) are likewise bounden in certain ways. They should remember that they have certain duties toward their natural servants, for which they must make a reckoning before God, and remember too, that they are servants of God, and let that thought help them better to appreciate and enter into their duties toward those who are dependent on them. —Eph. 6:5-9. This being true we may make use of everyone of our earthly and selfish sentiments as servants of righteousness toward those to whom we are under obligation. Let us here insert a thought that means more than what we are sacrificing in the interest of holiness, and of which we shall speak a little later, are to be put at service where simple justice is called for, but the rights of others are to be recognized and therefore to be faithfully fulfilled.

Let us look at this principle in its use in the separate qualities throughout the family in the life. While the Lord's people are more and more to overcome natural love, supplanting it by disinterested love as well as by duty love, a love that will therefore survive the change of death, and hence reach out to everybody on the human plane alike, with the exception that variations of its quality will be as marked as the variations in the characters, we see that the operation of the principle of justice may more and more make us realize that our duty love should go out in well-doing to those to whom we are obligated, out of thankfulness for the good that has been done to us. Duty love is therefore defined as that good will which is based on right, and due for the good that has been done to us. There has been good done to us in our being placed in the family relationship, and in our being placed in the relationship of employer and employee, as well as in various other relationships, and in our knowledge of certain things in return to those with whom we stand so related.

Regarding the family relation, justice requires that there shall be family love, especially in us who are new creatures; we must give to our earthly household that love that is peculiar to the family, and as we go out, but to the extent necessary, the expression of service and support is concerned duty requires this to be done in a way that would indicate preference to them rather than to others. Yet the same good will must ultimately be developed toward all if we would insure our becoming of the little ones to whom we are looked up to as their parents and be loyal to the principles of righteousness without partiality in their application to those who were not related to us by ties of flesh, as well as to those who were related to us by ties of flesh; yet on account of the peculiar situation in which we are as members of natural families put our present activities toward our families will have to manifest themselves differently toward them from what they should toward the rest of mankind. We owe them what we do not owe others. But the basis of it all is thus: that duty love, thankful good will, exerts itself according to our obligations. This is the basis of God's promise to his humble wives, better children, better employees, and better employers than worldlings are. Not therefore that we should love less, but we should love them more than we did before we consecrated and will do for them more than before in harmony with the principles of justice, from a better understanding of the situation. But in the matter of our earthly relations attempting to dominate our rights, we must firmly resist, keeping dead in these particulars the worldly sentiments.

Let us now notice how this method, i.e., using our members as servants, who may call lack in many others of our selfish and worldly sentiments to support the ones which duty requires should operate in our various earthly relationships. First let us look at the cooperation of the selfish feelings. If we have a family to support, or if we have employers to serve, or if we have employees to control we may use that amount of self-confidence that makes us sure we can do the work that has been given us of God to do for their support, their proper rule or their service. We may also desire that we be esteemed as worthy in their sight. Their esteem we may properly desire as far as it is necessary for right service of our employer; for a fitting rule over our employees and for a proper providing and caring for our families. We must see to it that we act in such a way that they cherish a good opinion of us—not that we want it for ourselves, but that it will tend to make others more willing to do us a favor; that it will tend in making us people that are more approachableness; but from the motive that this is necessary for us to gain a livelihood or care for those that are under us as well as serving those who employ us, or ruling over those who are in our employ. Then too we should guard ourselves against such influences of selfishness, so that we might faithfully fulfill our duties toward our families and our employees and employers.

We should likewise see to it that we use the desire for rest when it is needed so as to prevent our coming into a condition where we would be unable to fulfill our duty which by proper means could have been fulfilled. We therefore need to understand that this is not at all in our interest or the interest of our fellow human beings, as social beings, in our social or economic relationships. If we fulfill our duties toward our families and our employees and employers.

This may be applied to hiding anything that might prove to our disadvantage if made known. We may properly hide what if we should prevent our fulfilling duty to the family in the way of support or care, or gaining for our employers those profits that they have a right to expect of us, because of our employment, or hide what would prove to the injury of our employees.

Then, too, we might even, under certain circumstances, seek to do certain illegal conditions, wrong conditions, that if allowed to continue would surely injure our employers, and our families. We might give an illustration: Let us suppose there is a business operation that is carried on in defiance of law and justice and that will surely break up our business, or our employer's business, and prevent our supporting our families; we may very properly apply to the law of the land to destroy that business, so that our business opportunity to support our dependents be not destroyed.

This, too, applies to the gaining and retaining equals. We may very properly, as far as our love of gaining for our employer, to continue would prevent doing the duty God gave us to do, we may summon the necessary resistance against it; every one of these qualities of course being exercised in harmony with the rights of others.

Similarly, the worldly sentiments, apart from those directly concerned in discharging our obligations to our earthly relationships, may be called into operation to contribute toward our fulfilling our duty in our earthly relationships. Thus, our love of home may serve our family by furnishing and keeping the house in good order; making a real home life possible and practical; our love of friends may help our families to make good friends of others as well as help ourselves exhibit friendship toward them. Our love of nature and art may contribute toward improving our earthly relationships. Our natural goodness and agreeableness will in many ways contribute to family love and peace. Music, both vocal and instrumental, will be means of making our families better in many respects. Our natural knowledge may in many ways enable us to discharge to our families the obligations we have toward them, thus, our knowledge of foods, hygiene, sanitation, and the workings of the heart and mind, may be a great blessing to our families in ways wherein we owe them service. So, too, our earthly calling can minister directly to them by providing and caring for their needs.
This principle applies likewise to our relationships as employers and employees. Out of our consideration of our families' needs, we may faithfully fulfill our part as employers and employees. We should consider the interest of keeping in such a condition it will be helpful to us to fulfill the duties of employers and employees. If friendliness is used by us daily in our business relations, they will conduct to more profit to all concerned. So, our love of nature and art may serve our employers by enabling them to make more skillful results in their work for them, while if we as employees, use the power of the things of nature and art to help our employers, we will do justice by them better than if we failed so to do. How many an employer, by agreeableness with his employees, makes just sentiments prevail in them; as employees by agreeableness, have helped their employers' business, e.g., clerks can make themselves more valuable to their employers by being agreeable to the customers. Sometimes, by humor, an employer can prevent dissatisfaction, calculated to work great loss to the employee's interests; as a happy use of humor in an employee may often serve the business interests of his employer. Human knowledge, particularly in their lines of work, may yield excellent results to both. Naturally, this relationship is of a kind as to make the earthly calling a servant of righteousness, since it is this sphere of activity where our obligations as employer and employee present themselves.

In reasoning along the lines of justice with our fellow men, apart from the family and business relationship, we can use our worldly affections as servants of righteousness. Thus we can deal with our families in a way as to do justice by outsiders. Our homes may be used to render the service to others that we work for in the world. We are thus enabled to fulfill our obligations to others as they have a right to friendly treatment. Even patriotism may be used, e.g., in matter of taxes and obedience to laws to benefit others. The love of the beautiful in art and nature may, at times, prevent injury from coming upon others. Humor and agreeableness in a world as full of sorrow and coldness as ours would prove great help to others against sin and for right. So, too, the talent for music in social relations may enable us to discharge our human obligations under some circumstances toward our fellow men.

Accordingly we see that all of our worldly as well as our selfish sentiments should be servants of righteousness, helping us to discharge our obligations.

Let us notice the principle of making servants of our worldly and selfish sentiments to holiness. This will be the last thought that we will give on our subject. When we gave ourselves in consecration to our heavenly Father, we agreed that he could have use of all that we were, and had, hoped to be, or hoped to have; this would require, as far as our rights in ourselves are concerned, that they be used as servants of holiness. These rights express themselves through the worldly and selfish sentiments. Therefore, in the family relationship we may make a servant of holiness. We may have a humbling of our love in nature, because we hope by this love to help them to get a better impression of our faith, and if possible, if they are in the right condition of heart, to bring them to see it, or if in it, love it better. It is this that the apostle means when he states that by our loving service we may win our spouses. (1 Cor. 7:1.)

Therefore, as we are kind to our spouses, as we are kind to our children, let us constantly keep in our minds the sacrificial thought: "I am doing this in the hope that I may commend the Gospel of Christ to them, that they may gain an entrance into it (for we hope we may make them servants of holiness, or return to it if we have it.)"

Our love for home may be permitted to act in having a clean home, a well arranged room, to which we may invite God's people to come to have meetings, and to enjoy the hospitality of that home in order that they may be furthered in their service of God.

Such the love for friends. We are not to drop our worldly friends, turning to them a cold shoulder when we come into the truth. Let us remember our former love for them, the good things that we saw in them that inspired our confidence in them, and therefore be friendly with them; not that we can enter sentimentally with this, but that we may be friendly in much of what they now have. Let us, as far as possible, use the principle of friendship toward them, because it may become of great help in favorably impressing them with the faith we have; while, if we drop them, they will probably, without further notice, drop us. This same friendliness will help us bless our brethren in many ways.

If we have the gift of humor, we may make that a splendid servant of holiness. Humor sometimes is the only thing that will save the day for another who may become so disgusted with someone that they would not take their message. The one who can divert his attention by some happy flash of humor, our hopes and efforts with him would be entirely in vain.

Therefore humor is a good thing to prevent a situation from going wrong, as well as a good thing to help some mind to become more friendly, and to use it as a ready weapon against error. We may also use the gift of music, either instrumental or vocal in the same way; thus giving the Gospel of Christ a better entrance into some hearts with whom we may come into contact. The same remark applies with much force to agreeableness, and the arts of nature.

Our earthly knowledge may have some use. We may use it in giving collateral evidence that might impress favorably those who cannot be fully impressed by another line of evidence. And so, too, in our earthly calling, we may make zealous use of our place; because our toil and our industry may command our loyalty to those by whom we are employed, and which, used at least, will show that if a person gives faithful service, his religion must be worth something. If we treat those who are in our employ kindly, from the thought that we are now seeking to commend our gospel to them, we will often make a more favorable impression on them for the truth.

The selfish sentiments are susceptible of similar use as servants of holiness; thus we may use self-confidence. For example: not that we are to think that we are sufficient of ourselves, to think anything of ourselves, but we may use it in the following way as a servant of holiness: we may use it in the ways that we may; we may have that much confidence in ourselves, and to that extent make a servant of holiness of whatever quality we may have that the providence of God is calling for us to exercise in the interest of his cause; believing that by his grace he will guide us in the necessary steps; and that way that will surely develop pride, and self-sufficiency, of which we must beware, for we know that these results in destruction.

