SUPPLEMENT

to the

International Bible Students

SOUVENIR

Convention Report
Dear friends: Greetings! At the beginning of this year it was thought that the San Francisco-Oakland Convention would be the only General Convention for the year 1915, and so, when arranging for the publication of the 1915 Souvenir Report, we arranged to report only that General Convention and the Western Tour.

However, soon after that Report was well under way, the Watch Tower Bible & Tract Society arranged for other General Conventions, the importance of which seemed to make necessary the preparation of another Souvenir Report, which we have styled a "Supplement" to the 1915 Report.

This Supplement will contain a report of much of the proceedings of the Springfield, Mass., convention, the Portland, Maine, convention, matter from various conventions in Canada, and the Hershey, Pa., convention.

Additionally it will include a number of messages from various brethren in many of the foreign countries, messages which were delayed in reaching us in time for the main report. These we feel sure will be found very interesting and tend to enlarge our interests and sympathies for our brethren in the various lands, and bind us closer with the cords of love.

Lastly, we wish to call your attention to a very valuable article, just prepared especially for this Supplement, by Pilgrim Bro. Paul S. L. Johnson. This article is in the nature of drills upon character building, based upon his various lectures which have appeared in the various Souvenir Reports from time to time in the past, especially in the year 1912, a number of copies of which we still have in stock. (See special price for the 1912 Report at the back of this Supplement.) These special drills by Bro. Johnson will be found exceedingly helpful to the friends in general in mastering the principles of character building covered by his lectures.

Praying the Lord's blessing upon this Supplementary Report, I remain,

Yours in HIS service,

L. W. Jones, M. D.

Metropolitan Auditorium, 4100 Michigan Ave., Chicago, III.

(Please make a note of this my new address.)
To the King of Kings and Lord of Lords

In the interest of His Consecrated Saints, waiting for the adoption,

This Work is Dedicated

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

“Wherein He hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things, under Christ.”—Eph. 3: 4, 5, 9: 1: 8-10.
FULLY 7,000 people attended the three sessions of the annual convention of the International Bible Students Association in the Auditorium yesterday and judging from the success of the opening day of the gathering, this year will set a new mark for attendance at the yearly meeting of delegates from every part of the United States. Mayor Frank E. Stacy welcomed more than 1,000 delegates to the city when the convention opened at 9:30 yesterday morning and the response was given by Chairman Menta Sturgeon.

There were fully 2,000 present at the afternoon meeting which opened at 3 o’clock and in the course of which Judge J. F. Rutherford, a prominent member of the New York City bar delivered a powerful address. In the morning, J. W. Thorn of Boston delivered a discourse based on the first chapter of 13th Corinthians, with Love, the general topic of yesterday’s session, as the convention theme.

In the evening fully 3,000 people crowded into the Auditorium to witness the first section of the great photo-drama of the Creation which will be shown in four parts. Last night’s exhibition was two hours in length and covered the history of Creation and the Bible to the time of Moses. The huge audience last night appreciated to the fullest extent the beauty of the pictures and their remarkable portrayal of the exact conditions and episodes of the earth’s earliest days. Part two will be shown tonight and on Thursday night part one will again be exhibited and the succeeding parts will take up the last three days of the convention, which closes on August 1.

In behalf of the city Mayor Stacy welcomed the delegates yesterday morning and spoke words of praise for the association, complimenting it upon its objects and the men enrolled in its works. The mayor’s remarks follow:

Address of Welcome by Hon. Frank E. Stacy, Mayor.

Mr. Chairman, honored guests, members of the International Bible Students Association, and friends,

The duty that is assigned to me this morning, as mayor of the City of Springfield, of saying a few brief words of welcome to your Association, is a very pleasant duty. I feel highly honored. Of course you know when the mayor addresses any gathering he is always expected to look into the faces of the visitors and say, “How do you do; glad to see you.” That is a pleasant duty to me today. In addition I bring the greetings of the City of Springfield to this convention. Springfield is always pleased, and with them the mayor, to welcome any association that has to do with the welfare of the citizens of this nation. I am pleased to bring greetings to your association, knowing full well that there is no association that has done more to this end, or can do more than you can.

I hope and trust that this convention, started on this beautiful Sunday morning, will bring good, to you, to us, and to others. Of course when you go into a city they want to show you all of the good things they have, and so we in Springfield want to show you everything we can during the coming week. We are proud of our city. We have a good, clean city, beautiful parks, library and schools, and we want you to take advantage of every one of them. I want you to assure that the key to all of our buildings and to all of our homes, hang on the outside, and that Springfield bids you welcome everywhere. I also want to assure you that I know in Springfield you are in the hands of a good reception committee. Yet, if there is any little special courtesy that I can show you, as Chief Executive of this city, I want to have you free to call upon me at my office. We have a beautiful set of buildings here; I think the most beautiful in the United States. We have some very beautiful council chambers, and we hope every one here will visit these chambers, and visit the mayor’s office. I want your stay here to be so pleasant and profitable that when you go back to your homes you will say that you had a pleasant time in Springfield, and that you will want to come again.

I thank you.

Chairman Menta Sturgeon, who presided over the opening session, responded to Mayor Stacy’s welcome in the same spirit in which it was offered and praised this city as a great convention center and a community which had always been appreciative of the work of the International Bible Students Association. The association, he said, was overjoyed to have the use of a building like the Auditorium, having learned from the convention of 1913 that it was truly an ideal place for just such a gathering as yesterday’s.

The Homestead prints Chairman Sturgeon’s response in full:

Response to Address of Welcome by Chairman Menta Sturgeon.

That makes us feel at home, and I will promise you that we will use your latch key properly. We are not going to steal one thing. This gives us promise of very blessed associations during our brief stay here in the city of Springfield. I do not know of any place on the whole earth where we would rather be than in Springfield, Mass. (Applause). When we use the term Massachusetts we have in mind some of the history that has made this State what it is. We know from its very beginning to the present time that the religion of the Lord Jesus Christ has credit for everything that is good in it. It is a noble state indeed, because there are so many thoughts and sentiments behind it which have made it so noble, and we are very glad to be here.

We would like to say to this city, through its chief executive, the Honorable Mayor, that in coming here we come with a spirit that is international. We are called the International Bible Students Association because that name properly represents the membership. It is not made up of one nationality or of one race of people, but it is made up of people gathered together, or associated together, from all the different nations and races. And they are associated together for the purpose of studying the Bible, God’s Word. That is the best there is, and that is what makes people good; it is what makes cities good. We are associated together all over the world, irrespective of denominational organizations. We stand free from all sectarianism. We are very free to say that we honor and respect every one of the ministers of the gospel in this city today. Our hearts go out in sympathy and love to every member of the churches in this city. It would give us pleasure to bring some measure of blessing to them. We want to assure those who have so kindly received and welcomed us that we are here free beyond and above all spirit of division in the religious world. We stand associated together as those gathered from all denominations; from the Roman Catholic, the Greek
Catholic, the Lutherans, from the Church of England, the Presbyterian Church, from Methodists and Disciples and those who love the faith outside of any denomination. In fact we are gathered together from all over the world as those whose love is for the truth as it is in the Bible. We recognize no divisions. There should be no divisions among brethren in Christ. We are all one in Him; we have all one Master. In being invited to this city and coming here, we wish to assure the chief executive that we come, having this spirit of love and oneness for all churches, and for the citizens of Springfield as well. We hope to trade with the stores while here. There is no objection to that. When we need any collars or neck-ties we are going to buy them. That is going to help to spread the good influence. Of course the storekeepers here want us to trade with them, and we are going to do it. While we may not be the richest people on earth, except in faith, it has always been our privilege to trade with the people where we go, and that is good for the men in business, they like that. I think it is because we are free and glad to do this that those at different places say, “We are glad to have the people come.” I venture to say there is not a hotel or store that can say we did not pay for what we received.

It has been my privilege to attend these conventions all over the country for years, and I have not known of one single convention that was characterized by carelessnes about little things. We are not here to smoke, because we do not smoke cigars or cigarettes. There will be no need to clean up such things after us. We are not going to strew things about the streets. We are going to behave ourselves as we always do. That is the spirit of the Bible. I am glad everyone looks clean and right, and I hope you will stay that way during the convention.

What we want now is a motto for this convention. It has been given us by the members of the program committee. The keynote, the deep-seated, actuating motive, the word that represents this convention in its very inception, and its very gathering, is love. Have you noticed that the prophet opens with love, and ends with love, so you will have to get in on the love basis. What does that mean, to love the brethren for eight days? That may not be so easy with some of us. It is something we are called upon to do, and can do. It will be a very good time to adopt the suggestion made in one of the recent Towers, to the effect that we will resolve each day to walk in love. We are going to ask for opportunities for exercising brotherly love, and at the close of each day we will examine ourselves to see wherein we have exercised the spirit of love, and wherein we have failed, in order that we may overcome on that point. Thus, by walking in love, studying love, exercising love we shall grow in the spirit of love, I trust at the close of this Convention we will have more of the love of God than ever before. God is love, and His children are the children of love, that is their chief characterization. Love divine, all love excelling, Joy of Heaven to earth come down, Thou hast made with us dwelling, Love doth all thy favors crown, Father, thou art all compassion, Pure, unbounded love thou art, Thou hast brought to us salvation, Thee we love with all our heart.

That is the greatest gift we are going to bring to Springfield. Let love characterize all that we may say or do. Let love walk these streets for the eight days that we are gathered here in convention. Love shall praise in song, love shall pray, love shall speak and love shall hear. This is to be a lovely convention. It shall be the fruit of the flower that will open its petals and spread o'er all. It will be the sunshine of God's love in Christ that shall be over our minds in our hearts. Love shall be the atmosphere that the new creature shall breathe for its sustenance and growth, and the spirit of the Holy Ghost shall be the guiding words and actions. Let us be constrained by the love of Christ in what we do. Let us keep this king upon the throne of our hearts, and then we know this will be the best we have had in the way of conventions. If we shall prove ourselves able to show forth the spirit of love it will prepare us for being over, the spirits of the world, to whom we may hope to be with Him, and like Him, and see Him as He is.

We are glad that our association can meet in this beautiful city, under such delightful conditions and with such favorable environment as we find here. We appreciate this beautiful atmosphere and the fact that we have the privilege of being here close to the surroundings. I am sure we would like the officers too, if we could meet them. I believe that we have the highest kind of appreciation of all that we are favored with. We hope to make use of these things in the spirit of love as we have been invited to do. We promise that these meetings shall be free and open to all, irrespective of religious denomination, or tenets, or belief. We call no one in question. Baptist, Methodist, Presbyterian—all are free to come. All are welcome here who believe in the precious blood of Christ. We hope that in the addresses given to the public a greater degree of light upon God's Word may be realized, and that it may be productive of a larger degree of love. We are looking forward to Pastor Russell's presence among us. We have just left his party up in Canada. In the meetings held in various cities there all seemed desirous of hearing him. I heard every message he gave there, and I saw the deep interest of the people there given to what he said. Every congregation, as he opened up the present situation in Europe and elsewhere, showing from the Bible the outcome of it all, and bringing light and comfort to their hearts. We are glad that, in the Lord's providence, he is to hold a public meeting here, when the title of 'Apeek on the great Battle of the World.' We trust that light, and the spirit of love may be spread through the presentation of these truths. At eight o'clock each evening the Photo Drama of Creation will be shown in the Auditorium, free to all. We give the invitation to all who desire to come to witness this great photo drama convention. It is free to all.

Now, then, we who have come here today from different parts of this country, and other countries, come as those who are one in spirit with Bible Students everywhere in all the world. We have gathered together here in the name of the altogether lovely One, and we enjoy being members of His body, therefore having his spirit, we are gathered as one in the spirit of love. With the deepest gratitude and appreciation of the reception given us; of the gracious words of welcome we have received, we desire to say to this city through its chief executive that we thank you for your generosity, for your hospitality, and we shall regret it the very last. We hope that you will be glad to have us come back again.

At the conclusion of this response by Chairman Sturgeon, Honorable Judge Rutherford, of New York city, arose and made the following motion: "While His Honor, the Mayor, is presiding this morning, I desire to make this motion: I want to take this occasion to move that we, by a standing vote, express to the citizens of Springfield, and especially to the head thereof, the Mayor, our deep appreciation and thanks for tendering to us this magnificent auditorium for this convention." The motion was promptly seconded--primarily the large audience present. Its feet, as a unit, seemingly desirous of unmistakably indicating their sincere appreciation.

Following Chairman Sturgeon's response there was a prayer and testimony meeting, after which W. J. Thorn of Boston spoke on the theme of the day, bringing home with great force his arguments for the magic power of love as a factor in human and divine affairs. His talk closed the morning session.

Following a praise and prayer meeting at 2 o'clock yesterday afternoon Judge J. F. Rutherford of New York delivered an address which was the most powerful of the day. He spoke on the moral theme of the love of God, and his sollars and intellectual powers were never displayed to better advantage. "The Love of God" was his specific topic and he placed great emphasis upon its all-important bearing upon the spiritual welfare of mankind and pointed out the wonders of self-purification that it had accomplished in numberless cases which human history could disclose.