The same holds true in regard to appearing well before others. Some time ago, the office sent out to the brethren that, among other ways, in order to help the newspaper work, a good method to take was to write letters to the editors of the papers publishing the sermons, commending the papers in a general way, and especially commending the sermonic feature of the paper. To this, something like the following statement was added, "Kindly have a secretary of the class select, who will have the honor of correcting misspelled words, poorly and ungrammatically constructed sentences, and then copy these letters, noting the corrections and send the letters to the editor." Why was this done? The office undoubtedly had in mind making a servant of holiness in the quality of appearance they have in the sight of others. How so? In this way; if we were to write to one of these editors who, we would of course have reason to presume, has some degree of education, a letter full of grammatical mistakes and misspelled words, he would say, "Well, that person is simply an ignoramus, and I want to do little for him, and he were a person of education, I would think something of his commendation." The impression we want to make upon him for the truth's sake is that we are intelligent. Therefore, we may use the quality of approbationliness. This would not be deception, for the Lord's people are the best judges in the world on religion, which fact should not be nullified in the estimation of others by a poor secular education. Not that we feel ourselves, or want ourselves thought wise, but we want to make a favorable impression on their minds for the truth's sake. Let us watch, however; that we do not feel such a thing.

So, too, we may use the quality of love of safety—shielding ourselves from danger, lest by these dangers we be injured and be made incapable of further service. We are not to cast ourselves down from a pinnacle, for that would reveal our ignorance; but we do not fear to be used as servants of holiness. Therefore, the love for safety may in this way be made a servant of holiness. In similar manner, the love for ease and rest may be used. If we find we are working at such a rate that we cannot do justice to God's service, the thing for us to do would be to slow down a little; but if we can do more, and by the refreshment thus gained we may better go on in the service and continue to make what we have and are count for our heavenly Father's cause.

The same holds true of self-defense—defending ourselves against such attacks as may be reasonably work to the weakening of our influence for God's cause. Our love of life would bring with it more care for our health, avoiding those things that we know would injure our health would give us more strength and gain better results for the heavenly Father. We must act in this particular just like a good employee. He knows the employer
"The Father himself be with you."
Your brother, servant in the Lord.
Paul S. H. Johnson.
Discourse by Brother B. H. Barton. Subject: "THE BENEFITS OF CHRISTIAN FELLOWSHIP"

YOU will find our text this afternoon in Heb. 10:25: "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."

This is Kingdom Day, and the subject we have chosen bears a very vital relationship to the subject of the kingdom. When our heavenly Father brought into existence his intelligent creatures, there they all stood before him in existence—his kingdom—the kingdom of God. Prior to that time there was not one soul in all of this universe that could look up to God as King; there was not one in all the universe to whom God could look down upon as his subject. There was no complex organization, there was no entity into which God could look upon as composed of all the parts that make up the whole. There was not even one in existence, but when God brought into existence the first begotten one, there the kingdom of God had its beginning. The realm covered all space, the subject was that one being who was brought into existence.

As the myriads of angelic beings were brought into existence, it meant a further increase in the subjects of God's great kingdom, and when finally this earth was created it simply meant an improvement of a part of God's realm. It meant that by the creation of a new race of subjects to look up to the great Creator King. We all recall how six thousand years ago there was a conspiracy among the subjects of this wonderful King. We remember how one of these angelic subjects rebelled and conspired against the authority of the Almighty. We remember how that conspiracy involved the members of our race, and the result was a rebellion against the authority of the Almighty. We are quite sure that divine power could have put down that rebellion against its law immediately, but for some reason, and for the good of all, he did not do so; he permitted this rebellion to still continue. We have seen some of the reasons why he has allowed this awful rebellion. Among other things it has helped us to realize the necessity for the great King; for six thousand years man has been learning, and God has allowed the earth to continue in its rebellious state, and look at the conditions that exist; look at the sickness, sorrow, suffering and death. Think of the earthquakes and the cyclones; think of the many things that mar the planet on which we live. We receive into our lives, because this earth has been taken out of the hand of its proper King, because there is rebellion here, because the usurper has stepped in. But the Word of God informs us that this Kingdom is to be restored to earth. We are not to get the thought of the separateness of a future time, the entrance of the kingdom of God. The kingdom of God has existed uninterruptedly since it first came into existence, but we are to get the thought that while there was a time when the kingdom of God reached to every corner of the universe, when for a short time it included the earth, and its few inhabitants, yet the time is going to come when God's kingdom will come again, when God's kingdom will once more take control of this earth, and when God's will shall be done on earth once more as perfectly and thoroughly as it has been done all the time in heaven.

We remember that the Lord Jesus Christ in his various messages especially referred to the coming of that kingdom. He told us to pray for it, saying, "Thy kingdom come, Thy will be done in earth, as it is in heaven." We remember how he told us also that that kingdom was to be expected at his second advent. In the 19th chapter of Luke, 11th and 12th verses, we remember the statement that Jesus spoke this parable unto them, because they were nigh to enter into the kingdom; he said, "The kingdom of heaven is likened unto a nobleman traveling into a far country to receive for himself a kingdom and to return." He would give up the thought that he had to go away for some purpose, and that he was sometime coming back to establish that kingdom.

We remember the same thought expressed in his statement to Pilate—"My kingdom is not of this world," giving us to understand that when this world terminated, when that new world, that new order of things, has been ushered in, then would be the time for his kingdom; and the Scriptures show us when that time had fully arrived for the Lord Jesus Christ to exercise his kingly office and authority, that he would exercise that power and that authority to bring this earth and its inhabitants back into thorough and perfect subjection to the great king of all. The Scriptures tell us how he was to reign until he had put all things under his feet, and the Scriptures say that when all the things have been put under his feet, then the Lord Jesus will deliver up the kingdom to the Father, the one that did put all things under him in connection with the great plan that the Father had arranged, and then the heavenly Father should once more occupy his rightful place in the hearts and minds of the human race.

But what has been going on during this interval between this first advent of our Savior and his second advent? The Lord Jesus spoke 1800 years ago about the kingdom of God coming nigh and so on. What did he mean by such a statement? We recognize as we carefully scrutinize the Scripture statements that he did not mean he established the kingdom 1800 years ago, but he meant that by an especial arrangement, a special privilege of having a special place in the wonderful kingdom, was to be offered to a certain class; that those who had been willing to take up their cross and follow in the footsteps of the Lord Jesus, that he might have them recognized as citizens of the kingdom; that they are not actually in the kingdom, the kingdom is in Heaven and they are on earth, but their hearts, their minds, their affections are in the kingdom of God, and the consequence is they can say with Paul, "Our citizenship is in Heaven." It is not a question of why did the Lord make that special arrangement? Because it was the divine intention that those who would prove to be faithful subjects of the kingdom, even while the king was actually absent from them, those who would be true to him in spite of all the allurements, besetments and temptations that were going to come to them with Jesus on his throne in the kingdom; as the Savior himself said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcome and am set down with my Father in his throne."

And we again hear our Savior expressing the same thought in Luke 12:32, "Fear not little flock for it is your Father's good pleasure to give you the kingdom." These are what other Scriptures call "Heirs of the Kingdom"—heirs of God and joint-heirs with Jesus Christ in that glorious kingdom hope, a share with
Jesus in bringing this earth back to the estate which has been lost because of that conspiracy against the great king.

Now, dear friends, I thought this afternoon that nothing would be more appropriate than to tell you something about certain essential things you and I want in order to get the place that is offered us in this wonderful kingdom. There is not one exhortation in the Word of God that is in vain; there is not one subject of our comfort to you and to me but what there must be some very important teaching in that. Now, this is one of the things I thought of, you to act on it; so this afternoon we have chosen a text which you and I will have to respect, and which we will have to act on if we are going to be in that place among that kingly class—on that line with that, with our Redeemer are to do that marvellous work.

Did you ever notice the connection between the text and the verse that follows it? It reads like this: "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another..." You will notice, too, the Apostle uses the word "forsake" here. He did not say, "Do not ignore the assembling of yourselves together." If you and I have never met with the people of God, and knew nothing of the blessing and benefits of that fellowship, then we would not forsake it. But we know it is so strong; and you and I would not be quite so well able to discern the necessity or value of meeting with the people of God. But the thought is, if you have once tasted of this blessing, if you have once enjoyed this fellowship, if you have once participated in this company, and have not forsaken it, you are not forsaking the assembling of yourselves together as the manner of some is.

Now we are going to devote ourselves to considering why you and I should not forsake the assembling of ourselves together. Why is it that this makes such an important matter? Why does the Apostle exhort you and I? Who would be foolish about meeting with the children of God? Well, the first answer to the question, and it seems to me the simplest answer, would be this: you and I should do this on the basis of faith, because the Lord so says, even if we could not see one single benefit to be derived, even if we could not see one single advantage to be gained; the very fact the Lord said so ought to settle the whole matter, and we should say, "Lord I respect your word; you have said it, and I am going to abide by that." I think there is not the confident faith in many of the statements we hear in the name of his children, that there ought to be. Do you remember the faith that Abraham and Sarah had? Do you remember the time when God came to Abraham and said to him, "Abraham, leave thee own house, and thy father's house and come out into this land that I will show you!" Do you remember how Abram went forward in the sight of God? He had no assurance, there was no fleshly hand of God's advice? He did not say, "Well, Lord, your desires are clear to me, but I cannot see why you want me to go there out of my way, and why you want me to leave my home and my sheep out there?" He did not say one word. God told Abraham to go, he was ready to go. Even when he got there he found nothing but a barren desert. Dear friends, it was faith, that is the faith that you and I want to have. And we want to be careful that we do not have merely the credulous kind of faith, in a misinterpreted scripture; we want to be sure we have the true word in this matter. We want to have the truth when we have got the truth then we want to act on it, whether we can see a necessity or necessity for it or not. And that is the way with this passage. When we find the advice in the Word of God that we should not forsake the assembling of ourselves together, then when we find the people that are forsaking it, then when we find they give evidence of living close to the Lord, then, whether you find the measure of profit in associating with them you expect or not, you should meet with them, because God has said so. And of course that, do not situations alter the matter? I am sure if there is no one in your neighborhood who does give evidence of having loved for God and his Truth, then of course matters would be altered, but even in that case you would have to hold fellowship in your mind and heart with the people of God, even though visible fellowship is impossible. But if you are located where there is a company of God's children, then your course is clear from that statement. Sometimes we are likely to follow the counsel that was followed by Balak. You remember how back in Numbers, the king of Moab sent messengers to Balak saying, "I will have to find out what the Lord says about it." And you remember how he built seven altars and sacrifices were offered up, and you remember he received the Lord's message, and he spoke out and said, "Blessed are the people of Israel, and now I know how to curse these people and now you bless them; I do not want them blessed, whatever you do. You have followed just the opposite course from what I intended. Come look at these people from this place, maybe the Lord will give you a different message. So they built more altars and offered further sacrifices, and then the Lord went away to get a further message from the Lord, and he came back, and it was the blessing that God intended for the people of Israel. Again you remember how that ruler was distressed to think that Balak had delivered a favorable message for his enemies. He said, "Well, Balam, come over here and see what kind of a message you will get from this position? And again you will remember the message was one of blessing. How peculiar that poor man Balak thought God's message would be different. He was viewing it from a different standpoint! It was the same message, whether it was forty-six or forty from there. So let us all be very careful we do not follow the course of that heathen king. I am afraid that there are some of the Lord's people who say, Well, I know the Scriptures say we should not forsake the assembling of ourselves together, but now I will look at things from this standpoint; I have some additional stances in the way, now don't you think I am justified in not meeting with the little company at our place?"