Fundamental, all-powerful, and all-necessary, is love of God, the speaker declared, and without it no man can hope to attain the spiritual heights that are the ambition of every true human entity. The address in part was as follows:
THE subject of love is an inexhaustible one. Only a new creature in Christ Jesus can appreciate the love of God, and he cannot have the full appreciation of it until the day of his perfection. We speak of the world as those who are outside of Christ, say, those who are not the disciples of the Lord Jesus Christ. The world knows not the love for the reason that it knows not God. The knowledge of God is absolutely essential in order to have love for Him, or for others who manifest His spirit.

Love is the greatest thing in the universe because God is love. There is a distinction between our love for God and our love for our brother. Love for God may be defined as a worshipful adoration for Jehovah and a joyful submission to His will, because of our reverence for and gratitude to the mighty One. Man has every reason to have his heart filled with gratitude toward God. The greatest desire of man is to have life in happiness. If any one would give to him that great desire such a one would merit his gratitude.

Man made in the image and likeness of God lost his image because of the disobedience of Father Adam. He had no way of regaining it unless Jehovah did something in his behalf. Here God manifested His wonderful love for man as expressed in John 3:16, “For God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life.” In order for this wonderful gift, which was prompted by love to result beneficial to man, it is necessary that man know that the gift was made, and that he accepts the evidence and acts thereupon. Jesus stated in John 17:3, “This is eternal life, that they should know You the only true God, and Jesus Christ, whom Thou hast sent.” Only those who have come to a knowledge of the greatness, love and mercy of God have known Him, and only those who have taken the step of willingly submitting their wills to God have known Him. A great many professed Christians know of God, but do not know Him. To know Him means to make a consecration to do the Father’s will, and to do it. The Apostle states that this proves our love for God, “that we keep His commandments with a joyful heart.” The Christian should love God because He has redeemed him from death, and has called him to become a joint-heir with Christ Jesus in the kingdom. A Christian is one who has submitted his will to Jehovah, and having done so, Jehovah has begotten him by His Word of Truth; begotten him to the divine nature; to membership in the Heavenly kingdom.

To such alone has God revealed Himself, in this that He has made it possible for such to understand the secrets of His great plan. Many persons, even Doctors of Divinity, and ministers, claiming to be Christians, yet manifest complete ignorance of God’s plan, which is evidence that they do not love the Lord, because the Father states that all who love Him and keep His commandments, to them He will make known the secrets of His plan, (1st John 2:27, 1st Cor. 2:9, 10.)

The Bible was written for the benefit of Christians (Romans 15:4) and through its precious words the Christian reaches out to the authorities whereby he commits new this knowledge and blessing to comfort others who are in distress. (2d Cor. 1:3, 4.) As the Psalmist puts it, “Bless the Lord, O my soul; who daily loadeth me with His benefits;” and thus assigns another reason why we should love and praise the Lord.

We should love Jesus for the same reason that we love Jehovah, and in addition thereto, we should love Him because He loved us and gave His life for us; because He bore our burdens and made atonement for our sins. The Christian has another and another reason for loving Jesus, because all fully consecrated, who are faithful unto death, shall constitute His bride. The sweet relationship existing between Christ Jesus and the Church is that of a bride and bridegroom. Again, the Lord declares through His messenger that the followers of the Lord Jesus Christ are His companions, and have committed the message of reconciliation. Therefore, they are His honored representatives, and that is a special reason why they should love Him.

Love for the brethren means an unselfish desire to do them good and doing good unto the brethren, even to the degree of sacrificing our own interests, whether such desire or act be known or unknown to the recipient; to do anything in one’s power that the brother may grow in the likeness of Christ. The Apostle proves that this is true brotherly love by his statement in Ephesians 5:19.

Jesus commands that His followers shall love their enemies (Matt. 5:44-46, Luke 6:27-32). The nations of Europe today, engaged in bloody warfare, prove by their conduct conclusively that they are not true followers of Christ Jesus, even though many of them are fighting in the trenches with the title of minister of the gospel, or Doctor of Divinity. Love for our enemy would mean a desire to do good unto the enemy as opportunity offers, and never to do them evil. No true Christian could be guilty of murder, and war is murder intensified. This is another conclusive proof that that which is called Christendom, is a mere name, the people who claim to rule by divine right, is not Christendom. Christendom means Christ’s Kingdom, and if Christ’s Kingdom was in operation in Europe, love would be manifested, and where there is love there would be no war.

It is promised that when the church is filled with all the fullness of God, and glorified together with Christ Jesus, then the reign of the great Messiah shall begin. He is the great Prince of Peace, upon whose shoulder shall rest the government of earth, and who will minister life and blessing to all the groaning creation. (Isaiah 9:6, 7.) That will be the time promised through the Prophet Joel, when God will pour out His spirit (which means love) upon the peoples and nations of earth. That will be the time when nation shall not lift up sword against nation, neither shall they learn war any more. (Isaiah 2:4.) That will be the time in which it will not be necessary to teach every man his neighbor, saying, “Know the Lord,” “for all shall know Him, from the least to the greatest;” for “the knowledge of the Lord shall fill the (whole) earth as the waters fill the deep.”

Last night the largest audience of the day gathered to see the closing act of the Photo-drama of the Creation. This magnificent Bible story is a bigger and better version than that seen here at the 1913 convention and last night’s gathering watched it in almost breathless interest. The evolution of the earth was strikingly shown by film and slide and then the various episodes and dates were brought together on the screen. Costuming and settings were absolutely correct in every detail, one of the striking scenes being the coming of the flood and the story of the ark. The first part closed with the times of Moses, from which point the narrative will be taken up tonight.

Hotel Arrangements at Springfield.

"Let Your Light so Shine Before Men."

The Committee seemed to be especially favored in providing accommodation for the visiting brethren in Springfield’s best hotels. Chiefly along this line, we mention the arrangements perfected at the Nelson-Haynes.

This hotel, situated within one block of the Auditorium, was found to be undergoing a change of ownership and the license privilege to serve meals, upwards of 100 rooms nicely furnished with hot and cold water or bath connections were turned over to the committee with the understanding that we should use the entire house. Special arrangements were made with the authorities whereby they committed new supply meals to their invited guests without a victualler’s license, which made it possible to offer free entertainment to members of the “Bethel Family” and altogether over two hundred of the brethren were housed at this one location.

One of the local brethren was placed in full charge of the hotel, by the management, the result being that for the time being the hotel was converted into a “veritable” “Truth Home.”

Dining room arrangements were perfected on the same lines as at the Brooklyn “Bethel,” the family carrying out the usual customs at each meal of service and table talks. The management very artistically arranged cards, for each day of the convocation, putting the daily motto—LOVE—OVERCOMING FAITHFULNESS DISCIPLINE—CONFIDENT ASSURANCE—WATCHFULNESS—REWARD—HELPFULNESS—a feature very much admired and appreciated by the friends.

The proprietors, their families, as well as each of the employees, seemed to very appreciate the spirit of the conventions and exhibited much interest in hearing the “Truth.” Each employee was given copies of the “Scripture Studies” or Scout—
Pastor Russell delivered a very interesting address. He spoke as follows: My text is found in Revelation 2:25, 27: "He that overcometh, and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of My Father." The Bible tells us that our Heavenly Father purposed in Himself, from before the foundation of the world, all of the great Plan of Salvation which He has since been carrying out. He will make no changes in His Plan; He knew the end from the beginning. (Isaiah 46:9, 10; 55:8-11.) Such a wise, gracious, Almighty God is ours. Although He had this purpose before the world was, the Scriptures show that He did not make it known, except very vaguely, until the time of Abraham. This, you remember, St. Paul points out to us, saying that God first made declaration of His Purpose to Abraham. He first preached the Gospel to him (Galatians 3:8), because he had proven faithful, loyal, obedient, trustful. He said, "Abraham, in thy Seed shall all the families of the earth be blessed." It is My purpose to bless the whole world of mankind, and all of that great blessing shall come through your posterity. Then God seemed to ignore His own promise, and century after century passed without anything apparently being done. In the meantime, the natural seed of Abraham through Isaac had gone into bondage in Egypt. Your hundred years after the Covenant with Abraham expired and he was still in bondage, with that Covenant yet standing. Then God sent a message through Moses to this effect: You are the natural seed of Abraham. Are you ready now to have fulfilled to you the promise which I made to your great-great-grandfather, Abraham? You can readily imagine how this people felt. "Are we ready? Does God think we are not? Have we not been waiting all this time, and thinking He was not ready? They indicated that they were ready. God purposed that Moses should be their leader to bring them out of the land of Egypt, across the Red Sea, and onward into the land of Canaan, where they supposed they would accomplish great things, and become so great and mighty a people as to conquer the whole world and rule in righteousness to bless and uplift mankind in general.

Subject: "OVERCOMING."

When God had brought Israel to Mt. Sinai, He indicated to them that before they could as the seed of Abraham bless the world, they must demonstrate their faithfulness, their fitness. He would give them His Law in a great Covenant, and if they would keep that Law Covenant, then they would have the right and should receive the opportunity to become the blessing of the rest of the world. You remember that God gave them the Ten Commandments through Moses at Mt. Sinai. Then there was Mt. Gerazim and Mt. Ebal, with a valley between; and you remember that the blessings were read from Mt. Gerazim and the cursings from Mt. Ebal. The people were promised that if they were faithful to God all these blessings should come upon them, but if they failed, the curses should be theirs instead. If they would keep the Law and remain loyal to the Lord He would make them a great power in the world to bless other nations. More than that, they should have everlasting life. "He that doeth these things shall live by them."

We remember that Israel said, "All these things will we do." We are resting, we hesitate, we seek the offer, and wish to be the blessers of mankind. Oh, the honor we shall have! I can imagine that they increased in stature as they thought about it, that they inflamed their lungs as they dwelt upon the thought of how great they would be. It must necessarily be a great people who could conquer the whole world and bless it. They could see no other way to bless the world than to
conquer it first. They were only a little nation among others older and stronger surrounding them.

But they could not keep the Law of God, because the Law is the measure of a perfect man's ability. No fallen man could keep that law, which included so much; as the Savior said, "There is nothing in the Law of God with all thy mind and heart and soul and strength, and they neighbor as thyself." None but a perfect man could do all this. They did not realize how imperfect they were. But as the days and months and years went by, they learned that they were not able to do the things the Law demanded of them.

You remember that God gave them an annual Atonement day. He said, so to speak, on this day, "I will wipe off the slate again, and you may try on a clean slate for the coming year. They tried year after year in this way. They yearly typical sacrifices were arranged for them which could not once for all time make them clean. It was typical. They represented them as brought back into harmony with God for another opportunity for life through keeping the Law. Finally they became very much discouraged. They saw that they were not accomplishing anything along this line. They did not know that God had more than other people, or than they had before they entered into the Covenant. They were in no condition to bless the world. Their nation was not prospering very well, though they had struggled along century after century.

God's Purposed of a New Covenant.

Then God sent Israel word through His prophet, saying, "The day is coming when I will make a New Covenant with the House of Israel and the House of Judah." Under that New Covenant, "I will remember your sins and your iniquities no more. I will take away the stony heart out of your flesh and give you a heart of flesh," says the Lord, "and what a promise was this! It has not been fulfilled even yet; will it ever be fulfilled? Yes, and soon. We see, in the light of St. Paul's testimony, that God has had an arrangement to get ready an antitypical Moses, an arrangement for the 'better sacrifices' than those of bulls and goats, by reason of which He will effectually and finally take away sin.

God is getting ready to do this not only for fleshly Israel, but for all the families of the earth. He will not only remove the legacy of original sin which has stood against the race, but He will take away sin perpetually, under the New Covenant, during the thousand-year period at the beginning of which the New Covenant will be inaugurated. The Jews are still waiting for the New Covenant. "It shall come to pass after those days that I will make a New Covenant with the House of Israel and the House of Judah, not according to the Covenant that I made with their fathers when I took them by the hand to lead them out of the land of Egypt," but, "I will make a New Covenant with a better Mediator than Moses, and "better sacrifices" to cancel the sins of the sinners back to the place where I can make satisfactory recompense for them.

The point we have in mind is not the difference between the Law Covenant and the New Covenant, between the Covenant made with the Jews in the past and the Covenant to be made with them and the world of mankind in the future. You will find certain promises to that nation, and that they had hoped to have the promises fulfilled in them, but failed to get what they had hoped for. What were those things? They hoped to be a nation of overcomers, a victorious nation, and that God would bless them as such. That is a promise which might subdue the whole world and bring all in subjection to Jehovah. Such might impress the Law given at Mt. Sinai upon all nations, and be judges, rulers, to do the work God purposed for the world. This is what they failed to do.

God's Purpose to Be Outward in Christ.

What did God do about the matter? Did He say, "Israel has failed, and no other nation will do better, and I may as well give the whole matter up?" No, He said nothing of the kind. We have not that kind of a God. We have a God who can save what He is about. He had His plan completely arranged from the beginning, and would not let it meet with no reverses at any time. When there was any failure it was what God foreknew, and had foretold prophetically. It was no surprise to God that Israel failed. What did God do then? In due time, He sent his own Son into the world.

Was that a new thought? No; this was already purposed by the Father from before the foundation of the world—that His Son should come to earth, become a man, and die as a Ransom for the sins of the whole world. In His case, the Law man tested the One, and the only One, who could and did keep the Law, by that Law. He came as the natural seed of Abraham, of the tribe of Judah, born under the Law and obliged to keep all the terms of that Law. Unless He could keep the Law, He could never bless the world. It is through promises made to Him, thank God! He was wholly obedient to the Law of God and fulfilled the requirements of the Law Covenant to the uttermost.

Would Jesus bless the world as the natural seed of Abraham? No. Why not? It was not the natural seed of Abraham, in the special sense, that was to bless the world. Suppose this perfect man, Christ Jesus, in whom was no sin, had attempted to bless mankind as a man. What kind of a blessing could He have given them without first delivering them from the curse of the Law? You see He could not have given men the blessing which God designed to have. He might, indeed, have set up a kingdom, established upon wise principles, He might have been recognized as a great teacher and reformer. The world might have bowed down to Him, acknowledging their willingness to serve Him as their King. Still, they would have been under the death sentence.

Jesus as a man could not have set them free from that sentence, "Dying, thou shalt die." Millions had already gone down into the tomb. Although Jesus kept the Law perfectly, He could have never blessed all the families of the earth in any nation as a man. He might have told them how to eat better, how to clothe themselves better, how to speak and act better, and how to do everything more wisely, but still that would not have brought the blessing of everlasting life which God designed man to attain. Jesus would have had every blessing life Himself by keeping the Law, but He could not have given that to a single individual. He might have awakened some of the sleeping ones out of death by the use of His power, but He could not have kept them awake, because He had not this right, since the sentence against Adam and his posterity was "Dying, thou shalt die." It was necessary that Jesus first attain relationship to God as the natural seed of Abraham before He could be the One to save and bless the world.

What did He do? Ah, He gave His life as the Ransom-price for the sins of the whole world, a Ransom for Father Adam, in whom all the world were condemned. Inasmuch as all men died in Adam, the sacrifice of the one perfect man, Christ Jesus, was sufficient to accomplish the redemption of the whole human race, which was in Adam's coin. As the Savior added, with that word, "ransom," was used in the Bible, when speaking of our Lord's sacrificial death for man, signifies a corresponding price. It was the perfect Adam who sinned, and it was the descendant from man Jesus who gave His life as Adam's Redemption-price.

It was not enough, however, that Jesus laid down His human life. There must be something more. Jesus must receive a spirit life. But why not receive back again the earthly life? Because, if He took back the earthly life which He had laid down, He would need it for Himself, and He would have no life to appropriate for the race. He would merely have died and been resurrected to human life again. His death would have been of no avail. But we see the beauty in God's plan. God arranged that for permitting Jesus' earthly life to be unjustly taken away, He would give Him a new life, a spiritual life of being, as a New Creature. Then, as a New Creature, having received life as a divine being as a reward for His faithfulness, He would still have to His credit the earthly nature, the human life, which He had not forfeited by sin. Thus He had a right to take it back and He needed the one for Himself and the other to give for Adam, and His race. He needed the two; nothing less would do, you see.

God's Wonderful New Nation.

The Plan of God having carried out thus far, the next thing in order was the organization of a new nation. A new nation? Yes. When God spoke to Abraham, in connection with his seed, He intimated that it would be a nation, and not merely an individual. The natural seed of Abraham as a nation were hoping for much, because a nation was mentioned. When the suggestion was made to them that they might not be fit to be God's special people, they said that that could not be. They supposed that they had the inside track; that
since God’s Word could not be broken, and they were the natural seed of Abraham, He would have to take them. But He would not have them if they were not in the condition they were probably quite surprised when Jesus declared that God could raise children from the stones rather than take the unworthy. God would fulfill His promise, but not through them as a nation.

We might not have understood the matter had it not been that God’s providence revealed it through the apostles. Peter, in his former Peter states, writing to the Church of Christ, “Ye are a Royal Priesthood, a holy nation, a peculiar people [a people for a purpose], that ye should show forth the praises of Him which hath called you out of darkness into His marvelous light. This is God’s arrangement, then. Why was the New Nation? He is selecting its members individually, not taking a whole nation, as He did with the Jews. He said to them, Stand aside now; I will show you that I purpose to make a new nation. This is what God has been doing for 1500 years. It is an opportunity as well as an opportunity, and the creation “created in Christ Jesus unto good works.” That is why God gives us some good works to do. He is making us co-workers with Himself, “Ye are God’s husbandry”; “Ye are God’s workmanship,” according to the teaching of Christ.

CALL OF GENTILES TO SHARE ISRAELITISH PROMISE.

My hearers know what I mean by the teaching of Christ. I do not mean the teaching of any sectarian system. All who come into harmony with the Lord according to the terms of the Covenant made with Him come under Christ Jesus, even as the requirements—His teachings—are found in God’s Word, the Bible. It is this Church of Christ that is the New Creation. We do not know who the members are, but the apostle says, “The Lord knoweth them that are His.” I will do my best to recognize the Lord’s children wherever I find them, whether black, white, male or female, poor or rich, ignorant or learned. I will do my best to appreciate them. I might make mistakes, and you might make mistakes, but the Lord will not make a mistake. He knows all who are His, “If ye be Christ’s, then are ye Abraham’s Seed, and heirs according to the promise.”

It was this class that God referred to away back in Abraham’s day, when He declared that the Seed of Abraham should bless all the families of the earth. And you and I are of that Seed, if we are in Christ. How beautiful and wonderful it is that God is thus founding the new nation. But, you may say, we are not Israelites, and the promise was to them. Yes, we are Israelites, if we are in Christ. According to the Law, the Jews could claim nothing, because they could not keep the Law. We as Gentiles could claim nothing because we could not keep the Law. But God did not place us under the terms of the Law Covenant.

How, then, do we come in? The apostle explains that the Jews died to their hopes concerning their Covenant; all hope of accomplishing the desired end through that Covenant must be abandoned. God gave the Jews the opportunity to try it in many generations, and they failed. So there would be no use trying to bless the world under that Covenant. One who did keep that Covenant, and who therefore has all the rights coming from the keeping of it, is choosing us to be His Bride. It is God’s proposition. No matter how poor a maiden may be, or how rich a king, if he accepts her as his, she is his joint-heir in all his possessions. The honors that are his are shared by her as his queen. That is exactly the picture God gives us of Jesus and His Bride.

Those Jews who could get nothing through the Law, because they could not keep it, and who were living in Jesus’ day, could become united to Him as members of The Christ—heirs of God and joint-heirs with Christ Jesus. They were Gentiles, and had no rights at all as Jews, have been invited by this great King to become fellow-heirs with His co-heirs. All that they will receive is through Christ. Good. Thank God for the door opened to the Gentiles also! So Jesus, for 1900 years, has been selecting this Bride class to inherit with Himself the Promise made to Abraham.

CHURCH OF CHRIST ARE UNDER GOD’S LAW.

But has God given over all of the conditions made with Natural Israel and said, Never mind; I do not care for My Law any more? No, not at all. Are we, then, obligated to keep the law? Yes, we are thus obligated. We

Gentiles, who were never under the Law? Yes. How? This way: God is still of the same mind as in the beginning. No one will be fit to bless others unless he himself is in harmony with God through His Law. But we are not under the Law Covenant. According to the flesh we could not keep God’s Law, but we can keep it according to the spirit. Covered with the merit of Christ, “the righteousness of God by faith is fulfilled in us.” Who? Those who “walk not after the flesh but after the Spirit.”

God in His arrangement tells us that He has reckoned us dead to ourselves, to our fallen nature. He knows our blemished bodies could not keep this perfect law. He knows that you and I as human beings could not keep it.

But if we are willing to give ourselves over entirely to Him, to use all our strength in seeking to live according to His will, we may be accepted through Christ as members of that wonderful new nation, which when developed in the School of Christ will be fully qualified and equipped for bringing in the grand blessings long ago promised to all the thousands of earth, both the living and the dead.

We lay ourselves at His feet and say that we will be glad to do anything in our power. Then what does God say? “Come, and I will accept you through Jesus Christ. His merit will cover your imperfections. I will beget you with My Spirit and you shall be New Creatures in Christ, to whom “old things have passed away and all things have become new.” We rejoice to have such a precious relationship. The God of Heaven has received us into His family. He has raised up over us the banner of love. Instead of being sinners, we are now justified freely by His grace from all things from which the Law could not justify us. There is naught against us on God’s Record.

What else have we? As New Creatures we have entered into a Covenant that we will keep the Law of God. Yes, my dear brethren. What about an imperfect flesh? God says that He will judge us according to the spirit, the intention. If our hearts are loyal, if our endeavors are the best we can put forward, He will cover our defects with Christ’s sacrificial merit. The blemishes are not ours willingly. If we do all in our power to overcome these imperfections will not be counted against us.

God keeps us clean by continually applying the virtue of Jesus’ blood as we ask for it. He recognizes us as His children, who have come into the schooling condition under our Elder Brother, our Lord Jesus Christ. Here we receive the necessary lessons, experiences and assistance, to the end that we may be prepared to be the teachers and rulers of the world by and by, It is an individual work. It will be a collective nation when completed and we are changed in the First Resurrection, brought to perfection as New Creatures. It is to be a royal nation, a royal family on the spiritual plane then.

THE GREAT WORK GRANTED THE “OVERCOMERS.”

We have been aspiring to the same great work that Israel aspired to. They desired to be God’s people to break in pieces the Gentiles. The Lord declares in the 2nd Psalm that the heathen (the peoples) shall be broken with a rod

Pastor Russell is having a good time at the Springfield Convention.
of iron; that they shall be "dashed in pieces as a potter's vessel." God will overthrow present governments, institutions, and all our so-called "perfect" things. He says, "To him that overcometh will I give power over the nations; and he shall rule them with a rod of iron, etc." The appeal to God's people to be "overcomers" is an individual one. We cannot get into the Kingdom by classes of people, or by sects, or by any other way than individually. That is the way God had it in our text, "To him that overcometh." And I put it in our text, "To him that overcometh." What have we to overcome? You have not to overcome your will, because you did that before you came into God's family at all. God would not accept you until you were willing, according to the flesh, to abandon your will to Him. He gave it up. After giving up your will, He begat you by His Spirit to be a New Creature. This new mind, this new will, this new disposition, this new spirit, is the one that is now animating you. What have we to overcome, then? Many things. There is the spirit of the world about us, which is altogether different from the Lord's spirit. It is the spirit of selfishness, a spirit sometimes more noble and sometimes less noble, but always a selfish spirit. It is an ambitious spirit, ambitions in wanting to get pleasure and the good things of life, the world's approval, and everything of a worldly kind. DECEPTIONS OF THE FLESH.

You find that spirit all around you, in the office, the factory, the stores, in the newspapers, and everywhere. The suggestion of selfishness comes from every side, "Serve the public interest," "get ahead," "get something for present things." Then your own flesh has certain suggestions for you. It suggests, "You have a natural appetite in this direction, and in that; gratify it. God would not have given you the desire if it were not right. These things will be to your advantage." But you are aware of the temptations of sin in the flesh, as the Apostle Paul expresses it. You have these in your flesh. You do not have them as New Creatures. The New Creature must operate through the flesh, but the flesh is not you. You must make a distinction between you and your flesh. The flesh suggests to you that these would be the things desirable, the things pleasurable. "Come now, don't be an extremist," it urges. It is in making such propositions as this, bringing such pressure to bear upon us, that the flesh tries to turn us away from the narrow way. It is too difficult; do not make such sacrifices; God does not expect it of you." Oh, the flesh knows a lot about what God doesn't expect of you. It is always telling you that God does not expect this or that, and that He wants you to enjoy this or that advantage. But God does not hold us responsible for our flesh's doing. God says to you: The flesh will try to deceive you, to get you to see things its way. The flesh is an enemy that will have a great battle with. But this is not all. You have the Devil also. There are many evil impulses which the Devil has nothing to do with except indirectly from the fall, and the general evil influences which we have set in our own hearts. They may come from our own minds, and from the world, with which we must also wage a warfare. But there are plenty of contrivances of the Devil. Many of these have come through the theological teachings of the various religious systems. These are the Devil's ideas. They ensnare us and keep us from walking in the narrow way, to keep us from becoming the Seed of Abraham.

ARE WE CONQUERORS—"OVERCOME"?

Abraham's Seed are to be conquerors. We are to love God with our whole heart; we are to love our neighbor. Are you doing it? Are you trying with heart and soul to attain to what God wills for you, to use your best powers in doing that which would be pleasing to God? Or are you giving your best to something else, and giving God the frag ends, just at about the same time? Or if you cannot do that just minute or two of prayer, after spending the whole day seeking the things of this world and in making provision for the flesh. What kind of a way would that be to serve God, my dear brother? The Lord is expecting you and me to be conquerors. He says, "To him that overcometh will I grant to sit with Me in My Throne." The Seed of Abraham is to uplift mankind from degracion and sin and bring them back to God. The necessary preparation is this work in ourselves. We are not expected to set about it at once because we do not want to love God with all our hearts and minds into subjection to the will of God that we can truly say, "This is the best I can do." God will be very pleased with that, I think. When you have done the best you can as a New Creature, be sure that God will ask no more. If you are a conqueror, to be "more than conqueror." If you would be a winner of the great "prize" of the High Calling.