Sister, the Lord said forsake not the assembling of yourselves together...

"But now wait, I want to show you from this standpoint: I live quite a ways from the meeting, and I have not the very best of health, now don't you think I would be justified in staying home and not assembling with the Lord's people?"

The Lord has said, sister, forsake not the assembling of yourselves together. It did not matter how you view it, the matter is settled. Let us not be of that class that are so suspicious of anything that they may not have to act on what God has advised, but let us be of the class that are determined to overcome every obstacle in order to adhere to the advice and abide by the instructions of God. I think it is a dangerous thing when we get into the position where we want to ignore the Word of God. I believe that Satan realizes our weaknesses along that line and he knows how to take advantage of it. It seems as if the devil has a big excuse department, and he has this argument, he says, "Anything—anything that would be contrary to the Word of God, I will get the excuse up for them. And you won't have to send him a very explicit order for it; you will not have to write out an order for it, "Devil fellow! Please send me ten excuses so I won't have to go out into the volunteer list; I put often to see Mr. Smith until tomorrow morning; and, and, and, and..."

I lock them over and see what kind of excuses he sent.

"The idea! Did he think I would use that excuse? It is nonsense. I would not think of using such an excuse—away with it!"

"Let me see the next one."

"Why, who would use an excuse like that? I would be the greatest kind of a dunce to act on an excuse of that kind. Why, the devil could not catch me with any of his excuses. I am beyond the reach of that."

"Now, look at the next one."

"Well, that is a poor sort of an excuse, I would be a poor kind of a Christian to use that excuse."

"Let me see the next one."

"Well, there is an appointment with Mr. Smith—yes, that is right; yes, I did tell Mr. Smith some morning I would come around; tomorrow morning is about as good as any. I don't know, I think maybe it will be my duty to go around there tomorrow morning. I do not like to miss the volunteer work tomorrow morning either; wouldn't it be better to miss some other time? Not so very well. I think I will just have to go out with the brethren this time; I will call them up on
the 'phone and let them know I cannot go out in the volunteer work tomorrow morning.'

Dear friends, I think that is the method the devil often takes with us. If he finds in your heart or in my heart the least inclination to ignore the admonition of the Lord, he will find some way of making the very advantage of that inclination, and you and I are going to be trapped.

When we find any statement in the Word of God as to the course we should follow, settle it right there, "God says it thus and I will do it, I do not care how much it costs or does not cost."

Many might say, 'Well, there is not very much danger along those lines. Dear friends, the probabilities are there is something more dangerous to some of us than we would realize. I was at a place only a few weeks ago where there is a brother and his wife. They were connected with one of the most prominent classes in the United States; they had been associated with that body for fifteen years; I suppose the friends all around that neighborhood knew them, they were considered loyal Christian characters. A few years ago they moved to a town where there were only five or six friends who were very deeply interested, but they did not seem to inspire. The meetings were held behind closed doors. There was a little class was struggling along in spite of opposition, trying to edify one another, and that brother and sister for nearly five years had never met with the class until just a short time ago. Now, if we are inclined to neglect any admonitions of the Lord, and Satan will find some way of using them to trip us up and stumble us, and we do not know what the final results might be.

So if you have enjoyed this season of fellowship and communion here, when you get to your home keep this text before your minds and forsake not the assembling of yourselves together. There may not be any more gatherings here, but as far as I know it has been gathered in this auditorium, but it is a company of God's children, just as much as this is a company of the children of God.

But now there is a second reason why you and I do not want to forsake the assembling of ourselves together, and that is because the assembling of ourselves together in the Lord's church is the head of the church is. The Savior himself says, "Where two or three are met together in my name there will I be."

It would be absurd for any of God's children to gather together without the Lord being present if they really are his children. How absurd to think that a head can be gathering with the body and leaving their head at home? Indeed if they come they have to bring their head with them. If you are one of the children of God, and if Jesus is your head, if you have given up your own head, your own will, to do the will of your Master, then when you gather together do not be afraid to say, "Where is there a company under the control of the Spirit of the Master there I want to be; I want to be where he is, and I know he is there in a special and peculiar sense over and above what he is with me when I am alone in connection with my daily employment."

But there is still another reason why we do not want to forsake the assembling of ourselves together. We realize that these are the people who love to talk about the things that we love to talk about; they love to dwell on the topics that are dearest to our hearts. If we are amongst the people of the world, and if all our interests and all our desires are along worldly lines, then we would rather go where our neighbors go—we would rather go to places of amusement, we would rather go to places that would to some degree benefit us along worldly lines; and if your heart has been given to the Lord you want to go to the places where you can realize that you are most deeply interested in, the things of the Lord, where his will is in control. And yet this does not mean that when the people of God meet together they always do confine their discussions and conversations to the subject that means the most to them. Let us be careful all along that line. When we meet with the Lord's people let us keep our minds focused on the things of the Lord; let us keep our hearts centered upon spiritual matters. And you might squander the Lord's time in talking about the things that do not profit you as respects the edification of the new creatures.

I think it is very much like the Jewish Tabernacle. You know how when you went into the Holy if you would look up there on that curtain overhead you could see all of those figures of cherubim wrought in needle work. To me that illustrates the way you and I, when we are in this condition, begotten of God's Holy Spirit, as we look up we see God's providences, we see his wisdom, his love, his power and his justice, and by the eye of faith we behold the very angels as ministering spirits sent forth to minister to the people of God.

Do you remember when the high priest, or the under priests either, were in the Holy, if they looked up they could see these angels, these cherubim, everywhere on that curtain wrought with needle work? But suppose instead of looking up, the priest just looked down, part of his conversation to the things that he see? Nothing but dirt, just ground. You remember there was no special floor made in that Tabernacle, it just stood on the earth. We can see the purpose, we see the appropriation of the picture: it gives us the thought that even though you are in the Holy you have not been brought into the Tabernacle, we have been brought to the place where we are new creatures in Christ Jesus, yet we have to keep our eyes up, as it were—lift up our heads. On the contrary, if we are looking down in the worldly direction we will see earthly things; we will just see nothing but earthy things but we are new creatures in Christ.

I am aware, dear friends, that we cannot talk about spiritual things to everybody. When you meet with the members of your family who have not given themselves to the Lord, and when you meet your neighbors who are not inclined in spiritual directions, you have got to give some thought and attention, and divide some part of it in conversation to the things that they can appreciate, but when you meet with the people of God it is different; they meet together to talk about the things that will help them toward the kingdom, help them to make their calling and election sure, things that will give them an abundant life, things that will bring them into the everlasting kingdom of the Lord and Savior Jesus Christ.

Some time ago I remember I had to give a little rebuke to two brothers along this line. We were visiting a certain place in the West, and it was probably a half an hour before meeting time, the friends had begun to meet together. These Indian friends knew quite a little bit about talking Chocowat, and they got to talking about that, and they were telling about the different words they remembered, and the peculiar expressions in the language, and the rest of us of course could not interrupt their talk and we kept while they discussed for a time about talking Chocowat. And they had been talking probably a quarter of an hour on the subject, I do not know just how long, I felt it was my duty to say something. I said, "Well, brethren, do you know that the Bible refers to us talking Chocowat?"

"No," one brother remarked, "I do not think the Bible says anything about it."

"Yes," I said, "there is a verse in the Bible that refers to speaking Chocowat."

"Who's he say, 'where is it found'?"

"In the third chapter of Philipines."

"What does it say; I don't remember anything like that?"

I said, "I will tell you what it says,—'Forgetting the things that are behind.' Now I think there are a good many subjects that come under that head, and you and I want to learn to get our convictions on the things that are behind that are behind. We want to seek the things that will edify, and especially let us beware of boastfulness along these lines. I find so often we are inclined to cultivate a little boastful spirit, we like to talk about the different people we have engaged in something wrong; the Lord said his grace would be sufficient. They do not want to have that boastful spirit that will go around boasting of the victories gained, or anything of that kind. We do not want to merely pull the faith of others down, we want to build their faith up in the right direction. So I would suggest that we talk more along the line that would draw us towards the Lord, and less along the lines that would draw us away from the Lord.

But there is another reason why I do not think we should forsake the assembling of ourselves together, and that is because in meeting with the people of God we will find grace and strength to boast in on those lines. You recall that in 2 Cor. 12:9 the Lord, through the Apostle Paul, uttered these words: "My grace is sufficient for you." Now do not get the wrong thought; do not get the idea that the Lord meant by that that you always would have grace sufficient for every trial. He meant that in every trial and every temptation there may be possible some of the Lord's people have found themselves in trials sometimes, and they have had to confess that they did not have grace enough. They said, "Oh, I know if I had a sufficiency of grace I could bear this trial better than I do. There is something wrong; the Lord said his grace would be sufficient. How can it be it is not." Has the Lord broken the promise? Not at all. Here is the thought: The Lord promised he will supply sufficient grace, but you and I, in order to make use of that supply, we have to go to the source of supply in the right way, as it were. You have
come to this convention: how do you know but what God has arranged that in this convention you might obtain grace to prepare you for trials you are going to have next December? The Lord may realize there are trials coming on you that you dream not of, and that you need to prepare for. And if I may be allowed to quote what the Lord has said, I have said, "Oh, I can see now when I look back that the Lord was preparing me for these awful experiences; I could not have endured it if he had not made me ready for it. Now I can see how these experiences that have happened to me in the last few months were for me of that sort an order through which I have just gone. And so we see the Lord is getting us ready for the trials that are coming.

Now then in your little home gatherings, as you go to the meetings there week after week, the Lord is supplying you with grace. He said that his grace would be sufficient, and that is the way he has of giving you that grace. But suppose you say to yourself, "Well, I know the Lord has told me I should not forsake the assembling of myself with you—people—I know that, but it is a long distance to the meeting place, and I do not like the brethren altogether there. I think some of them have very peculiar and eccentric ways about them, and I just think I will not go; I will stay at home. Why is the result? You are not obtaining the grace that you needed for the trial when it comes and the consequences is when the trial arises, you will be lacking—but not because God failed in the keeping of his word; God has done his part, he is supplying the grace, but you just as much as told him, "I don't want to go; I don't want it that way; you have just got to inject the grace into me; that is the way I want it." Dear friends, we cannot afford to miss one single opportunity for service, or one single opportunity that is reasonable and proper for us to make use of in connection with assembling; and if you are without it in the way of grace, or even for the sake of the other brethren, to forsake one another, as you will have to, some day, from one form to another of amusing a child, and who has the greatest variety of new things that will amuse him, is the one that the child seems to like the best.