We have many and varied besetsments from the world, the flesh and the Adversary. The very first thing in seeking to do the will of God is that we be just. That is the basis. And it is not only a matter of character, but of heart. It is not enough to say, "I am a Christian, and my heart is right with God." We must have the heart, but we also wish to love our neighbor as ourselves, to do unto others as we would have them do unto us. That is the Golden Rule, and Jesus sets it forth as a standard that God requires us to observe. God is looking to see to what extent you will observe the Golden Rule, to what extent it enters into your life. You owe every man justice. That comes in before love. Then, after you have rendered justice, have kept the Golden Rule, pile on love, but you must not give anything less than justice. I would like you to notice that all these things begin at home. I have known people, not just to be just a penny with the butcher and the baker, who would feel that they might take advantage of the members of their own family. You ask, "How could that be?" You must find the explanation. But it is surely a fact. Many husbands are not as just to their wives as they should be; God says to them: Many parents are less just toward their children than they would be in dealing with the children of others. Many children are less just to their brothers and sisters than they should be to the children of others. The law is wrong, and the sooner we see wherein it is wrong and correct ourselves the better. You say, Circumstances are different in different cases. My husband would take advantage of me if I treated him justly; or, my wife would take advantage of me if I treated her justly. That is the way we keep this with the great nations. They do not trust each other. The British said, "The Germans are getting ready to swallow us up." The Germans said, "The English are jealous of our prosperity; they would like to grab more territory and make a greater British Empire." But you and I are responsible to God. Never mind about the other person. Leave others to Him. If you have acted in harmony with God's Law, and it has caused you great disadvantage, the apostle declares that "the spirit of glory and of God resteth upon you," and you will have the victory over the heart of the realm.

The nation God is electing must have hearts that are just and reverential and loving, desirous of doing His will, I think all the overcomers will have the characteristic of justice. God says that justice is the foundation of His throne. Do you think the Lord would have you to come to any other foundation? Do you think that you and I will be permitted to sit in the Lord's Throne if we do not have justice deeply imbedded in our whole being? CHRISTIANS MUST GO BEYOND GOLDEN RULE.

Is that the end, the keeping of the Golden Rule? No, dear brother, that is the beginning. You are to go on and have as much love as possible, a sacrificing love. Be sure that the Law of Justice is reigning in your heart, that you are doing according to the Golden Rule, then pile on love. The Spirit of the Lord is manifest in all who possess it. But you and I are responsible to God. Never mind about the other person. Leave others to Him. If you have acted in harmony with God's Law, and it has caused you great disadvantage, the apostle declares that "the spirit of glory and of God resteth upon you," and you will have the victory over the heart of the realm.

Remember, the Lord knows your imperfections. If you are coming along slowly, He knows if there have been impediments in the way. He knows all about your affairs. He wishes you to be a conqueror, that you may be granted to sit with Him in My Throne; He wishes you to be a conqueror, my dear brother? To what extent are you conquering? This represents an inward fight against the perversion of the natural mind. These selfish tendencies manifest themselves in the home and family relationships and more or less permeate into the Church of God. In these experiences and tests we are to see that we manifest the spirit of love, in our words, our thoughts and
supplement to fifteenth souvenir report

message from tasmania by bro. t. h. moore

subject: “the power of god for salvation.”

dear friends: the degrees of power are varied and many, whether used in consultation with right principles or wrong. now, to all free moral agents the power to do right implies also the corresponding ability to do wrong, but this by no means proves that such individuals do wrong—for instance, god himself, our lord jesus and the battle groups of holy angels. now, the wrong can be carried into effect, it must be vitallized by desire, and desire we know is progressive in proportion as to how we exercise our will power—if according to a partially depraved desire the will becomes passive, then there is grave danger of “such” becoming gratified at the expense of our holy angels. now, each time it would be more difficult to keep the inordinate desire under, until in course of time it would manifest itself as the controlling power instead of being governed by the will. of course, on the other hand, desires may be good and by using sound judgment it would be the proper course to carry out such desires, but it may be with some that the will power is weak, either through fear of man or heredity. in either case, i think association with others of a stronger character would be beneficial and of course not forgetting to seek the promised help at the throne of grace.

saint paul strikes at the root of this matter when he says: “for the good that i would do, but the evil which i would not that i do.” and again, “when i would do good, evil is present with me”; romans 7:19-21. in other words, the apostle is telling of the continual conflict that is going on between the old fleshly nature and the new nature; and, dear friends, we all have experience along these lines. right here we are not at all bothered. we are restful, peaceful. we are calmly sinking more and more into his will. and i think i see this disposition manifested more and more also in all parts of the great harvest field.

let us look at the type. we have pointed out in volume 2 of scripture truths that elijah was a picture of the true church. at the close of elijah’s experience, when god would take him away, he said first, “elijah, go here; then go yonder; then, go thither.” thus he sent him into three events; and elijah went; he went from gilead to bethel, and nothing occurred. then he went to jericho; then to jordan. still, nothing occurred. the two prophets, elijah and elisha, continued on. where were they going now? there was no place designated for elijah to go. they were simply walking on and talking. that is what they were doing now. we have passed the four points, 1874, 1878, 1881, and 1914. we have come to the place where we are simply walking on.

what would you take to turn back? no one could induce you to go back. you would not take the whole world for you. if you have the desire to do the right thing, that is what i think. i think we are like the disciples of old, when they said to jesus, “to whom shall we go? thou hast the words of eternal life.” that is it. there is no chance of eternal life anywhere else. “hold fast that thou hast, that no man take thy crown.”

elijah pointed out that one of the features of overcoming that every child of god must contend with is a tendency to lose faith in him. “this is the victory that overcometh the world, even your faith.” it is not credulity, believing something that god has not said. it is faith in something he has said. he has told us about the plan of salvation. he has told us about the seed of abraham, and the work this seed has to do. hold fast to your faith; walk humbly with god, and you will gain the prize.

elijah and elisha went on, and, behold, a fiery chariot approached, and parted them asunder. elijah was taken up alive into the heavens. what does this mean? we will know better by and by. i think, however, that it means something that we can approximate now. fire nearly always indicates tribulation or trying experiences. st. peter speaks of the fiery trial that is to try us. the fire there, to my understanding, means that the elijah class shall yet pass through fiery experiences. will it hurt them? you cannot hurt those whose minds are stayed on god, and who are just waiting to pass beyond the veil. they are so anxious to go to the lord that if they know that he has sent the chariot, they will not mind what kind of a chariot it is.

we do not read of elijah’s crying and wishing to get out of the chariot. the elijah class will be glad to be in that chariot. it is the chariot of deliverance. i think it will be a severe trouble for the church. i am not trying to alarm you. god’s saints are safe in his care, come what may. if you do not know what is next, or when, or just when it will be, but i think it is not far off. elijah’s going up into the heavens in a whirlwind also symbolizes trouble. first, the fire of separation; then the whirlwind and chariot experience. ah, when it comes, his grace will be sufficient, in him are all things, both to save and to sanctify.

according to our faith it will be unto us, by the lord’s grace.
Abrahamic promise, viz.: “Through thee and thy seed shall all the families of the earth be blessed.” We know the part of that armor, should know how to adjust it so as to ward off all attacks of the enemy, whether from within or without, we see in every feature of God’s plan how necessary it is to have knowledge, to be able to give a reason for the hope that is within us, or for our friends without. We can give that reason but those who are eating the shewbread of truth illuminated by the Golden Candlestick (the Holy Spirit), this indeed is where the great secret lies. Many Christian people try to partake of the shewbread while in the court condition, but not having the illumination of the Golden Candlestick, the safe place in the Tabernacle, we know there was not in God’s plan that all should get this understanding, but only a few, those whom He has called, those who have made a covenant of sacrifice, renounced their own wills, desires, aims and ambitions, and have accepted in their place the desires, wills, ambitions of God’s Son, in point of fact, in reference to His will. I think He had a human will according to the natural man (the perfect, natural man), and that will would have operated along natural earthly channels. But at His baptism (consecration), He renounced that will and everything appertaining to the human nature. He said, “Lo, I come to do thy will, O God”; Heb. 10:7. And again, “I came not to do Mine own will, but the will of My Father who sent Me”; John 6:38. And truly, we are understanding more and more necessary it is for our Father’s will to be done, and for us to be spiritual begotten children and as such it is essential that we be thoughtful and hopefull of the purposes and of the wishes and ambitions of a spiritual character so that in due time we may be born on the spirit plane and be in full harmony with all our spiritual surroundings. We sometimes wonder regarding the possibility of a human being ever attaining to such perfection of character that they could be rewarded with immortality and given a place in God’s kingdom, but we have the assurance from our Lord, who said, “To him that overcometh will I grant to sit with Me in My throne, even as I overcame and am sat down with My Father in His throne. And if the world, and all the principality and power of the air, and the things that are in them will ever be your enemies, we all know something of what this kind of overcoming means. And now it is a question of the means to be utilized to keep the old self on the altar of sacrifice, and the flesh don’t like it a bit; it says, why all these restrictions and limitations; I work hard for you; I am making you a nice, comfortable living. Surely I deserve some little consideration. Those little children would understand it better. But in the meantime I am momentarily relaxing my watchfulness or adopting a paralyzing attitude. We must deal firmly with the old man, give him no quarter, tell him plainly he is a servant and must be obedient to the dictates of the new creature.

In it is being cognizance regarding our firmness and decision, for there is character building, determining the issues of life or death. Now just a reference to the text of our subject: “The power of God for salvation. Salvation means deliverance; this would imply a condition of captivity or bondage, and from which the desire is to be set free, thus the human family (the Scriptures inform us) are in bondage to sin and Satan and in the captivity of death; mankind has now been in this condition for over 6,000 years, and has utterly failed to extricate himself. We ask, then, is his condition hopeless? Thank God, no. How powerful must be the individual who would attempt the salvation of mankind.”

Satan we believe is powerful, but his power is never backed by love; it is used to ensnare, to degrade, to bring to ruin. Some of our present day governments are strong and powerful and not without desire to do good, but they are being used to destroy; in fact, we see they are using their power in such a way as will help bring about a further degree of enslavement and bondage. There is no hope from any human source, there is none to redeem himself, there is none can give a ransom for his brother, thus the sentence of death; truly this would be a very dark picture were it not for the fact that we have another source to which we can look for help. Where, then, are we to look for the power that will be effective in emancipating the human family, not only those who are alive, but also those who have gone down into death? It is only in the Bible where we find power that is adequate for the emancipation regarding the mental, moral and physical uplift of man; in fact, man’s recovery out of sin and death. How then, is this to be brought about? Turn to 1 Cor. 15:22; it reads thus: “For as in Adam die, even so shall all in Christ be made alive.” And again in Heb. 2:9 we read that

“He (Jesus) by the favor of God should taste death for every man. Now couple these Scriptures together with the Head of this promise, the Head which is Christ, and if we are Christ’s, then are we Abraham’s seed and heirs of the kingdom according to the promise.” Gal. 3:29.

We see, then, that the Christ, Head and Body, is the power that God is going to use in the blessing of all the families of the earth—what will this blessing mean, what will be embodied therein? Hear what St. Peter says: “Jesus Christ whom indeed heaven must retain till the times of restoration of all things which God has spoken by the mouth of all his holy prophets, from of old.” Acts 3:20, 21. Surely, then, restoration in its every feature is the great blessing which God has in store for all His creatures on the human plane, thus proving that man was originally perfect, without any trouble in receipt of everlasting life so long as he remained obedient. Now as Bible students we are all familiar as to how man lost this position and began his downward course to destruction (death). We can see he had no hope whatever of a future because the divine sentence was, the wages of sin is death, the soul that sineth he shall die; however, we find it was God’s plan that the earth should be filled with a race of perfect human beings (Gen. 1:28), and although it would seem that God’s proposition in this respect has been frustrated, we know such is not the case. His plan has been fulfilled, we find repeatedly from all ages, but justice could not annul its own sentence; so, there is given the option to be just and yet the Justifier of those under sentence of death? It is the Scriptures only that make this matter clear to us; dear friends, it is the story of the cross, the ransom by our Jesus Christ that is the centerpiece of God’s love and wonderful plan of salvation. In Him, the redemption price was paid over to justice; there He, the Just One suffered for the unjust that He might bring us to God. 1 Peter 3:18.

Thus our Lord in His resurrection became the owner of the whole human family. He said, My flesh (humanity) I through all the world. And so it is this perfect human life that our Lord got to keep the bread of life for the world of mankind during the Millennial Age, when His kingdom will be in operation, ruling, blessing and uplifting all the obedient until they are actually perfect and in harmony with their Creator; thus only can the desire of all nations be accomplished; but in the meantime there is a great national retribution to take place, a squaring of accounts, if you please; the lease of tenure to the nations has expired and they are even now being evicted to make place for the kingdom of our God and of Christ; we are called around us how men’s hearts are failing them for fear, regarding those that are in the earth (society). One day they are a little hopeful and the next fearful and despondent; they think that somehow there will be better times and a sort of universal peace when this war is over. Yet they have no assurance nor anything tangible to make our calling and election sure, in qualifying for such a high profession. Heirs of God, joint-heirs with Christ. How grateful we should be to our Heavenly Father for all the wonderful things He has revealed to us concerning His plan of salvation. Truly it has brought hope and joy into our lives beyond all expectations. A joy and hope that we would not exchange for the highest position this world could offer. I would now just mention that many of us think our change would have been taken place by the end of 1914, but personally I am glad to know that I have a little time longer in the School of Christ if so be that I develop more patience, zeal and love, or if by any means I may be accounted worthy of a place in the kingdom. Truly, dear friends, we all realize now (more than ever) how necessary it is to have on the whole armor to watch and pray, remembering always the great and precious promises that are bestowed upon us, so that by these we may be partakers of the Divine Nature and obtain an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.
We believe that the Lord is so completely in control of the harvest work that we might be able to trace everything that is right, and good, and true, back to Him as the unseen one from whom cometh the grace and wisdom sufficient for the carrying forward of the entire harvest work to its completion, and ultimate consummation. It is in recognition of this principle that we look upon the program, in its arrangement, as coming from the Lord. Therefore we are trying to trace His leadings, not only in connection with the work in general, but in connection with the work of this Convention. For this reason I call your attention to the relationship of one day's session to that which precedes, and that which follows it.