I think that is the way along spiritual lines. If we are in the assembly where we simply do not know, when we are not in the conventions not to hear about brotherly love, and not to hear about patience, and not to have our spirit of zeal encouraged, and not to be impressed with the glories of the kingdom so much, but we come to hear something new, something that has never been before, something that has not been before that we are to hear, because of its novelty, then we realize that we will also go away to some extent disappointed, because that is not the Lord's purpose. It is not the Lord's intention that his people should be built up and strengthened by the amount of new things that are said, but on the contrary, they are to be strengthened by the old things that are likely to strengthen us and to enable us to make our calling and election sure. So now when you go to your little home meetings and you find that the brother who took the leading part in that meeting never has anything very original to say, then you find that you are to learn that there is very little novelty in their statements, then, dear friends, the fault is not with the class, the fault is with you; you are not in the proper attitude. Just think, if we are one of those faithful ones who will be united with our Lord in the ages to come, what will be done, that is to say, by your work and my work? Will we have all of that thousand years for something new to say to the world every day? I think not. It seems to me that when the world comes up from the tomb in the age to follow, if we are one of that honored company associated with our Lord, we will have to repeat the plan many times the way it will be done, and we shall get tired of it then; and that is why the Lord is not going to have one in that class who does not love the "old, old story" so dearly that he can sing it from the heart; and "those who know it best seem hungering and thirsting to hear it." Take the Berean assembly for instance; I find that there are brethren and sisters who sometimes go to a Berean study and they only half listen. Brother so and so says something, and they think of something else; they know that brother never says anything; and they are not the least interested when he is speaking. I find that there are others who are distinguishing between the babes and those who are strong in the Lord. You know one peculiarity about babes is the extent to which they cry; they are more inclined to cry than those who are older. And I think it is the same with them to be inclined to see every thing and every thing that is the crying of the whole time I am there—he is crying because they did not elect him elder of the class, he is crying because he has such a hard time to get along, he is crying because he has farther to go to meeting than most of the others, and he is crying because of something and because of that thing—I forget to think, "Now there is one of the Lord's babes, I can tell it by the way he cries; I hope some day he will grow up and be a strong man in the Lord."

But there is another thing that is characteristic of babies and children generally. You will notice that a person advanced in years generally pays more attention to one thing or another for one thing for some time; but I have noticed in regard to little children you have to do all the time be doing something new to amuse them; you must amuse them one way for two or three minutes, then you have to do something else, and then they want you to do something else, and then they want you to do something else; and the mind is never quiet, and it is very difficult to go from one form to another of amusing a child, and who has the greatest variety of new things that will amuse him, is the one that the child seems to like the best.
the Spirit of God but what he can benefit and help us to some extent, in some way.

I often think of the statement where Paul told the church that they had ten thousand instructors in Christ, that though they were ten thousand, they were a single body. I see no reason why this is not true, that the Spirit of God was in a position to some extent to be an instructor. I will have to say that I have gotten an indescribable measure of benefit from just observing the conduct, the speech and the deportment of those I have in contact with in my travels over the country. I give a great deal of credit to the churches which if the friends knew it were simply made up of the little things I have observed in those with whom I have come in contact.

Again, let us remember we cannot only learn from others, and instruct others by the words that are spoken, but by our example, by the whole we perform. I think a great many must fall short of what examples we ought to be. We often say, “Well, you must not take me for an example.” But, dear friends, if you claim to be a consecrated Christian you ought to be an example—you must be an example; to be a Christian means to be an example; it is an example of position, but an example of course of conduct of which God can do. Do you mean to say you have been under the influence of God’s grace for five years or ten years or fifteen years, and yet the Lord has done nothing in your life that ought to be an example, a benefit, a blessing to those who come in contact with you? I am very ashamed of, if we would have to say that we have resisted the influence of God’s spirit to such a degree that we are not an example of what the Lord can do at all—even though the Lord has thus been dealing with us so long. And then remember these are not examples of position, but of the very same kind of life and conduct, and the life and conduct we ought to live, do not think of that as the example you should set when you are at a convention. Indeed if we are living epistles, as we ought to be in our homes, we will be careful there just as truly as anywhere else. But sometimes everyone was afraid that girls were not very modest and set the kind of life we ought to live, do not think of that as the example you should set when you are at a convention. Indeed if we are living epistles, as we ought to be in our homes, we will be careful there just as truly as anywhere else. But sometimes everyone was afraid that girls were not very modest your sisters, and you say, “Well, I am afraid that sometimes there have been indications which, while I could not judge, have made me somewhat suspicious that there was a little different spirit there. I remember one class where I went where they all seemed to be fairly humble, but I was afraid that I did not want to be a little more prominent, to be rather conspicuous, and I remember at first this brother went ahead and opened the meeting, and at the second meeting the same brother took charge of the meeting, and just before the third meeting began I said, “Brother, will you open the meeting this morning?”—Sunday morning it was.

He said, “I think I will, Brother Barton.”

“Who are there any other elders in the class, brother?”

“Oh, yes, we have four elders.”

Well, I said, “Suppose brother, you take your turn; I think looks much nicer if all the elders take their turn in matters of this kind. Suppose you have one of the other brethren open the meeting this morning.”

“Well, Brother Barton, I know they will not want to do it; they put it off on me, and tell me I ought to do it; I know they would.”

“Wrong,” I said, “you go and ask them anyhow.”

He went to one of the brothers and asked him if he would open the meeting. The brother apparently refused, and this brother came back to me and said, “He tells me he would rather I would open the meeting, he does not want to do it.”

I said, “Wait, I will go and speak to him.”

I said, “Brother, you are one of the elders of this class?”

“Yes.”

“Well now, could not you open the meeting this morning?”

“Surely not, but I think.” He said, “So why not? if you did it much better.”

“Well, but brother, I think if the class elected you as one of the elders it would be proper for you to take your turn.”

“Well, if you think so, it will be all right.”

Then this brother opened the meeting, and got another brother to open another meeting, and a third brother the next meeting, and I think if I am not mistaken possibly all the elders of the class had a turn in opening those meetings before the conclusion of the session.

Now the thought was this: These brethren apparently had the spirit of humility, but there was one brother that was too willing that he should be prominent. He ought to have impressed on the minds of the others the fact that they had a work to do, too; that they had an opportunity to take their turn. But as they expressed through the class, and I would suggest that brethren who are elders of the classes be especially careful that they do not assume too much of the responsibilities and ignore the other elders in the class. And where there is only one elder, how careful that brother ought to be!
I know one class, a grand, noble little class too, and the brother who is elder of this class serves them very faithfully, they think a great deal of him, but the time came when that brother found it was possible for him to go into the colporteur work, so he had to bid him good-bye. And he had learned several months after he had gone into the colporteur work that not a single meeting had been held by that class since he had left. They depended so upon him, they looked to him to such an extent that when the time came for him to leave, the class immediately broke up. "I felt frightened, I felt frightened to think that I had not used my position any more faithfully than that, but allowed all the responsibility to be put on me, whereas I ought to have been helping to develop some of the other brethren; so I gave up the colporteur work and went back to the school and learned the course, and I would not hurt the class if I would leave," Brother, what is your position in regard to this? Do you have to admit that you have been rather assuming a little too much, so that the class largely depends on you, that it would be a great trial on the class if you should leave? Or, on the other hand, have you been showing there was no selfishness in your heart by doing everything in your power to help develop the other brethren, so that the class, if you were taken away, would be able to get along very nicely in every respect without you? Maybe the others will not have quite the same ability, but at the same time you have done your part toward helping them along those lines.

Another thing: the elder that exerts the greatest influence over the class is the elder who performs the duties developing upon him in such a way the others would hardly know he was an elder. He does not feel boastful about the matter, he does not have much inside pride that he is a colporteur. He may have been the member once on the board, and some of the sisters told me of a trial they were having. They said there were sick friends in that town, and they felt inclined to visit some of those sick friends, and one of the sisters said to one of them, "Here, you have no right to visit that sick person at all; you have no right to be doing that." It seems to me there was an awful spirit to manifest, that was a terrible state to get into. We want a spirit of unselshess, the spirit that seeketh not her own. We often sing, "Oh to be nothing, nothing," but do we have that in our handling things? We have got to mean it if we get out into the kingdom. We have got to mean that of the class singing from the heart, "None of self, but all of thee." I thought of that in connection with a little illustration awhile ago that seemed so refreshing in a way. The thought was, how this world is passing through a night. The Bible says, "Weeping may endure for a night, but joy cometh in the morning." It seems to me that has been a night of sorrow, but you know how it is after night as you look up you see the stars shining; there is one over here, and a little one over there, and there is a large constellation here. So in this great night of sin, God's people have been like the stars that have been hidden, but those stars that have been hidden have shone the night through the night in your neighborhood. I am thankful that scattered all over the earth the Lord has these stars, his bright ones, that have been shining. Then we came to know what it was a star was. You know there was a day when they did not understand astronomy. They were in a darkness. And then I read a thought that stars were just holes in the floor of heaven, and that the light twinkled in the star was simply the light of Heaven shining through in the hole in the floor. And this thought presented itself—that is exactly what we have to be. We have to be holes through which the light of Heaven shines. What is a hole? If anybody should ask me what a hole is, I would answer that to my understanding a hole is nothing with something substantial put around it. So if you and I get to the place where we become nothing, and God puts his substantial goodness and grace into us, then we are like stars through which the light of Heaven will shine. Then we can exert the most helpful influence on our brethren, and they can exert the most helpful influence on us too. So we do not want to forsake the line, we want to stand together, because we have not only opportunities to be built up ourselves, but to assist in the building up of the Body of Christ.

Now there is another reason why we must not forsake the assembling of ourselves together, and that is because in meeting with the people of God we find especially helpful opportunities for developing our welfare in the day. And that was the day that the Lord Jesus Christ was on the earth, He said He would not have missed it for all the world. He was blessed and benefitted and strengthened by His contact with the men in the time they spent together. And He said the brother said when they got to the convention they got to a room together, and the grandest part of the convention is when the brethren are together. And that is where we will be. He said He would not have missed it for all the world. He was blessed and benefitted and strengthened by his contact with them in the time they spent together.

Now, that is the way with us. If we meet with those who seem to show some disagreeable traits, the thing is not to take away from them, but to look at the new nature; do not look at the old nature; we cannot see much of the new nature, but it is there. We have got to think of that one as walking before the Spirit rather than what we see of the flesh.
I think it is often like it is in our visits to some homes in the winter time. Sometimes we go into a house and there is a babe there, and the mother is very proud of it, and she wants you to see the little babe, and the babe when brought out in all its best appears up in blankets, and you hardly see how you are going to see it at all; but by and by you see a little place there, a little hole between the blankets, and you look through it and you see a corner of the baby’s nose, and the mother says, “Don’t you think he is the image of his father?” “I cannot see enough of him to tell, but I suppose he is.” That is the way with God’s people. They are all the image of the Father, only you must not expect to see too much of the image; that image is wrapped in a blanket of flesh, as it were, and you and I want to be among that class that will not think of one another according to the flesh, but remember how the apostle says, “We know no man henceforth after the flesh.”

Dear friends, let us not then forsake the assembling of ourselves together. Let us be among those who appreciate fully this opportunity for communion. May the Lord bless us as we go from the great gathering to the little gatherings where we are located. May the seasons we have enjoyed here together strengthen us in the Spirit of the Lord, so that when we go to that little company, that company will be strengthened and helped, not merely by what we are able to say, but by the spirit we show in the life we live; and if this convention has lifted us to a little higher plane than we have been on before, our suggestion is, stay on that plane; do not go back to the old plane—indeed, do not stay on that higher plane, but try to go to a still higher one, until by and by in God’s providence, having enjoyed the blessings of these little gatherings, we may all be prepared and fitted for a place in that great gathering we hope to share with our Lord and Master.

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God’s Plan of Salvation in the Great Pyramid
Lecture by Morton Edgar

May appear strange that the Great Pyramid of Egypt should be chosen for a religious topic, especially as there are only two or three unusual things which cannot be seen with our natural eyes, nor touched with our natural hands. The Great Pyramid is so material; it measures close on 500 feet high, and 700 feet along the base, or nearly two-thirds of a mile in round its four sides. It weighs 6,000,000 tons in all. There certainly appears to be little that is spiritual about the Great Pyramid. Nevertheless, we have Scriptural authority for choosing material things to illustrate or symbolize great spiritual truths. In the first Psalm the Lord is likened to a man. There is nothing in common between a tree and a man to outward appearance. Why, then, did the Psalmist liken a tree, “Planted by the rivers of water,” to a righteous man? For the inspired writer who was the Lord’s servant, knew that the Tree which had been revealed to him that in some important features, the one symbolized the other. And so we find, when we study the tree planted beside a flowing river, that its various properties correspond in a wonderful way to the various attributes of a good man, and the more we know of the tree and compare it with the righteous characteristics of the man, the more we realize how well the one symbolizes or illustrates the other. Then again, in the 37th Psalm, the wicked man is symbolized by a different kind of a tree: “I have seen the wicked in great power, and spreading himself like a green bay tree,” and again in our investigation, that the peculiar properties of the green bay tree symbolize in a remarkable manner the evil propensities of the wicked or unrighteous man.

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library, has what is called “the corner-stone,” or “the foundation
stone,” at the laying of which there is much ceremony and pomp,
the highest in the land, sometimes, taking the principal part in
the proceedings. And we find that the apostle Peter made the
head of the corner. Without this stone, the edifice would not
be complete. Indeed, such a building could not properly be
called a pyramid, unless the “head corner-stone” is placed in
position; for the geometrical definition of a pyramid requires
that it should have a birth; and the apostle saw an opportunity
to shadow forth the glory and power of the great Millennium
kingdom of Christ. Instead, therefore, of giving him alms, they
healed him. Read verse six. Then Peter said, “Silver and gold have
I none, but such as I have I thee. In the name of Jesus Christ of
Nazareth, of whom ye repent, walk worthy of your call, and
that he lifted him up, and the man was immediately made whole.

This was a wonderful miracle. It was by such manifestations
of power, and by gifts and signs that the Lord established the
Gospel message and began the selection of his church. All
the people were amazed, and rejoiced that the man who had
been lame from his birth, and who had an opportunity to shadow
forth the glory and power of the great Millennial kingdom
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See how beautifully the same apostle, in one of his epistles
(First Pet. 3:1-8), brings the similitude of the headstone of a
pyramid to our Lord Jesus. Read from the first verse, and
understand it not, that this is the stone (of the particular
sacredness and sanctity of the headstone in the church and not
to the world: “Wherefore, laying aside all malice, and all guile,
and hypocrisies, and envies, and all evil speakings, as new-born
babes, desire the sincere milk of the word, that ye may grow therby:
if so be, ye have tasted that the Lord is sweet. But as ye have
rejoiced, so continue ye to rejoice; not, however, as the
world is deceived, indeed by men, but chosen of God, and precious,
ye also, as living (living) stones, are built up a spiritual house,
an holy priesthood, to offer up spiritual sacrifices, acceptable to
God by Jesus Christ. Wherefore also it is contained in the
Scriptures (e. g. the Old Testament), Behold I lay in Zion a
stone, elect, precious: and he that believeth on him shall not be
confounded.” Unto you therefore which believe he is precious:
but unto them which be disobedient, the stone which the builders
disallowed, the same is made the head of the corner, and a stone
shall be rejected, and a rock of offence, even to them which stumble
at the word, being disobedient.”

To those who recognize that Jesus is elected by God to be
the chief corner-stone in his great spiritual pyramid of salvation,
he is indeed precious, for they know that salvation cannot be attained
except they are built up in line with him. They, therefore, will
not be confounded; but those who reject the word of the Lord,
being disobedient, shall be confounded; for they will ultimately
find themselves outside the pale of salvation, because they have
not come in under the shelter of the heavenly top-stone—they
have not only been born under heaven, given among men whereby
they must be saved.

They are like the ancient workmen which the inspired prophet
David must have had in mind, when he wrote the words: “The
stone which the builders refused, is become the headstone of the
corner.” (Psa. 118:22). History tells us that Egypt was at one
time invaded by a nation from the East, called Hyksos, or Shep-
 herd Kings, who subdued the Egyptians and caused them to
close their idolatrous temples, and compelled them to erect the
Great Pyramid. (There are records of another and much later
invasion of a nation similarly named Shepherd Kings, but they
were probably the exact same, of a very ancient race which
cannot be classified as a distinct nation.) They were builders
(they could do with the pyramid.) These Egyptians, being forced
into the work, and having no personal interest in it, would be quite
in the dark as to what they were engaged in erecting; for the
Great Pyramid was the first of its kind to be built. During the
operations which must necessarily have taken a very long
period (it is supposed, on the strength of the Greek historian
Herodotus, that the erecting operations took thirty years; but
the period might quite well have been much longer, so large and well
constructed is the building), the ignorant workmen would find
it hard to keep up the work, but by the interposition of very strong
causes of annoyance to them, namely, the head corner-stone.

Disregarding the instructions of their architect who would
inform them that this peculiarly shaped stone would one day be
required to complete the structure, these ignorant men would
try to find some place where it could be fitted; but as it is
impossible to place this stone anywhere except in its very height,
it would become to them as the psalmist indicated, “a stone of stumbling,”
and a “rock of offence.”

But had they known it, this peculiar stone was a little model
of the Pyramid, for it contained the angles to which all the other
stones required to be shaped. Then, one day, when the building
was finished, they would find the head corner stone which they
formerly rejected as of no use, was now the only stone which could
possibly complete the work. Thus we see that the stone which
the builders rejected or refused or disallowed, the same became
the head corner-stone. This is the Lord’s doing. The similarity
between the rejection of the literal stone of the Great Pyramid, and the
rejection of Jesus by the Jewish nation, is obvious. The inspired prophets and
apostles and Jesus himself, inform us that the one typified the other.

Being convinced that the pyramid form of building is
undoubtedly referred to in the Scriptures, we naturally turn
to the “site” of the pyramid. The supposed pyramid of Cheops
(Tomb of the pharaohs), at Gizeh, is a commonplace identification
which (but not all) might quite well symbolize God’s plan in the
way in which we have considered it. If we desire, however, to
find symbolic representation of the details of that plan, we
shall require to go to one particular pyramid, namely, the Great
Pyramid of Gizeh.
Although we might be attracted to the Great Pyramid more than to the others because of its greater size and the finer workmanship which it displays, and also because of its most distinctive and original feature, the open chambers, we were not unaware that the Scriptures aid us to identify this pyramid as the one erected under God's supervision. The Lord in His Word refers us directly, although in hidden language, to the Great Pyramid as his "sign" and "witness" in the land of Egypt (Isa. 19:19-20). Thus, when the Israelites are shown to have overcome all their fears and marched on into the Valley of Elah and into the Jordan, they sang the refrain: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof made of stone, and the very upper masonry of it, and the fine stones thereof, the work of men, and the wisdom of the artisan thereof? And who hath laid the foundations of the sea? Or who hath stablished all the borders thereof? If thou hadst known this, thou hadst saved; thou hadst then also heard as it had fallen in the common hollow of the earth. Who hath been to the Sea, and brought it by his way? And the strength thereof, and the water thereof, and all that dwelleth therein? If thou hast known this, then thou mightest have instructed us concerning our latter end: who is he that shutteth up the waters in a cloud, and scattereth them upon the earth? Who is he that establisheth known ordinances for the rain, and revealeth his wind according as his will? Which maketh the clouds his chariot, and rideth upon the wings of the wind. Which maketh a path to the cloud; he goeth round about the edges of the waters, and maketh the cloud his chariot. He saith, "I have set my throne upon the waves; as a桦tree, so shall my path be." Who hath measured the waters in the hollow of his fist? Or with the level thereof, and spreadeth the heavens, when he calleth to them to arise? To whom will ye liken God? or whom will ye compare unto him? What is man, that thou shouldest be pleas'd with him? Or the son of man, that thou shouldest think upon him? He that fashioneth a thing to be that it should be created in the workmanship of his own hands! When thou speakest of the sky, what comethst thou to do? Or when thou speakest of the earth? Who hath laid a corner-stone thereof? Or who hath laid the foundations thereof; if thou hast known this, thou mightest have answered me, and have said, 'I would have spoken to thee concerning this, I had taught thee concerning the workmanship of my hands. When the heavens be old, and the earth be removed: I shall still be in the throne of the heavens; and my power shall be on all the grass of the earth.'