We are a unit in the thought that God, who is love, did certainly through His Son, according to His promise and by His indwelling Holy Spirit, preside over this Convention on its opening day, and in it He manifested His presence by the spirit of love which pervaded this assembly. We have not seen any break of that spirit. To us the spirit of love has been working in our hearts, and has dwelt therein. Coming over into the second day we found that love was on the throne, overcoming all other spirits and influences. No doubt that spirit of love reached its climax yesterday afternoon when our dear pastor presented in such a wonderful manner the great question of overcoming—love overcoming.

That thought of love will be carried over into the sessions that will be held on this day, into the realm of faithfulness. In one sense of the word, love that is shown thus in an overcoming measure, finds its foundation and rest in faith that works by love. So today we reach that phase of love which is called faithfulness.

Now, the Scriptures tell us there is faith, hope and love, these three, and the greatest of these is love. In a certain way we might say that these three great fruits of the spirit are comparable to a tree that is well rooted and grounded, developing up into a large trunk, opening up into limbs and leaves, and fruitage. We might say that down here under the surface there are the roots of the new creature in the soil of the Word of God, taking in all of the elements that are essential to the building up of the new creature in Christ Jesus. That opens up the wonderful trunk of hope in God, and that branches out and bears rich fruitage, and spreads over all in love. This is fundamental faith working out into faithfulness.

Faithfulness is often referred to as that which is full in faith. If you find one of these new creatures filled with faith in the promise of God, that person will be a faithful one. No one could be filled with faith unless he were a faithful child of God. Faith that does not produce works is dead, and is of no account at all. We cannot conceive in our mind that any one can be filled with faith in the truth as it is in Christ Jesus, and yet not show that faith by some activities, or works which he might be able to do as opportunity afforded. So it is faith that is to love, and faith that works by love may be called faithfulness. If you are full of faith you will show it by your actions, and that manifestation we might call faithfulness. I trust that is a characteristic of the Conventioners here today, and of the Lord's people everywhere.

Keep in mind that, in harmony with what we believe to be the Lord's promise, we are to have a day with Daniel, without a pleae. We began the day at the hotels where we are stopping with the reading of the Manna text, with the comment and some discussion thereon. This gave us some foregleams, and prepared us for the good things to come later on, I believe, in the development of this spirit. No doubt the discourses of the day will deal with faithfulness as set forth in the life of Daniel. The influence started in the individual heart, in the home or the hotel will be broadened out, or expanded. Do you think I am going to get out of harmony with that? No, I am going to stick to that text. So we are going to have a little about Daniel, remembering that Daniel is the Lord. That is what we mean. It may be, perhaps, that all of the discussions of the day will make reference to Daniel. We are, therefore, limiting what we shall have to say to something that is rather preliminary. In other words, we are not going into interpretations; we will not try to point out fulfillments of the wonderful prophesies of Daniel. Neither are we going to try to find some types in the book of Daniel. We have already told you the only types that we have—that is Daniel and the Lord. We will merely call attention to such examples of faithfulness as may afford lessons to us as followers of the Lord Jesus Christ. There is a tendency to try to find types, whether they are there or not. The brethren talk a great deal about having certain bumps (on the head). I never heard them talk of a typical bump, but I think many of them have it anyhow. I think it is a good thing to understand what types we have, but I do not think it is a good thing to have the bump of types developed too much.

I had a great large Scotchman approach me once in a railroad station. He was going to get after that little preacher that spoke in the theatre in the afternoon. It was at Vancouver by the way. He had a great bump of curiosity on his head. He simply did not leave anything for that little preacher in that railroad station. So I said, "My dear friend, we thoroughly agree with you that you have a very large bump of curiosity, but I would like to call your attention to the fact that there is one bump which I do not have, but in the place of it you have a depression. In other words, instead of having a bump on your head that signifies justice, your bump of curiosity has led you to speak and act here in this railroad station in a spirit of great injustice." That put a little dent in his head and gave a place to pour some water into it, and even the Scotchman behaved himself. There was a policeman around there and they have a great deal of respect for them. We do not want to have any depression in our heads, so as not to properly appreciate the types, and value them, yet we want to be free from having too much type and shadow, because as we understand the Scripture, if we have too much of the type and shadow we have too much moon and get moon-struck. A person who is struck with the moon is a lunatic, and we do not want to be spiritual lunatics. I am not going to talk of types today, except the great one of Daniel, and the Lord.

Daniel was faithful. The very expression is made with reference to our heavenly Father, that He is faithful. What a wonderful privilege it was to be connected up with the great Creator, the great ruler, Jehovah, even back in those typical days. When when going with the vine we all as to have it said, "He is faithful." Now we know that has really been a characteristic of the Lord's people throughout the ages of the past. They have been men filled with strong faith in the divine promises and providences, so that they were able to do things which they could not otherwise have done. Such great outstanding
characters as Abraham, the father of the faithful. The fulness of faith that dwelt in him enabled him to separate himself and obey God, going whither he knew not, but he trusted in the guidance of Jehovah. Isaac and Jacob were marked with the same spirit. Moses, Joshua, Samuel and other patriarchs of old, were faithful men of God. Among the prophets we find that the name is spoken of as beloved. He was given a name which means, "God is judge," DANIEL.

I believe that Daniel had very devout parents, for we know that those days parents were more careful about the names given to their children than we are. It is a fact there is a great deal of carelessness in this respect at the present day. I sometimes think, "Why did they give that person such a name, anyhow?" They have such peculiar names; it is hard to find out where they came from, and what was the meaning of the name. Now, some of the names scarcely mean anything. It was not so among the Israelites. As Daniel, the people who trusted in Jehovah sought to find out what name would characterize the birth of that child, in the experiences just previous or those immediately after the birth, or what name would be the most meaningful for that child. The naming of the child in those days, we will imagine that blessing to it. It is a mighty poor thing to be misnamed; to have to go through life with a name that does not mean anything, or one that has a kind of wrong meaning to it. Of course it is always possible to overcome these things, but how much better for the parents so loving and thoughtful as to give their children names which will be inspirational; that will be helpful to them in their lives.

When Daniel was born these devout parents said, "He represents the will, the judgment of God." That thought was instilled into his mind in childhood days in the very naming of him. He formed it out in his character and experiences. He was a true Daniel. He recognized that Jehovah's judgment for his people, and for himself as one of those people, was the right judgment, the right will, and he always sought the will of Jehovah in his life and works. That is a true Daniel. As the drama tells us of the value of having the right kind of birth, so in this connection we can see the value of having the right kind of name.

But we wish to go beyond the natural into the realm of the new creature, and we have a new name. Never mind the old name. If our name stands for something wrong, or is derogatory to us, we will imaginatively change it as new creatures by changing that name to the wonderful one which we love. If we are well named we will thank God for it, and we will not be discouraged if our name does not suggest something helpful, for we may have the new name, and in the place of what you are trying to do, I am sure. We will not say more. Of course, your child is well named, or at least we hope so.

This dear boy, Daniel, when about sixteen years of age, had the experience of being taken as a Hebrew captive into a foreign country—Babylon. I am sure now that these parents were glad of their devotion to Jehovah, and the privileges they had of training that child. Their love had gone with him, and the appreciation of what they did for him must have remained in his heart and life when he reached the boundaries of the foreign country. He hardly did the work of a missionary, yet in a certain sense, under divine providence, he was a kind of messenger out there for Jehovah, for the truth and for righteousness. What he had reached that country the opportunity was opened up for him to gain an education at the foreign court. He had the opportunity of entering the King's college. It was what the Bible calls a royal college. If faithful and true, at the proper time, he would receive his degree, and he would thus stand in favor in the presence of the king.

Now I think, in line with this, I might say that in the provisions of the Lord, we have had the privilege of being separated from the world, and maintained. We have been enabled through Christ to take a position, as expressed in the words of the song, "I'm a pilgrim, and I'm a stranger." We have no home here below; we have lost that. We are out here in this foreign country. We might say that that does not mean that we will not seek to discharge every natural obligation, so far as we are able here below, for if we did not, that would be wrong. We have the distinction of being ambassadors to this strange land in which we now dwell, and we would bear it very humbly. If you are at home here, you may rest assured that you will not be at home in heaven. If you are satisfied with things as they are here; if these arrangements are to your taste, and according to your likings, we will not find any fault with you, but we will tell you plainly and frankly that you will not get to heaven when you get right here. On the other hand, if we are ambassadors from the heavenly country, and our wills are in perfect harmony with the arrangements of that land, and if our hearts and lives are becoming more and more conformable to the rules, regulations, and the will of the heavenly land, then we will be preparing for entering upon our citizenship there. We are seeking to be a friend who feels a little bit at home here. We hope such will get so out of harmony with these things that they cannot find rest here. If one gets out of harmony with the things in this strange country, it will incline him to stand separate and distinct from the foreign country, true to Jehovah, the Father in Heaven, through our Lord Jesus Christ. We are here trying to keep dead to these earthly things, though we are not actually dead.

We have had the privilege of entering the king's college. I am glad for the Lord's dear children that if they are not to attend any of the schools, colleges, or seminaries, yet it is their privilege in the seminary, the best college, the best school there is. It is not a college for money, but it is a very select school, and very few can get into it, because they are so tremendously poor. They may have a million dollars, but they are too poor to get into the king's college. This school is worth such a small amount as that. Nobody can get into the best college in the world with one hundred dollars. They say there is a select school at Groton, Massachusetts, which one can enter with something like $700.00 or $1000.00. It is a fine college, and not many can go there. Our college is one with boundaries and restrictions of earthly citizenship. We are not in the world, but it is a very select school, and very few can get into it, because they are so tremendously poor. They may have a million dollars, but they are too poor to get into the king's college. We come to the door of that school, with a little hump of a few thousand dollars on his back, and wants to get into the school, the Lord will say, "That is not enough to satisfy Me," no matter how he would plead or beg. Then he says, "How much will it take to get into this royal college?" "How much have you got?" "Ten thousand dollars." "It will take every dollar." "And you will leave me a cent?" "Not one; if you have a string on one little copper cent that string will keep you from getting into the door; the weight of that little penny will jerk back and you cannot get in; cut loose from it. We are not saying anything about a $100 or fifty cent piece, or a gold piece, nor any such thing. These are for God's things to have here below, but they will not gain for us an entrance into this school. It will cost our money, our position, our homes, our standing in society, and all we have to get into this school. It is a mighty expensive school. It will take in that great business that we have built up; it will take in all you have in that fine store, all the results of the advertising and other work you have been doing for years; it will take in your children, your wife and loved ones; it will take in everything you have and everything you are, without one single exception that complete, full, free, deep, forever, at once, here goes, all in, nothing out—all ALL! Will you let go? If you do not, someone else will take the opportunity.

There is a danger that those who are in, may get out of the school, if there are strings attached. You will never like the Dawn Streaks; you will have secret strings on you. I think that is one of the reasons why some of the secret strings in the college. If you have not paid the proper price, it will keep you out of that advantage. You will always find some good excuse for not attending the Dawn Studies. Never! If you don't, I will tell you something else. The prayer meetings, the music, the meetings, and the conventions, all have a part in this great school. To make proper progress in it there will have to be a separation in our hearts and minds from every single thing of an earthly nature. That is why so few people get into this college. It is a very select few—all there be that find it.

When the beloved Daniel went into the King's college,
he chose to practice self-denial. With his people at home they had studied the divine, Mosaic law to see what to eat and what not to eat. He was not in the habit of eating such things as those royal ones of the earthly nature fed upon. He was being taught in another college than the outward one. He was in a college where the Word of God was supreme, and it taught him that his body was a temple, that it was the dwelling of the Holy Spirit. No doubt this does have some bearing on the new creature also. The Word says Daniel ate pulse. It is an expression which, in the broadest sense means vegetables. Someone says, "That is what I wanted you to say, for I am a vegetarian, and I eat raw foods, and I can do it as long as I wish to." We them know Jesus had some fish broiled for the apostles when he appeared to them after his resurrection. I hope you don't object to a good piece of beef-steak if you can get it. I would not be that way. Just because you can live on vegetables, don't object to others having what seems best for them. You had better not talk to some that way, for they will tell you the straight of it.

This young man had conscientious scruples about some of those things, and he had faith in God. He knew what he would agree with him, and he had firmness enough to leave alone what would not be good for him. You need faith to do that. I have heard some say that they get sick when they go to a certain place because of what they find there. They would ask God for some faith, and then be faithful to Him. Where our judgment tells us that we should not eat a certain thing, let us be faithful and true to what we know and believe. Let us show our faith by our works, and say, "I will not eat it." Yes, we will all make mistakes sometime, when we least believe it. We are trying to be faithful in little things. It is a deception of talking of being faithful in large things when we are not faithful in little things. It would have been better for some, perhaps, had they never been an elder of a class. It may be they have not been faithful in little things, but aspiring to greater things, and what they get in they could not stand the test, and out they had to go. Better be faithful in little things. Take in all of the first lessons, so when you get up high you will have something to stand on. If you have been missing lessons in character development, and this is what you are like, then be like what to make a vase of flowers stand at a distance above the table with a space between. There would be nothing to rest on and it must necessarily crash down upon the table. We are to be faithful in the little foundation things.

That is why boys sometimes make a failure out of father's business. After the father has built up the business through many years of careful and honest dealing, the boy, not recognizing the importance of these seemingly insignificant matters, makes a failure and the business goes to the ground. We need the little things. This principle was back of the words of Jesus, "He that is faithful in that which is least, is faithful also in much." The one who had been faithful over a few things was made ruler over many things. When considering such little things as what to eat and drink, if we demonstrate faithfulness, we are laying the foundation stones of character structure, if you please.

Daniel said, "We will not have the king's meat, if you please." In other words, "We will appreciate being here in the college; we want to conform to the requirements, yet if it is wrong for us to eat the meat and drink the king's wine, the boy, not recognizing the importance of these seemingly insignificant matters, makes a failure and the business goes to the ground. We need the little things. This principle was back of the words of Jesus, "He that is faithful in that which is least, is faithful also in much." The one who had been faithful over a few things was made ruler over many things. When considering such little things as what to eat and drink, if we demonstrate faithfulness, we are laying the foundation stones of character structure, if you please.

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Now, I am going to bring that down something like this. We have entered the King's college, and our food must be somewhat different than that which other people eat of, or we will not make much progress. The fact of the matter is, there may be somewhat of a hesitancy or reluctance to live on the food which these new creatures are provided for. In the King's college the students have to live upon the present truth in increased measure, both in general and in detail, it is going to have a very favorable effect upon our minds, our brains and our bodies. It is going to be conducive to good health. Many of the Lord's dear people have grown to be weak and feeble, and fruits of the Holy Spirit are healthier in body than they were in their old lives. That is the effect it has had on me. That is the kind of healing I believe—"the kind that comes from having the truth affect our thoughts, our judgment in respect to what we eat and do, in such a way that it is conducive to good health. The fruit of the spirit of faithfulness thus exercised, will enable us to use a better body in the Lord's service; to offer a better sacrifice. Those who are seeking to have this spirit of faithfulness to the Lord, according to His Word and providences, have such an effect produced upon them that, as a general thing, they are better looking people than they have ever been before. There is something that makes their eyes gleam and their faces shine. They are glad; they are happy. Some people say we are a happy people, and it is true. That is what the Bible says. "Happy is the man that is of a happy spirit; and a glad heart will live longer, L335 than he that is of a morose disposition."

That is the time for the King's presence. That is the time when He would take the students into His college and become their teacher. These blessings affect our minds, our bodies, our faces, our eyes, our words, our doings, and make us better, it seems to me, in every sense of the word. So we are rejoicing in the effect of the truth, so far as it has to do with natural things.

Daniel was under four kings. He was under Nebuchadnezzar, Belshazzar, Darius and Cyrus. In all of his relationships and experiences under each one of these, hemanifested the same spirit of faithfulness toward God. That faithfulness was shown, first of all to Nebuchadnezzar, when he was given a very wonderful vision in the form of a dream, picturing the rule, progress and final end of the kingdoms of this world. The king forgot his dream, and it was repeated, and again, and again. This was the time for the King's presence. That is the time when He would take the students into His college and become their teacher. These blessings affect our minds, our bodies, our faces, our eyes, our words, our doings, and make us better, it seems to me, in every sense of the word. So we are rejoicing in the effect of the truth, so far as it has to do with natural things.

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wonderful things connected with the God of Heaven, whom Daniel worshiped.

We might get the thought at this time from Daniel's experience that the time has come when we are permitted to stand in the presence of our king; that there is Someone present of whom the world knows not; that there is someone who is gathering out His saints from all parts of the earth. If our hearts are not burning with this glorious harvest work to its completion, He is to become earth's new ruler, having associated with Him the church which is His body. In this figure the pupils in His college are now standing in His presence on trial, in this time of the graduation exercises which are now passing into the presence of that great King, who is marking and giving examination papers. This great King and Judge has eyes that can see down into, and through, and around, and above, and beneath, and everywhere. Feeling that eye upon us, we realize that He knows nothing that can be hidden from His gaze, or from His spirit of inspection at the time of standing or falling as day by day He indicates His approval or disapproval. Presently He will mark the papers, and every single one must have 100 per cent.

That means perfect. You know that of is. I will not stop to explain. If you have done the best you can, the examination will be marked all right. There are many of the dear friends who always get their figures up-side down. If they want a nine, they make it six by turning it wrong side up. It is not that they are up-side down, but they cannot get it right. They appreciate God's chronology, and believe it; they know it, I suppose, but they make a nine out of sixes and nines. Make out what you can, and let the Lord take the six and turn it up-side down and make a nine of it. The Lord has the greatest way of doing these things. He can take the seventy which you possess, and work it up to the satisfaction of His soul when it comes before God it stands 100. You cannot see Him do it. You believe it, but you cannot see it. So we are rejoicing that we are in this time of passing over. When the examination is over, and we have counted 100 by faith, and faith is garnishing the college, then there is going to be a grand vacation. There is no one who goes to college and works well, but will appreciate a vacation. It is a serious question, "Where and how will we spend our vacation?" Those who, like Daniel, have been faithful in their college work, will enter into the vacation rest with the Lord.

I wanted to have a little to say about lions, but will leave that for others. I am sure that every one of us desire to have the Daniel spirit. We desire to be true to the Lord, whether it means the opening of our windows and prayer three times daily in view of the public, or whether it means to get out the devotionals there is in the Bible in the presence of principalities or powers. The Bible of the Lord's people may do that, and some have done so already. If we have that degree of faithfulness which will enable us, like Daniel, to say right things, at the right time, in the right way, it is not going to cause us much trouble upon coming into God's presence. There are some people who are getting in the flesh that when it comes to approvals, but they are lacking in faithfulness when it comes to disapprovals. It is so much easier to say, "That is good; that is right:" than it is to say, "That is wrong." Faith will not allow us to try to correct others. We know, of course, the Lord will correct us. Many times He will use His Word, through His people to do that.

To be faithful in the proper degree and way is something that will not lead to our ultimate destruction but will give us a rest and make us feel like love so well, who so wonderfully points out our way here in the flesh that we may be able to see things about the present kingdoms that shall go down in destruction as powers in this world. It is grand to be so loyal to Jehovah that our faithfulness will give the devil such a growl and demur. Lions like to eat lambs. Lambs will not fight much. If we are fighting, we may know that we are not lambs. We would rather just say, "Eat me up; do all you please; if it will do you any good, just bite." It is grand to be faithful. We can look forward to the beautiful growth, this murmuring and faultfinding, which is much like the time of our first presence. The people did not appreciate John the Baptist, who separated himself, neither did they approve of Jesus, who ate with publicans and sinners. One did not eat enough, and the other ate too much. So with these great lions about us today. In this day the lions that there is nothing we can do or say that will please them. "As a sheep before her shearsers is dumb, so he opened not His mouth." We, like Him, want to be true to the Father despite this opposition. In the book, Pilgrim's Progress, one saw a great lion in the way, and he was almost afraid to go by it. Finally he summoned the courage to go by, and when he got up close to it he saw that the lion was chained. In the midst of the growlings, the murmuring, and whatever else may come, we will not fear what man can do unto us. We will be courageous; we will go forward in the strength of the Lord. We will doubtless find some of these lions are chained.

Some of us may come to our death soon, and go home. There may be no big lion to face at all. One of our pilgrims, a while ago, died without knowing it. He thought he was going out on a pilgrim trip, and instead of taking it he took it on the way home. That was a fine way. All of this encourages us to faithfulness on our part, to the Father, to His good word and providences. Is not the Lord's providence over all of our ways? Should we not be expecting and looking for His leading all of the time? He is offering us opportunities of service in connection with this convention. May it be that we are turning down His providences? My advice is, when the Lord gives you an opportunity of serving in the convention, don't you wait one minute. Go in, do the best you can, and trust the Lord for the rest.

Now, we come to the close. Down in Sunshine, Texas, a few years ago, I had a Daniel experience among the Lord's people. There was a brother who wanted to un- understand, as a teacher in a school was faithful to the truth. The result was that they got up a conspiracy against him and landed him in prison. From what one could learn, it was a result of his faithfulness to the Lord. There was a brother there whose name was around letters for Uncle Sam, and that dear brother had such a gentle spirit toward the other brother that he left his work for a while, and by faith, and love, and humility and courtesy, went to see the people about the brother in prison. What should he say? He went to him, said, "I would like to go in the prison with him," and then after that the Lord was in the prison with his brother. These two brethren did not say one bit, but they just made the walls of that prison reverberate with the songs of triumph and faith. They sang great songs because they had the truth, and because they had been properly educated. You have to be highly educated to do things like that. They had a good education, so they followed after Paul and sung praises to the Lord, their God.

It was our privilege some time ago, in the Lord's providence, to visit the New York state prison at Dannemora. Our dear brother complained last year about binding kings with chains. It was faith in the Lord that bound him, but little encouragement from anyone, that made it possible for the Photo Drama of Creation to go successfully through Canada last winter. We said, "The king we want to bind in this town is the manager of the theater. We did not tell him, but we went there for the express purpose of binding up kings. We went to the superintendent of this great institution at Dannemora to see if we could tie him up. It is wonderful what the Lord enables us to do. We gained an entrance to the prison, got past the guards, past the assistants, and deputies, met the warden, and a man submerged in correspondence and letter writing. Stepping up to him we said, "I want to see you on some important business." In fifteen minutes we had made arrangements for the drama to be put on there. That is binding up a few kings. Later on we arranged to put the drama on at Matteawan, on the Hudson.

In connection with going there to bind up that king, we developed a kind of interest in that young man, Harry Thaw, who has had such a trying experience for about nine years. When his trial was drawing to a close, we went there to see the finish. We saw and heard something that deeply impressed our hearts, and the young man has the faith in one that works by love they can stand by through thick and thin, through every trial until their faith is rewarded and their desire is realized. We saw his aged mother there. There was every evidence that this mother was one who believed in God and His dear Son. She would not forsake her suffering boy one moment. Day after day she carried his meals to Matteawan. Through trial after trial, she went to every court session. We saw her there. There seemed to be perfect confidence that somehow things would
work out advantageously. You know the outcome—deliverance has come.

This illustrates somewhat the faithfulness, and love, and devotion that we should exercise toward God, the Bible, and the principles of righteousness, and towards one another. That is where the test is made, as to our faithfulness to one another in the hour of need. The faith that a dear brother is a child of God will work through love for him, through thick and thin, through storm and sunshine. It will help during life for the brethren to Christ, if they have thus been faithful, soon the Lord will say, “You have done enough; come up higher. You have graduated; go on your vacation for a rest.”

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**Message from Warsaw, Poland, by Bro. W. Kin.**

DEAR Brethren in Christ Jesus:

Grace and peace be unto you from God, the Father, and our Lord Jesus Christ.

The Polish congregation at Warsaw, Poland, of which I have the privilege to be representative, sends greetings. The class at the time of the last celebration of the Lord’s Memorial Supper consisted of ninety members. Since that time, sixteen more symbolized their consecration.

A number of the brethren were called to the war, but as far as we are aware, none have been called to the firing line. Distress caused by the war, that came upon our class, was averted to a considerable degree by a brother in South-

ern Russia—Brother Truby, who as an angel of the Lord diminished our sufferings by sending money, clothes and provision. Whatever our sufferings are, our faith is strengthened by them because we see fulfillment of many prophecies, and we rejoice as we see our salvation is so much nearer. We pray the Lord that we may be found worthy of His high calling, and to be able to overcome all present difficulties and meet our Lord.

It is a great privilege for me to respond to the kind invitation of Brother Dr. Jones, and therefore I lift my voice to join other voices on the other hemisphere, of different nationalities and tongues, to produce a sweet melody which would be to the glory of God who respects no person, and who called us out of darkness into the marvelous light of His dear Son, who died for us, and is resurrected for our justification.

Oh! how our hearts rejoice when we think, and compare our present standing, our knowledge of the present truth, the light that comes to us, with the time and condition we had been in while in the Roman Catholic Church.

O, how glad we are that we can now distinguish between right and wrong, between light and darkness, the truth and falsehood.

Is it not wonderful to know what the church is? The knowledge on this subject alone seems to be a new religion to us who belonged to the Roman Catholic Church. We would never dare to think of such great privileges possible even for us that had been without proper knowledge of our God, and wrong hope. When we think what conception we had of our Heavenly Father, His Son and the Holy Spirit, we feel ashamed. We thought that our God looked like man, and that He is everywhere, and so cruel that He sends every soul (except good Roman Catholic) to hell fire, to suffer for all eternity, anguish, awful pains and misery. Oh! what a horrible condition even to think of it! And, such a doctrine we used to call a true religion.

The knowledge of the true God and His character brings great joy and peace of mind, which we never had before.

Now, what conception did we have of our Lord Jesus Christ? We understood Him as one still marred by scars and wounds, and that in this state He will be forever. Not only this, but we thought possible for our Lord being Father and Son at the same time, possible to be on Heaven and earth at the same moment, to be dead and alive, to be created and offered as the sacrifice in many million masses performed daily all over the earth, to be eaten and digested by millions of His believers, and still at the same time to be in Heaven.