In the sixth verse we see a reference to foundation stones made of rock. We examine the foundations of the Great Pyramid, we find that the stones at the four corners were made to sink into the four rock sockets. The stone foundations were removed centuries ago, and the rock sockets in the rock are exposed to view, but are now much worn and dilapidated by the feet of visitors. None of the other pyramids throughout Egypt possess such secret foundation-stones. This Scriptural reference to a constructional feature so distinctive of the Great Pyramid justifies us, therefore, to expect to find in this pyramid the details of the Lord's plan set forth in symbol. Although the utterance in Job 38 is in reference to the earth, it is obvious that this is only to screen the true meaning, for the earth, as we know, was not made of stone, but of a clay-like material, the laying of which of the sons of God are said to be made of stone for joy. It is important to note, however, that a number of patient investigators, prominent among whom was Prof. C. Piaszi Smyth, Astronomer Royal for Scotland, have discovered interesting results which bear upon the foundations of the earth and the Great Pyramid, showing that the author of the Bible was also the law-giver to the courses of nature; and that he caused the truths of both the Bible and science to be incorporated in the structure of the Pyramid. Smyth pointed out to competent authorities, even though they do not all believe in the Bible as the inspired Word of God, that the Great Pyramid was the first to be built, and that the other pyramids are subsequent erections, copies of the great one. This explains why none of the other pyramids possess an upper superstructure such as the four rock sockets of the Great Pyramid. Builders were totally unaware of the existence of the ascending passages and chambers constructed high up in the masonry of their great model. For, 3,000 years these were a profound secret. They were, indeed, discovered by accident. It is recorded in the Bible that the Israelites, after being in Egypt a long time, journeyed to Egypt with a company of men, intent upon plundering the great treasure supposed to be hidden in the Pyramid. At that time the Great Pyramid was encased with beautiful smooth casing-stones (all of which, along with the headstones, have since been removed and absorbed away by the temples of the great temples, excepting only a few at the bases of the four sides); and the entrance of the low narrow descending passage appears to have been closed by a pivoted stone door, balanced in such a way that it could easily be swung open by one or two men. The ancient geographer Strabo, who lived in the first century B.C., wrote over this stone door. He wrote: "The greater (Pyramid) a little way up one side, has a stone that may be taken out, which being raised up, there is a sloping passage to the foundations." There is still evidence existing at one of the pyramids of Dahshur that its superstructure was destroyed by the removal of the casing-stones. At the time of Al Mamoun's expedition, the exact location of the stone door of the Great Pyramid had become lost, and there was only one distinct tradition to the effect that it was situated on the northern flank. We may well imagine that Al Mamoun would search long and carefully for this pivoted door, for it was totally unknown. When we know that the entrance of the descending passage is situated at a distance of nearly 50 feet vertically above the ground level; and, additionally, when we remember that this door was comparatively small, and lay among many thousands of stones of similar size, it is easy to understand why the entrance was not known to the excavators of the great pyramids. Half feet, i.e., the width of the entrance passage, about 22,000 stones would be required to encase each flank of the mighty building, we can realize how hopeless would be the search for this door without a more certain knowledge of its position than Al Mamoun possessed. We would be like trying to find the proverbial "needle in the haystack." It does not astonish us, therefore, to learn that Al Mamoun was unsuccessful in his search for the entrance to the Pyramid; and as he was determined to get the treasure which he was persuaded lay hidden somewhere within that huge bulk, he required to force an entry for himself. He chose a spot midway between the ground and the entrance (see chart). After penetrating to a depth of about 120 feet without making any hopeful discovery, and knowing that the place, on the ground, near which he had heard a noise as if something had fallen in an interior cavity. They immediately worked with renewed energy in the direction indicated by the noise, and soon broke into the descending passage a little below the junction of the first ascending passage. When they descended, they said, "Such a thing has never before been seen in the floor of the descending passage. On examining the roof they saw an opening from which, evidently, the stone had fallen, thus causing the noise. It was this stone, fitted in flush with the general line of the roof of the descending passage, which had for so long been dislodged, dispossessed the visitor, contrasting the solid upper system of passages and chambers. Had it not been for a jarring caused by Al Mamoun's men, forcing their way through the masonry a short distance to the west (for the plane of the Pyramid's passages lies about 24 feet to the east of the central line of the building), and thus causing the stone to loosen and fall, it is probable that the Pyramid's great secret system would have remained sealed centuries longer.

We believe, nevertheless, that the entrance of the first ascending passage would have been discovered by a more scientific method than the one we have described. We believe, with a conviction that the great stone edifice was of more than human origin, visited the Pyramid and began a careful investigation of every accessible part of the building.

When Professor C. Piaszi Smyth, during his extensive operation for the Geographical Survey of Egypt, was exploring the descending passage, he noticed that the portion of the floor immediately underneath the ascending passage entrance is exceedingly hard, so that he could barely make a mark upon it with a steel tool. The soft nature of the remainder of the floor was in contrast to the hard nature of this portion of the floor, with the smooth appearance of the hard portion, the surface of which is only slightly hollowed by the traffic of centuries. Below this hard part of the floor, the passage is bored through the natural rock which is comparatively soft. Professor Smyth, after careful observation, connected the joints between the stones of the hard portion are diagonal, whereas the joints between all the other floor-stones run square across the passage.

This hard part of the descending passage floor with its unique diagonal joints, is situated so conspicuously opposite the entrance to the first ascending passage that, without the benefit of prior knowledge, a right-minded judge, it must sooner or later have served as a 'pointer' to that entrance, had the concealing roof-stone not prematurely fallen out as a result of the work of Al Mamoun's men.

If it should seem incredible that the entrance of the first ascending passage could have remained unknown for so long a period of 3,000 years, we know that another important part of the Pyramid's system remained secret for over 4,000 years, namely, the air-channels of the queen's chamber, the existence of which was not known until so recently as the year 1872. The builders had channelled out air-ducts for this purpose, similar to the present air-conditioning system. But the air-channels were deduced from the visible stones which were cut and shaped to fit. In the Great Pyramid stands unique in respects to its ventilated chambers, for none of the other pyramids are provided with air-channels.

Al Mamoun, however, found it impossible to go up this newly discovered passage; for immediately behind the dislodged roof-stone is a series of three granite stones, which, unlike the limestone block that once concealed them, are wedged into their place, and can never fall out. These stones are still in position, and are therefore to be distinguished by the designation "Light plugs." It is evident that the granite plug fitted that Al Mamoun saw; but it is with extreme difficulty it could be removed; but as he was determined to penetrate to the as yet unknown interior of the Pyramid in the direction indicated by the lower end of the revealed passage, he ordered his men to cut an opening through the three large limestone to the upper end of the plug. We can picture to ourselves the expectation of these men, when, on gaining access to the passage above and making their way (as well as they could) up its steep and slippery floor, they began an eager exploration of the dark mysterious passages and chambers, sealed up three
thousand years before by the ancient builders, and now visited for the first time. Surely, they would think, great heaps of untold wealth must have been left behind. But their expectation was doomed to disappointment; for the Pyramid's treasures are not of the kind to appeal to Arabian adventurers—they are the treasures of wisdom and knowledge.

Having the Pyramid's interior passages and chambers clearly before him, it will be asked, in what way is the plan of God represented therein? Has the Lord caused his message to be written in hieroglyphics upon their walls. Egypt is pre-eminently the land of the hieroglyph, for in all its temples, tombs, sphinxes and temples of the gods, they were used. But there is another feature if the walls of the inner recesses of the Great Pyramid were covered with this peculiar writing. But we do not so find it. It is nearly a century and a half since the famous explorer, Colonel Howard Vyse, in 1835, when he excavated his way upwards to these lower spaces, the Pyramid is entirely devoid of any kind of ancient writing. Colonel Howard Vyse records that these markings are ill defined, for they are totally unlike the finely carved hieroglyphics elsewhere to be found in Egypt, being merely “quarry marks” roughly executed with red ochre and intended to guide the builders in their placing of the stones. Among these rude hieroglyphics are the cartouches or royal-ovals of two kings, named Shufu, Khufu or Cheops, and Nu-shufu or Khnumu-Khufu. (GREAT PYRAMID). 

The text continues to discuss the symbolism and religious significance of the Great Pyramid, particularly in relation to the story of the Flood and the Tower of Babel. It then moves on to discuss the destruction of the Pyramid by fire and the subsequent discovery of its secrets by the Egyptians, who then used it as a guide to construct their own pyramids.

The text concludes with a brief discussion of the symbolism of the Great Pyramid in relation to the story of the Flood and the Tower of Babel, and how it serves as a reminder of the importance of maintaining a connection with the past and the wisdom it contains.
shouted: "All that the Lord hath spoken we will do." The hard portion of the descending passage floor on which he now stands, symbolizes the firm footings while the Jewish nation had with God when given the law.

But the visitor's joy will be short-lived, for, looking more intently above him, he will presently perceive when his eyes become more accustomed to the darkness of the place, the lower end of the shaft, where a second chamber was built for him, as this upward way is closed; even as the Jewish nation when they had leisure to consider the perfect law of God, found it an impassable obstacle in the way of life. How effectually, therefore, does this "granite plug" barring all progress up the ascending passage, symbolize the Divine law blocking the way of life.

Remember how, in the mooms, the people made a golden calf and worshipped it, thus transgressing one of the most important requirements of God's law—"Ye shall have no other gods beside me. Ye shall not bow down before graven images." God in anger threatened to blot out the whole nation, but Moses interceded and besought the Lord rather to blot him out and spare the people—Deut. 9:14; Ex. 32:30-32. Of course it was not possible for Jehovah to accept the offer of Moses, who was himself imperfect; but we see how this was used of the Lord as a figure or type of Jesus offering himself on behalf of the Jews, and holy, harmless, undefiled for them.

The new nation was permitted to live; but as it was impossible for the Lord to forgive their sin, sacrifices were instituted which year by year made atonement. But these sacrifices were merely typical (for it is not possible that the blood of bulls and of goats should take away sins—Heb. 10:4), and only gave the Jews a typic standing with God.

As the Jews could not actually attain life by the law owing to the inherent weaknesses of their flesh, we would wonder why the Lord dealt with them for so many centuries; but the apostle explains the reason when he states that "the law was our schoolmaster to bring us [the Jews] unto Christ"—Gal. 3:24.

The nation, therefore, during its dispensation, or age, while under the law, was typified as progressing upwards along the first ascending passage (ignoring for the time being, the granite plug which actually prevents any possibility as ascending this way, even as the Jews could not make pass the test of the Divine law and thus gain life).

When Christ came at the end of the Jewish age he came as a perfect man, holy, harmless, undefiled and separate from sinners. As the first ascending passage symbolizes the "law-schoolmaster" leading the Jews to Christ, we would expect that in some way the Pyramid would represent Christ standing, as it were, at the upper end of this passage ready to receive them. The Pyramid symbolizes the condition of the law, the first passage, in the following manner:

We have recognized that the subterranean chambers symbolizes the condition of death, so, we would understand, the condition of life are symbolized by the upper chambers. The lowest form of life which can be attained and maintained by the race is human life in its perfection, like that possessed by Adam before his fall. This condition of life symbolized by the queen's chamber. The highest form of life which man may attain under certain circumstances arranged by the Lord, is the spirit life. This condition of spirit life is symbolized by the king's chamber. The king's chamber is constructed entirely of granite and the queen's chamber of limestone. These materials are perfect, but the limestone is inferior to the granite in its hardness and durability and also in value. This fact symbolically agrees with the Scriptural declaration: "Thou hast made man a little lower than the angels."

Jesus, as we have seen, was born "of a woman," he was "made flesh," but he is not represented in the Pyramid as being built with fallen mankind on the downward course of the descending passage, symbolical of death, but on the plane or level of the queen's chamber, symbolical of human perfection; for in him was no sin, he was separate from sinners. The Scriptural statement that the Lord sent a "law," that led to the sending of the King in the Pyramid by the fact that the level of the floor of the queen's chamber, if projected northward, will intersect the floor of the first ascending passage thirty-three and one-half inches exactly from its upper extremity. By the Pyramid method of indicating a year, the 33 1/2 foot of the floor of the queen's chamber over the thirty-three and one-half years of our Lord's earthly life, during which period he was subject to the law. He was therefore ready to receive the Jewish nation at the end of their dispensation, as the Scriptures state: "He came to his own." (John 1:11.)

At thirty years of age Jesus was baptized at Jordan. His immersion in the water symbolised his consecration to death, and his ascension out of the water symbolised his resurrection. John the Baptist declared that he saw the Holy Spirit descending upon Jesus in the form of a dove, and heard a voice from Heaven saying: "This is my beloved Son in whom I am well pleased." (Matt. 3:16, 17.) Jesus had always been a son of God, but he now became such in a sense in which he was never before. The Father. (John 5:26.) During the three and one-half years from his begetting of the Spirit at Jordan, Christ as the "new creature" laid down his human life in sacrifice until it was consummated at Calvary; then the third day after his crucifixion he arose from the dead, born from the dead of his Father's spirit being of the Divine nature. (First Pet. 3:18.)