Oh! What confusion of thoughts; it is not worthy even of the most degraded creature. Is it not sufficient reason that we should bow and worship and be thankful to our God for this blessed knowledge, that we may know only the true God, and His Son our Lord Jesus Christ?

This wonderful knowledge alone would be a great privilege, but this is not all. He called us with His high calling to become a member of the church, not any church on earth, but the church of the First Born, whose names are written in Heaven and not on the roll of any denomination.

Oh! what comfort and peace of mind comes when we think that in order to become a member of the church of Christ, God does not require college or seminary education, but faith in Jesus Christ as our Redeemer, full submission to His will, and consecration of all our rights and privileges of earthly life, to abide in His words, to continue in holiness of life by walking in the footsteps of our Lord Jesus Christ till the last breath.

If this would be our case, we can expect to have part in the first resurrection, raised to the spiritual, divine nature to become joint heirs for a short period with our Lord Jesus Christ for the purpose of bless all the families on the earth by lifting them up from death conditions, step by step during the thousand years of Christ’s reign until they reach mental, moral and physical perfection, from which Father Adam fell. During this time, Satan will be bound in order that he would deceive the nations no more, and when all the human race will be brought to perfection, Satan will be cast loose for a short period to test people that were brought to perfection, and see if they are loyal to God. The Scriptures tell us that some of them will go after Satan and shall be utterly destroyed—all others will pass into the Kingdom of God—eternal life and happiness. There will be no more crying, no sighing nor dying, for all old things have passed away. The whole earth will become the Kingdom of God—eternal life. Our Lord Jesus shall drive up the kingdom to God even the Father, that God may be all in all. Then every knee shall bow, of things in Heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
GROWTH OF A PERFECT CHARACTER.

QUESTION 1. Would it be proper to say that we have a perfect character immediately after being justified, and that this perfect character will everywhere follow his perfections until the process is completed?

Answer. I would not think that we have a perfect character at spirit begetting; because to have a perfect character means to become crystallized in Christ’s likeness, and for this crystallization to take a long time. For this reason I would say that it is not a perfect character we have at spirit begetting. One there receives capacities which, if properly employed, will result in the perfect character, but he has not then the perfect character.

BINDING OF SATAN.

Question 2. What will Satan be bound to?

Answer. I think the binding of Satan has been a gradual work. The binding of Satan does not mean that he will be inactive; that he will be unable to do anything, but rather, it means that he will be so restrained by the truth that he will not be able to mislead the race with the deceptions whereby he has hitherto controlled them.

There are especially six great errors with which Satan has deceived and controlled the human family. The first one is, the divine right of rulers; the second, the divine right of the aristocracy; the third, the divine right of the clergy; the fourth, that the dead are alive; the fifth, that people become spirits when they die; the sixth, that these things are to be accomplished in the flesh. The first three of these, Satan held mankind in the palm of his hand; he had them under his control, with very few exceptions. Since 1874, the Lord has been giving such truths as secular and religious subjects as to make it impossible for him to deceive a large part of the human race on these subjects. From that standpoint we would understand that his binding was complete last Fall. That does not mean that he is not active any more. It simply means that the Lord has given so much truth in the world as to make it impossible for Satan to keep control of the situation by deceptions that are basic to his empire. I understand that his binding, in this respect, is complete, and now the spoiling of his house is being accomplished.

TIME OF THE CHURCH’S GLORIFICATION.

Question 3. May we not expect, according to Scripture, that the church will be taken away and glorified before the time of anarchy?

Answer. I know of no Scripture teaching this. On the other hand, the Scriptures prove the contrary. The 49th Psalm proves that the church will be before the revolution time, and that anarchy will begin while the church is in part, at least, here. We might quote the first few verses, which prove this point. “God is our refuge and strength, a very present help in trouble,” etc. This means, “help in THE TIME—the great trouble. This is a statement made by the church. It speaks of having God as a refuge and fortress. That would demonstrate that the church would not be in a spirit condition, because she would not need any refuge, if she were in divine glory and power. This is evidently describing her condition in the flesh. Notice the statement following, “Therefore will not we fear though the earth be removed, and the mountains be cast into the midst of the sea.” This is a statement that the church will be in a condition in which they could fear, but they will not fear, because God is their refuge and fortress. Therefore they will not fear, though the earth be removed (though society be broken up), and the mountains be cast into the sea. The kingdom will be swallowed up in anarchy, but the church will be in a condition in which they need not fear—not because they are in a spirit condition, but because God is their refuge and fortress. That demonstrates that they will not be beyond the reach of the evil at that time. Then we read, “There is a river, the streams whereof shall make glad the city of God.” (The city is in Italy and should be omitted in this verse.) The church in the spirit-begetted condition—“of the tabernacle of the most high, God will help her, and that right early.” According to this, the church will not be here during part of the time of trouble, she will not only be here during the revolution time, but at least for a part of the anarchy. This is also indicated in Elijah’s experience in the mountain. He saw the strong wind (the present war) rend the mountains; then he saw the earthquake (the coming revolution), and after that, he saw the fire (the coming anarchy); and all three before in his absence in the fiery chariot and whirlwind. So I do not expect that the church will be removed before the anarchy. On the contrary, the passages we have just quoted prove the reverse.

CONSECRATION AN INDIVIDUAL WORK.

Question 4. Why was the blood of the ram of consecration mingled with oil and put upon Aaron, as well as upon his sons?

Answer. The sprinkling of the blood mingled with oil represents that consecration is an individual work. The blood and oil being put upon each of the priests indicated that consecration is a work of each individual, for Jesus as well as for the church in its individual members. Each must make his own consecration.

JESUS, HEAD OF THE MEDIATOR.

Question 5. When did Jesus become the Head of the Mediator?

Answer. Our Lord became the Head of the Mediator, in a certain respect, at the River Jordan. There He laid hold upon the antitypical bullock and began to sacrifice it, just as Moses sacrificed bullocks and goats before he sprinkled the blood upon the book and the people in connection with making the Law Covenant. Our Lord Jesus began the work of mediating the New Covenant immediately upon His consecration. As Mediator of the Covenant, while in the flesh, He did a number of things. In the first place He sacrificed His own blood for the people; in the second place, He developed a disposition, or character, that fitted Him for the work of administering the Covenant; then as a third part of His mediatorial work in serving the Covenant, He gathered together those who were amenable to the work of God, preparatory to making them members of the Mediator’s body; and forth, He gave testimony to the world of mankind, preparing them for the Covenant. These four parts of the mediatorial work our Lord did, while here in the flesh. At Pentecost, He began another part of His work as Mediator, namely, the sacrificing of the body of the Mediator. All of the work of sacrifice is preparatory to the sealing of the Covenant, in order to make it operative. He will continue the work of Mediator by sealing the Covenant, Godward and manward in the next age, through sprinkling the blood upon the antitypical book (satisfying justice), and upon the people (giving the obedient life rights).

SUFFERING FOR OUR FAULTS.

Question 6. Can we not derive some benefit from suffering for our faults? (1 Pet. 2:20).

Answer. The passage reads, “For if, when ye are buffeted for your faults, ye take it patiently, what thank have ye?” With reference to this question, “Can we not derive benefit from suffering for our faults,” I would say we can. The first benefit should be reformation. Each experience of suffering should prompt us to give up the wrong that occasioned it. That is why the Lord gives it to us. He who lets these corrections, these chastisements, work in him the peaceable fruits of righteousness is learning the lesson for which the Lord is sending the chastisements. There are other benefits. It teaches sympathy for others who are chastened for their faults. It teaches forgiveness, and we learn thereby to sympathize with the world in the next age.

READING VOW, MANNA TEXT AND RESOLVE.

Question 7. Would you advise the reading of the Vow, the Manna text, and the Morning Resolve at a Berean lesson on Sunday?

Answer. I think it is very good to have the Vow, the Manna text, and the Morning Resolve read at the Berean Study meeting on Sunday, if it is the first meeting of the day. Many classes have this as an introduction to their first regular service. This is a matter in which each class has a right to do as it pleases. There is nothing inappropriate in the request. In the first general meeting, to refresh our minds by reading these.

JESUS’ RESURRECTION BODY.

Question 8. Matthew 28:5, 6. If Jesus, after lying three days in the tomb, was raised from the dead in a spirit body, what became of the earthly body? If He had a spirit body, how was it that Thomas could put his finger into the print of the nails, and thrust his hand into the spear-hole in His
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side? Kindly explain. (Signed) "One new in the Truth." Answer. We understand from the Scriptures that our Lord was raised from the dead a spirit being. For instance, in 1 Corinthians 15:45 we read that "the first man, Adam, was made a living soul; the second Adam a living being." In Luke 24:34 in the Gospel of Luke, "Why do the disciples (Jesus) is that Spirit." Again in 1 Corinthians 15:38, He was put to death in flesh, but made alive in spirit." According to these Scriptures we see that He was raised a spirit being, and He is no longer flesh. We read that "in the days of His flesh," Heb. 5:7, He did certain things which He no longer does. These are things that are now in a spiritual form. What became of the fleshly body? We do not know. We could only guess, and guesses are not worth much. We do not know what became of the earthly body, but probably it has been preserved by the Lord somewhere. As the Scriptures do not tell us definitely, we will have to leave that question unanswered. If He did not ascend in His flesh, then what happened to the body? If He had a spirit body, how could He have shown Thomas the wounds of the nails and the spear? In order to arrive at a proper answer, three things relative to the resurrection must be kept in mind. In the first place, the disciples thought Jesus was really dead. They did not believe that the dead are more alive than they ever were. In the second place, according to the Scriptures, we have just seen that the Lord Jesus, when raised from the dead, was raised a spirit being, and as such He was invisible. Being invisible, men could not see Him. Therefore, the disciples could not have seen Him in His human form, unless Jesus would resort to a means that would prove to them that He was alive, and at the same time would prove to them that He was not alive as a man, but as a spirit being. In the third place, Jesus had this double task before Him when He was raised from the dead. The disciples believed that Jesus was dead, whereas Jesus was being raised from the dead a spirit being. He had to do two things. The first was to prove to them that He was alive; the second one was to prove that the bodies in which He showed Himself were not His resurrection body. How would He proceed to do this? He used the same method that angels have repeated. He used the same method that was used in the case of the two disciples on the road to Emmaus. For instance, we remember how the angels came to Abraham to announce the birth of Isaac. They took the form of men, but the bodies in which they appeared were only assumed; they did not become men, though Abraham took them to be men. Angels have assumed human forms in the past, but they have not become part of these bodies in which they manifest themselves, and that they have used this power. Jesus, in His resurrection, having been made a spirit being of the highest order, used this power. There are at least twenty occasions mentioned in the Bible where spirit beings apart from Jesus thus appeared. Jesus manifested Himself to His disciples nine times, appearing each time in a different body. He proved to them that He was alive from the dead by the fact that He could make such bodies, a thing which the dead could not do. Secondly, He proved to them that none of these bodies was His real body, and those were the same facts which prove that He assumed different bodies for the various appearances.

Let us look at the different occasions of His appearing, and we will see that He did manifest Himself in different bodies. He appeared to Mary Magdalene, not in that body with which she was familiar, but in an altogether different body. He told Mary that He had not come to be the gardener. It was only after His speaking to her that she recognized Him and that by His voice. Another account tells us how He appeared to two of His disciples on the way to Emmaus. They walked eight miles with Him and He was with them, but they evidently did not walk rapidly—it probably took them three hours to make the journey, but during those three hours they did not recognize Him, the reason being that He appeared to them in a different form. It was only at the meal as He broke bread and blessed it that they recognized Him. That is why they did not recognize Him by His voice. When they appeared to them in a different form, it was only at the meal that they recognized Him. They evidently did not recognize Him by His body. To them He appeared as a stranger; to Mary as a gardener. We recall the experience in the upper room when these two disciples came and told the others. We remember that while they were telling their story, Jesus formed a body in their midst, before their eyes. He did not come in through the door, for it was closed and probably locked. They thought that they saw a spirit. He assured them it was not a spirit. He said, "Handle Me and see. A spirit hath not flesh and bones as ye see Me have." Paul says He was made a quickening (a Life-giving) spirit. Jesus said, "A spirit has not flesh and bones as ye see Me have." Therefore, the flesh and bones which He showed was not His body, for a spirit has no flesh and bones. He is only a spirit according to Paul's statement. Jesus appeared to 500 eyes at once. Thomas was present. He was not present the other time. Thomas was skeptical. Up to this time He, Jesus, had not appeared with the print of the nails in His hands and feet, or with the spear wound in His side. Thomas said, when told of Jesus' appearance ye any meat apart from them, "Tell me that you have seen the Lord, and that He has come in different bodies. I believe this is a deception; different people are pretending they are He. I am going to put a test that will determine the thing accurately. You say the Lord appears in a different body each time. I will touch the spear thrust through His heart. I want to put my finger into the print of the nails, and to thrust my hand into the hole in His heart. I know no one can live with a spear thrust through his heart. Such circumstances will prove it to me." The Lord heard this, and He did exactly as Thomas had requested. The Lord did not think Thomas wholly blameworthy. The Lord made a body, this time with the print of the nails in His hands and feet, and the spear thrust in the side. Thomas was invited to put his finger in the nail prints, and to thrust his hand into the hole in His heart. To him it was thus evident that the Lord was making all of these bodies and that others were not appearing for Him.