What was God's purpose in leading the Jewish nation to Christ? When we turn to Gal. 3:16, we shall see that the "seed of Abraham" which was to bless all the families of the earth was not Abraham's seed only, but also the Jewish nation—Gal. 3:16. "Now to Abraham and to his seed, to them that are of every nation, hath he said, "Through thy seed shall all the families of the earth be blessed." He saith not, 'And to seeds,' as of man; but as of one, 'And to thy seed,' which is Christ." Thus we see that although Isaac was the seed of promise (for God had said "In Isaac shall thy seed be called"), yet he was not the seed, but merely a figure or type of the great spiritual seed, Christ. But why, if Christ was the seed, were the Jews the only nation led to God? God had sworn by an oath that all the families of the earth were to receive a blessing, yet the other nations were aliens and strangers, having no hope and without God in the world. (Eph. 2:12.)

The apostle reveals the purpose of God in thus specially dealing with the Jewish nation. "If it be Christ's, then are ye Abraham's seed, and heirs according to the promise." It would seem at first sight that the apostle was contradicting himself when, in verse sixteen of this third chapter of Galatians he is so careful to impress the thought that Abraham's seed is only one, and then in the twenty-second verse he addresses the church and says: "If ye be Christ's, then are ye Abraham's seed," as if there were many after all. But the apostle explains his meaning in his first epistle to the Corinthians (12:12) where he says: "For as the body is one and hath many members, and all the members of that one body, being many, are nevertheless one body, so also is Christ." It was for this purpose, that they might become "members in particular" of the great antitypical seed of Abraham of which Jesus was the "head," that the Lord led the Jews under the law—schoolmaster to Christ.

All the members of this seed must also be, like their "Head," sparce goods; and this being of the very essence of the seed, no true Jew received Jesus, "to them he gave power to become the sons of God, even to them that believe on his name" John 1:12. Just as Jesus is the Son of God, so those who exercise faith in him become his brethren, sons of the heavenly Father.—Heb. 2:11. The Jews presented themselves as bodies and not as individuals. Jehovah had done (Rom., 12:1), and God begat them to the spirit nature. This important change is stated in John, 1:13:—"Which were born (or, rather begotten), not of blood, nor of the will of the flesh, nor of the will of man, but of God." Or, verse 19, as quoted (1 Cor., 12:12) where the apostle likens Christ to a human body, we learn that memberships in the great Spiritual seed is limited to a definite foreordained number. It is seldom that a man has more or less members in his body than God set at the beginning when he created Adam. If a child is born, with, say, six fingers on his hand, the medical profession call it a monstrosity, it is so unusual and very unsightly; and I understand that the extra finger would not only be useless, but would hinder the useful employment of the other fingers. By this illustration the Lord desires to teach us the limits and the numbers of the spiritual seed, which are more than man can number. Then should a man lack, say, the index finger of his right hand, he is greatly inconvenienced and constantly feels his need of the missing finger. Here again the Lord desires to impress on us the exactness of the membership of his "body" (Col., 1:18), that there will be not one less than the foreordained number.

I believe the number is revealed in the book of Revelation as 144,000. That this is not a symbolical, but an exact number, seems certain from the fact that in the same chapter (Rev. 7:9-10) it is foretold that this number is made to another company, also spirit-begotten. In the same verse we read that these 144,000 company whose number which no man could number. It is not probable that this multitude is so great that no one could actually count them, but rather, that none can state their number, God having left it indefinite.

To the Jews was given the first opportunity to fill up the appointed membership in the Body of Christ. One would have expected that the Israelites, laboring under the yoke of the law in their vain endeavour to gain life, would have gladly embraced the preferred seed of Jesus when, at the end of their age, he stretched
forth his hands and said: “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” On the contrary we read that he would have all the Gentiles to come to his feet. John 14:6.

The religious leaders of the nation had become self-righteous, and their traditions had made void the plain teaching of the Scriptures, so that the majority of the people were unable to recognize the meek and lowly Jesus as God’s anointed.

Of all that nation only a remnant believed in Jesus and became his followers. And this remnant was far short of the foreordained 144,000. Did this mean, then, that Christ, the seed of Abraham, was to be maligned, lacking certain members? No, the Scriptures declare that after the faithful among the Jews were selected, God “did visit the Gentiles to take out of them a people for his own name, as he had foreordained.” Acts 15:14. This is repeated and emphasized so that it cannot be overlooked. To extend this favor to the Gentiles, seeing that “they were not led to Christ under the law—schoolmaster.” The Scriptures show that, after all, there was no difference between Jew and Gentile, for they all alike came short of the glory of God; and the pyramid corroborates the truth that “the meek shall inherit the earth.”

Progressing through the first ascending passage, the granite plug, symbolizing the perfect law of God, blocks the way. Before the Jews could be given the privilege of becoming members in the great seed, Jesus required to become a “cursed” for them; it is written: “Cursed is every one that hangeth on a tree.”—Gal. 3:13.

But not only the death of Jesus redeem the Jews from under the curse of the law, but it was sufficient to redeem all the Gentiles from under the curse of death passed upon Adam at the beginning, for “He, by the grace of God, tasted death for every member in the body, that the body, being subjected to pain, might by turn, as God did give the Gentiles this opportunity is clearly shown in Acts 13:44–48, where we read: “And the next Sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which Paul spake, and blasphemed. Then Paul and Barnabas waxed bold, and said, ‘It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles;’ and it is recorded that the Gentiles went forth of the city that day.”

In what way does the Pyramid corroborate this feature of the plan of God? As we have seen, the Jews alone are represented as going up the first ascending passage to meet Christ, while the other nations are symbolized as going down the descending path. But now it is possible for the Gentiles to meet Christ, who is represented as standing far above on the level of the queen’s chamber. Here we see the necessity for that peculiar shaft called the “well.” If the well-shaft were lacking in the Pyramid’s interior system, the symbolism would be null and void; for this mysterious perpendicular shaft is really the “key” to the proper understanding of the Pyramid’s corroboration of the Scriptural plan of salvation.

You remember how Christ said: “Except a corn of wheat fall on the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.”—John 12:24. Jesus was here referring to himself, for had he not died he would have remained alone to all eternity on the plane of human perfection. It was for this reason that he came into the world, that he might lay down his life in sacrifice, and give his flesh for the life of the world, so that both Jew and Gentile might be ransomed from the grave and be given an opportunity to live. In symbol, Christ is represented as falling down in death into the well-shaft, sacrificing and laying aside his human nature; then as proceeding up through the well-shaft in the light of life, eventually emerging from the holden of death, God burst the bonds of death and raised his well-belonged Son, now no longer a human being, but a glorious spirit being of the Divine nature; that is, he is not now represented as standing on the level of the queen’s chamber, but high above on the character level. The well-shaft symbolizes both the death and resurrection of Christ. The surroundings of the upper mouth of the well suggests the thought of the bursting of the bonds of death, for it appears at one time to have been covered with masonry which, later, was violently burst open from underneath.

The well-shaft is the only way by which one in the descending passage may ascend to the upper parts of the Pyramid; and we see how this symbolizes the fact that the Gentiles were “made nigh by the blood of Christ.” But the Scriptures only those who exercise faith in the sacrifice of Christ can pass from death unto life, and the Pyramid corroborates this requirement, for no one can ascend the well-shaft, which symbolizes Christ’s ransom sacrifice without exercising faith. I refer, of course, to the average visitor to the Pyramid. Finding that he cannot reach the upper parts of the Pyramid by means of the first ascending passage owing to the granite plug blocking the way, he is informed, when he arrives down at the lower end of the well, that he can ascend by this means. But he certainly would never venture to ascend that long perpendicular shaft, no matter how greatly he might desire to do so, for should he lose his hold at any time, it would mean his death. Thus the Pyramid corroborates the Scriptural teaching, that by his own efforts man cannot escape the condemnation of death symbolized by the descending passage, even though an open way is provided.

All who visit the Pyramid may enter the interior, but only when accompanied by Arab guards in the employ of the government. These guides are very strong and nimble, and are well accustomed to climbing in the numerous tomb-shafts of the neighborhood. One of them might offer to climb the well-shaft, and lower a rope to aid the traveler in his ascent. The latter was to be given to this person to hold on, while the rope round him, commences the ascent, it is evident that he would be exercising faith all the way till he reached the upper end of the long dangerous shaft, which is 200 feet in length. Should he at any time slip and lose his footing in the shallow footholds, he would immediately realize his helplessness, and his necessity for placing implicit faith in the integrity and strength of his guide at the head of the well.

Thus does the Pyramid symbolizes the necessity for our exercising absolute faith in the power and integrity of our great Guide, the Lord Jesus, who opened a way of life for every soul. Many a soul to whom the Jewish nation whom the Lord rejected because of their unbelief? Has he cast them off forever? No, but had the Lord not found a faithful remnant, the Apostle says that the nation would have been destroyed like Sodom and Gomorrah.”—Rom. 9:23; Is. 1:9. When Abraham interceded for Sodom, he besought the Lord of hosts that the righteous men who were found in the city, it would not be blotted out on their account.

Because of the remnant of Israel, therefore (which demonstrated that the law-schoolmaster had been effective in preparing at least a small number to receive the meek and lowly Jesus), the nation was not destroyed because they did not stand in part,” passed them on to the Lord makes with them the New Covenant which he foretold by the prophet Jeremiah.”—Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.”—Jer. 31:31. In the intent of waiting for the fulfillment of the New Covenant, interestingly recorded in the book of the New Testament, which is the Bible, the Lord makes with them the New Covenant, which he foretold by the prophet Jeremiah. The New Covenant cannot be put into operation until the “fulness of the Gentiles” has come in (Rom. 11:25-27); for every member of the “body” shares with their “head” in the sacrifice, the blood of which, in the end of this age, will be used in sealing with Israel the New Covenant. Therefore, the closing of the high calling to become members in the body of Christ, opens the way by which human perfection may be attained, to the Jew first, and afterwards to the Gentile.

The Great Pyramid corroborates this important phase of the dispensation; and the symbolism is beautiful, though a little difficult to make plain from the chart. To appreciate this corroboration fully, one must have clearly before his mental eye, the actual appearance of the lower end of the grand gallery. In the chart it would appear as if the well-shaft descended directly from the chamber level to the lower end of the grand gallery. But this is not really so. The mouth of the well is situated to the west side of the grand gallery. (Those who have “Great Pyramid Passages” may see this point in Plates Numbers XII and XIII.) On each side of the grand gallery there is a peculiar stone bench, which is the lowermost of the benches from the lower end up to the great step at the south end. These benches are called “ramps,” and are about twenty inches high by twenty-one inches wide. The width between the ramps is three and one-half feet, so that the floor of the grand gallery is exactly the same as the first ascending passage. The mouth of the well is formed by a portion of the west ramp having been broken away.

*Of course, at present, visitors to the Pyramid have access to the first ascending passage by taking advantage of the cavity forced by Al Mamoun and marked LXXIV, LXXV, and LXXVI in "Great Pyramid Passages"; but Al Mamoun was a thief and a robber, "climbing up some other way"—John 10:1. If this forced cavity was built up and the Pyramid at this part restored to its original condition, the locked-in system would immediately prevent all visitors from ascending to the upper system by means of the first ascending passage. The dangerous well-shaft would then be the only way of gaining access to the upper passages and chambers. It is important to realize this fact, for the corroboration symbolism is properly, based upon the original condition of the Pyramid."
See Plates Numbers CXLV and CXLVII in “Great Pyramid Passages.” If this missing portion of the ramp was restored the well-mouth would be entirely concealed. It is the bursting away of the ramp-stone which symbolizes the resurrection of Christ, when God burst the bonds of death and raised his beloved Son.

In addition to the bursting of the ramp-stone at the head of the well, it would appear that the lower end of the floor of the grand gallery had also been forcibly burst away. This second bursting of the lower end of the grand gallery has only been found in the Great Pyramid; or, rather, the appearance of the lower end of the grand gallery gives this impression; for we believe the ancient builders purposely arranged the masonry of this part of the passage to suggest the thought of explosions for symbolic purposes. Now, when the lower end of the grand gallery was restored, the opening of the horizontal passage leading to the queen’s chamber would be entirely concealed, so that any one emerging from the first ascending passage and continuing on his way up the grand gallery, would be totally unaware of the existence of the horizontal passage.

The first ascending passage of the Pyramid’s system symbolizes the Scriptural teaching that the faithful among the Jews passed directly from Moses into Christ. They partook of the high-calling to joint-heirship with Christ, and are symbolized as walking with him up the floors of the grand gallery (which at the time of its construction and ever since had been symbolic of the Divine nature represented by the king’s chamber. Although both passages rise at the same steep angle, and although the floors of both are equally slippery, yet there is a great difference between them in two important respects. In the first place, the grand gallery is far higher in the roof than the other passage, so that there is no necessity for one to stoop as when coming up the first ascending passage. This symbolizes the great difference between the two ages. The exacting requirements of the law was a burden to the Jewish nation and bowed them down; but Christ has removed the burdensome law upon the shoulders of those who believed; and those receiving the Gospel message, experienced the glorious liberty wherewith Christ makes free. Symbolically they passed from the low confined first ascending passage into the great liberty of the grand gallery.

The other difference between the two passages is that, should one attempt to ascend the grand gallery and grasp the ramps with his hands and thus steady himself until he regains his footing; but in the first ascending passage there is nothing to which one can lay hold should he feel his feet sliding from under him. This again symbolizes the great difference between the two ages. The followers of the Gospel age occasionally slip from their steadfastness through temporary lack of faith or from other causes, yet they have the “exceeding great and precious promises” of the Lord’s word to sustain and reinstate them on their upward way. They have such a promise and never for a moment think that if they confess their sins he is faithful and just to forgive them their sins and to cleanse them from all unrighteousness; that the Lord’s strength is made perfect in weakness, etc. By these and many other such promises, those who have taken up their cross and followed the Lord are enabled to become “partakers of the Divine nature.” During the Jewish age, on the contrary, those who sought to gain life by the law had no promise of aid should they slip even in one of the commandments, as the Apostle James declares: “For whosoever shall keep the whole law and yet offend in one point, he is guilty of all, and must therefore come under the curse of the law.”—James 2:10.

To the remainder of the Jews who refused to believe and follow the Lord up the grand gallery (high calling), God pronounced the sentence: “Let their eyes dim, their hands alone work, and may they not see, and bow down their back again.”—Rom. 11:10. They are still represented as standing with bowed heads and backs in the last first ascending passage, with their eyes blinded that they cannot see in front of them the glorious liberty of the high grand gallery. No, they have not at all times been set free. For occasionally, when they have foolishly and wickedly turned aside from the path of righteousness, are made nigh by the blood (the ransom-sacrifice) of Christ, and are coming up, as it were, through the well-shaft and broken ramp into the grand gallery (walk of the high calling), filling up the places which they, through their unbelief, have left vacant in the membership of the body of the great seed of Abraham.

When the “fullness of the Gentiles” has come in, not one more member in the body of Christ will be required. The Jews will then have their blindness removed, and they will see that the walk of the high calling is forever closed. But the Lord will graciously reveal to them another way of life. He will make with them the New Covenant opportunity for life on the plane of human perfection.

Resurrection of Jesus is symbolized by the bursting of the ramp-stone, which provided an open way by which the Gentiles who had “ears to hear” could have access to the grand gallery privileges. So, also, we find, the Pyramid corroborates the Scriptural teaching that when the last member of the body of Christ shall be reconciled, he shall be the head of the body, the fullness of the growth way of life for all the temporarily blinded Jews, as well as for the “residue” of the Gentiles, who, because of their former unbelief, lost the opportunity to become members on the Body of Christ. This second bursting of the bonds of death is symbolized by the violent breaking away of the last part of the grand gallery floor, which, as you will readily see, while necessarily closing the “walk” of this passage, reveals and opens, as a consequence, the horizontal passage leading to the queen’s chamber.

The horizontal passage, therefore, symbolizes the New Covenant. Like the second bursting of the bonds of death which symbolizes the Old Covenant, this newly revealed passage is low in the roof, so that one has to bow down considerably when walking in it. This corroborates the Scriptural teaching that the exacting requirements of the law, symbolized by the low roof, will be operative in the Millennial reign of Christ. The law was holy, just and good (Rom. 7:12); but the sacrifices, mediator and priesthood of the Old Covenant were incapable of bringing fallen men into harmony with God’s righteous laws. The New (law) Covenant will be based upon better sacrifices, and will have a better mediator and a better priesthood, and under it all mankind will attain to life on the human plane.

The difference between the arrangements of the Old and New (law) Covenants is well symbolized by the difference between the first ascending passage and the horizontal passage. As we have already said, another passage may not prevent himself from falling; and as the angle of the floor is very steep he soon begins to slide backwards. He will then realize, as did the Jews under the Old Covenant, that this upward way, although ‘ordained to life,’ is after all a way to death.—Rom. 7:10. Gathering impetus on that slippery inclined floor, he will at last fall with terrible force against the upper end of the granite plug, and be stunned, if he is not indeed killed.

When the Jews slipped and fell, they were condemned to death by the perfect law of God, which is particularly symbolized by the granite plug. Thus we see that the Pyramid corroborates the Scriptural teaching that when all of mankind are hopelessly Jewish nation attaining life, neither actually nor typically, by means of the Old Law Covenant.

How different it is in the case of the horizontal passage, however, for although one requires to bow very low here, as in the first ascending passage, symbolizing the efforts of the Jews to be saved, he should he slip and fall it does not necessarily mean his death.

The passage being horizontal he will not slide backwards. He may be bruised, but raising himself to his feet, he can continue on his way to the queen’s chamber. There is hope under the New Covenant, and none need fear death, but the judgment can be rightly exercised by the rule and discipline of the righteous judge. Profiting by the lesson of his fall and henceforth taking more heed to his steps, he can progress towards the condition of human perfection symbolized by the queen’s chamber.

To the Jews first will this opportunity be given. They will pass directly from under the Old Law Covenant (for they are still under this Covenant, as Christ became an end of the law only to those who believed), into the New Law Covenant.

Although there is necessarily no roof to the horizontal passage as symbolized by the granite plug, this part is sustained by another method. By actual measurements, Professor C. Piazzi Smyth demonstrates that the level of the roof of the horizontal passage is in direct line with the upper termination of the inclined roof of the first ascending passage. In this way it might be said that the top roof of the one passage commences where the other terminates, and thus the symbolism of the law is carried from the ascending into the horizontal passage.

After the Jewish nation, all the Gentiles will be brought in under the New Covenant arrangement, that they also may attain human perfection. In this connection the passage, if it be said to be “blind, will draw all men unto me”; and again: “Marvell not at this: for the hour is coming, in which all that are in the graves shall

*It is because of the danger thus attending an exploration of the Pyramid’s interior, that visitors are not allowed to enter except when accompanied by guides. One of the first works that my brother (Dr. Edgar) and I caused to be done when we visited the Great Pyramid in 1909, was to have the shallow footholds in this passage made deeper and have others formed. We understand that the floor of the passage would originally be quite smooth.
heir voice, and shall come forth"—John 12:32; 5:28, 29. By the power that Christ will exert, the Gentiles will, symbolically, be raised from the dead—will rise from the dead condition of the seventh Millennium. The Gentiles will be redeemed and placed upon that "highway of holiness.”

The prophet Isaiah said: "No lion shall be there, nor any rav- enous beast shall go up thereon; for the Lord God will be the peace of his people by the house of Israel, and he will destroy the tongue of the enemy in the sea; and in the Lord's holy temple, the glory of the house of Jacob shall be exalted above all the tribes of Israel."—Zech. 9:10. This statement was not to be deceived men during the time of the New Covenant, for he is to be bound and cast into the "bottomless pit," symbolized in the pyramids by the subterranean chamber (Rev. 20:1-3); and all "ravenous beasts" represented by the evil institutions of the "Great Whore" will be destroyed by the pit. They shall not rise again, but Satan is to be loosed for a little season at the end of the thousand years of Christ's reign.

Should any in the horizontal passage condition of the New Covenant rebel against the righteous laws of that time, and deliberately retrace his steps, he will fall into the well-ship which, although particularly symbolizing the death and resurrection of Christ, also symbolizes sheol or hades, the death-state in general. This corroborates the Scriptural statement, that "all the wicked will be returned into sheol"—Ps. 9:17, R. V. To be returned into sheol would be to come under a human perfected and eternal; and from this second death there will be no resurrection, for "Christ dieth no more.”

The drop in the floor of the queen's chamber end of the horizontal passage symbolizes the final little season of trouble, the time when the wicked will be "set loose" from the bottomless pit—Rev. 20:7-10. By that time men will be fully restored to human perfection. They will be no longer bowed under the law, for the law is the measure of a perfect man's ability. They will be able to lead upright, as Adam was in the Garden (Gen. 7:24), and having the knowledge of good and evil they will now have acquired, they ought to be able to re- sist the wiles of Satan when he seeks to deceive them. This condition of mankind at the end of the New Covenant rule symbolized by the greater headroom at the end of the passage. The distance of the roof from the floor at this part, however, leaves only height enough for the man of average stature to walk upright, and should any become "heated," and in pride seek to raise himself above his fellows, he will "bruis’e" his head by knocking it against the roof, that is, the perfect law of God symbolized by the roof will condemn and destroy him in the presence of Satan.

After the final testing when Satan and all who follow him are destroyed in the second death, the mill shall inherit the earth kingdom prepared for them from the foundation of the world. They shall enjoy forever the "fruitful dates" which are promised to follow the Millennial judgment. This is the great hope of the world. As regards the time-features I am hoping, if the Lord will, to present these in Volume II of this work. These time-features are exact and convincing; yet I think you will agree that the "philosophy" of the plan of salvation is more important, for it was not the "dates" which were promised to man to enjoy forever in the Lord's service, although knowledge of the times and seasons is stimulating and needful to enable us to co-operate intelligently with the Lord in the "harvest" work. Jesus said: "The harvest is the end of the age," and the time-features show us that we are now in the end of the age. May the Lord's blessing rest on you all.

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