Take another illustration. Seven of the disciples decide to become fishermen again. They fail to catch a fish. As they were returning to shore a man on shore cries out, "Children, have ye any meat and they answer, "No." He says, "Cast in your net on the right side of the ship and ye shall find." They cast in the net and were not able to draw it in for the multitude of fish. Quick, wide-awake John said, "lt is the Lord." Impulsive Peter threw himself overboard and ran to the shore, but was not able to touch the boat. When they came to the shore none of them "dared ask who He was, knowing it was the Lord." Why is this statement recorded? There would have been no occasion for the thought to arise in their minds to ask His identity if Jesus had appeared in a body just like the one He had when on earth. They considered that enough evidence, not by His looks but by His miracle, had been given that it was the Lord, so they were ashamed to ask for the additional proof. That question could not be harmonized with the idea of the Lord appearing in His fleshly body. It presupposes that the disciples did not recognize Him by His appearance but by the miracle.

Take another case. The Lord appeared to 500 in a mountain of Galilee. We are told some doubt. Why? Because He was in a different body from the one He had as a man during His ministry. These 500 had been told that Christ ascended, but that He had not told them where they should go to the mountain to see Him. The disciples had doubtless told them that the Lord had risen as a spirit being. But some thought there was some deception being used. The doubters were not the eleven who had been convinced before this, and now the other 490 should be accounted for their unbelief except the difference in His appearance.

On but one occasion the Lord manifested Himself in His glorified body, namely, to Paul on the way to Damascus. Its light was so great that Paul fell to the earth blinded. Such a body had not been shown the disciples before Jesus' ascension. In 1 John 3:2 we read, "It doth not yet appear what we shall be, but we know when He shall appear we shall be like Him, for we shall see Him as He is." This again proves that Jesus is not now in His flesh, for then it would be evident what we will be. But we are to become as
He is, not as He was, and this passage also proves that John, who saw some of Jesus' materialized bodies, did not see His real resurrection body. There is no indication that Jesus used the same body twice, after His resurrection.

Evidently, therefore, we are warranted in saying that since He was raised from the dead a spirit being; and since the Scripture says that spirit beings in past did manifest themselves in fleshly bodies created for the occasion, and then dissolved them, Jesus resorted to the same method and thereby demonstrated to the disciples the fact that He was alive. He likewise demonstrated, by appearing in the different events that He created, that none of these was His resurrection body, and that His was a spirit body.

Another matter that might be helpful to some concerns the clothing in which Jesus appeared after His resurrection. We know that when He was crucified the soldiers took His clothing—"they divided His garments among them and cast lots for His vesture." Whence came the clothing in which He appeared? He evidently created the clothing, just as He did the bodies, and used different clothing suited to the different bodies and purposes of the manifestations.

One more point will be given before we leave this question, to prove that our Lord did not take back His human body. In John 6:53 Jesus declared that He would give His flesh for the life of the world. He gave His humanity as the new price for purchasing human life. He gave this as the price for Father Adam. Had He taken back His humanity He would have taken back the ransom price. As a result we would not be redeemed. Let us illustrate. Suppose I go to a meat market and ask the butcher for a piece of sirloin steak, laying down at the same time the fifty cents on the counter. He says, "You must give me the fifty cents or return the steak." "Why, is it not enough if I put it on the counter?" "No, you must give me the fifty cents." Similarly, the price for the purchase of mankind was the Lord's humanity. If that was the price to be paid for the race, then if He took back His humanity He took back the ransom price. We see then that the teaching that the Lord's humanity was raised in His humanity disproves the doctrine of the ransom, and is evidently, therefore, of Satanic manufacture.

JESUS CAME IN THE FLESH.

Question 9. Why are the present truth people the only people to believe and teach that Jesus came in the flesh?

Answer. To understand the expression "came in the flesh," let us remember in the first place the presupposition in the statement that He was; and having been, He came; and when He came. The central and most important teaching of the incarnation doctrine is that Jesus was God Almighty from all eternity; that He put on humanity, something after the manner in which a person puts on clothes; that His personality was in the divine nature—not in the humanity. We see then that there never did come in the flesh, but He came in the spirit clothed with a fleshly body. That doctrine makes the ransom doctrine impossible. If the trinity doctrine is true the ransomee must be someone outside of the trinity. A part of the trinity itself could not give the ransom to satisfy the entire trinity's justice. Accordingly the doctrine of the ransom overthrows the doctrine of the trinity.

Why are present truth people the only people who teach Jesus came in the flesh? We are not to understand that they are the only ones that believe He was, while on earth, only a human being. Unitarians believe that. They deny that He had a pre-existent existence. Unitarians believe that He was in the flesh, but they deny His pre-existent existence. "Came in the flesh" implies a prior existence as well as His becoming human, and so far as I know the only people in the world who teach this are those who have present truth. Why are they the only people so teaching? It is because the Lord's has been very and exceptionally kind to them. He has given them the privilege of understanding the truth on the subject. I do not say that it is because they were better and brainier than others, but because the Lord has been gracious to them, and therefore has given them the truth on this subject as well as on others, and they accept it as a stewardship and teach it.

LAYING DOWN LIFE FOR THE BRETHREN.


Answer. Part of the Parable. If He laid down His life for us, we ought to lay down our lives for the brethren. To lay down our lives for the brethren is to use what we are and have, and hope to be and have, for them as we have opportunity; to put at their service our skill and powers of an character, in harmony with the Heavenly Father's will; to give them all we are, all we have, all we are able to give; we give these up in service to them. It means to sacrifice even unto death on their behalf our ease, our comfort, our pleasure, our conveniences; in a word, our little all as human beings that they may be furthered, more especially in religious ways.

WHAT ADAM AND EVE LOST.

Question 11. Will Adam and Eve gain by the fall? If so, what? Deut. 28:4, "All God's work is perfect.

Answer. They had no direct gain by their fall, but they had a great loss. They lost all that was implied in the image and likeness of God. They lost their perfection, physically, morally and religiously. That loss continued until death. They lost the right to life, the right to the fruits of the trees which would sustain life, the right to life rights to their children and to rule the earth and its animals, and these rights being taken from them, they subsequently lost all in death. So far as the sinning is concerned, they had nothing but loss. The Heavenly Father has overruled, in harmony with His own, but that condition, through experience with evil, into a benefit to them ultimately. It was not of much benefit to them while they lived in the present life, but it will become a benefit to them by contrast under the kingdom arrangements, they will learn by experience and righteousness. There may have been some slight gain to them in that their fallen condition, contrasting that with the good they had before the fall, they were reminded of the mistake they had made, and perhaps thereby they tried to do better. One thing is reasonably sure, if their experience with evil did not do them good then, it will in the next age. Under God's manipulation good will come from it in due time, if they are rightly exercised by the opportunities and experiences of the next age contrasted with their experience with evil.

Question 12. Does not the Scripture teach that Babylon shall fall, and be dissolved before the present kingdom go down?

Answer. The Bible teaches that the first great institution of Satan's empire to be annihilated will be the nominal church. A number of passages indicate that such will be the case. Using the figure of the heavens and earth the Apostle gives this thought in Peter 2:10 and 12. First He predicts the destruction of the symbolic heavens, which represent Babylon. In the 12th verse He says, "Looking for and hastening unto the coming of the day of God, in which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." In both this and the tenth verse we note the symbolic heavens were intended as being destroyed first. The same is represented in the 107th Psalm, in the section from the 22d to the 31st verses.

The destruction to be accomplished in the present time of tribulation is described, and spoken of under the figure of a storm and shipwreck. Psalms 39:6 describes the waves (the anarchistic classes), "They mount up to heaven, they go down to the depths." Before reaching the depths they reach the symbolic heavens. We are thus to understand that Babylon will first be annihilated. Isaiah 65:11-15 also speaks this out distinctly. "Ye are they that forsake my covenant, and forget my holy mountain." Therefore ye shall bow down to the slaughter, and every one of you shall be given to the sword, for when I speak ye would not hear, and when I called ye would not answer. Give your name for a curse to my chosen (my elect), and the Lord God shall say thereto, Jeremiah 25:33-38 describes the same thing under the picture of shepherds and their chief sheep, saying, "Howl, ye shepherds, and wail in the ashes, ye principals of the flock (chief church members), for the days of your slaughter and of your dispersion.
Discourse by Bro. R. G. Jolly. Subject: "THE SOLDIER OF THE CROSS."

Text: "Thou, therefore, endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier."

During the past year the minds of the whole world have been more or less occupied with thoughts of war. Horrible, indeed, have been the scenes enacted by the so-called civilized nations of Christendom, in the present war. The true Christian, however, cannot approve of war employing carnal weapons, and still he finds a fight to fight, a war in which he can fight for a cause which is commendable.

Have you ever noticed the way Uncle Sam advertises for soldiers? "Men wanted for the Army." How attractive the banner is painted! No suggestion of brutal blood-shed, of the horrors of the battle-field, or of the ravaged homes of the innocent! Instead, we see the noble figure of a lieutenant on horse-back, or a camp scene in which the privateers are enjoying themselves at sports, in foreign travel, or in writing letters to the loved ones at home. Uncle Sam promises them good salaries, free board and clothing, free trips to foreign shores, and the best of care for themselves and widows in old age. What more could be done for them? Simply the thing the government for once was doing.

Now the Lord is far richer than Uncle Sam. Those desiring to enlist in the Lord’s army, might well expect palaces instead of tents, automobiles instead of horses, and millions instead of a paltry salary. But not so; the Lord does not offer anything of earthly wealth. His proposition is fair and square, and is not painted in false colors. "Deny yourself; take up your cross; follow me through much tribulation; forsake all for My sake; be as your master, despised, rejected, persecuted; be thou faithful unto death." In the earthly army we come off victorious by escaping death; in the Lord’s army we win the victory only by rushing voluntarily into death. "He that would save his life shall lose it." The present has been lost, and yet we never knew it."

Question 14. What does the Apostle mean in Col. 1:25, "Wherefore I am made a minister, according to the dispensation (or economy) of God which is given to me for you, to fulfill the word of God?"

Answer. I think the Heavenly Father is here through Paul referring to a certain arrangement which He is working out. This arrangement calls for servants to minister to the various features of His plan. The Apostle assures us that unto him was given a stewardship—which is the proper thought contained in the word dispensation—there was a stewardship entrusted to his care, fully to minister the Word to the brethren. He says, "I need greatness of heart in order that I might fulfill the Word of God—that I might minister the full counsel of God to you; explain the whole counsel of God to you and apply its thoughts fully to your blessing."

Correcting Errors.

Question 15. If Jesus entered Jerusalem on Sunday (as Pastor Russell says in a recent Sunday School Lesson and in a late sermon) and was crucified on Friday, how does this correspond to the selecting of the lamb on the 10th of the month and the slaying on the 14th? If Sunday was the 10th, Friday would be the 15th.

Answer. I think our Lord entered Jerusalem on Monday, not Friday. Sunday, in the time of our having this matter up one time at the table while the Bible house was yet at Allegheny, and the conclusion arrived at was that it was on Monday. According to the Jewish arrangement from Thursday night to Friday night would be the 14th; from Wednesday night to Thursday night the 13th day; from Tuesday night to Wednesday night the 12th day; from Monday night to Tuesday night the 13th day, and from Sunday night to Monday night the 10th day. Pastor Russell in view of the many vital errors of Babylon which he must correct probably thinks it not profitable to correct before the public mind the minor mistakes of the nominal church and therefore probably has not made this correction. His tactfulness therefore in seeking the best interests of the truth has probably caused him not to make his correction, which is not of such great importance as the correction of many other errors. From this we can learn a good lesson, i.e., not to correct Babylon on every point wherein she is wrong, but rather for utility's sake select the more pertinent matters; and for the time being ignore the others in our dealing with people whom we seek to interest in the truth.
you serve? Who was your commander? When did you enlist? What is a regiment?” he asks, and “What is it to enlist?” He soon learns that Uncle Sam knows him not, that he was not a soldier at all, but rather an outlaw, a brigand, a murderer.

Similarly many resolve to become active in the Lord’s service by making the temperance gun, and go about smashing saloons, or they take the oath of allegiance to the deavor to shoot down a few heathen. They will say to the Lord, “Have we not done wonderful works in Thine name?” Then He shall say unto them, “Depart from Me, for I never knew you (as My soldiers). You never enlisted, nor did you obey the Captain. The Captain never ordered His soldiers to close the saloons, or destroy the heathen, nor to clean up the slums. Those who called Him, “Lord, Lord,” and do not keep the things He commands them cannot be recognized as His soldiers. If He wanted to close all the saloons, nothing could prevent Him. Apparently, then, He does nothing through us, and those who try to close them are not working in harmony with the He-man. Again, if His purpose is to convert the heathen, why is He making so great a failure, for there are twice as many heathen today as there were one hundred years ago? Surely this is not His purpose, purpose. The faithful soldier awaits the work for the Great Age is briefly stated in Acts 15:14. He is picking out a people for His name, viz: a bride, to sit with Him in the throne, to be called by His name—Christ. This is His present work, it should be ours. The Gospel of the Kingdom must be preached as a necessity.

Those who would be soldiers must first enlist. Uncle Sam will accept no children, women, feeble men, people suffering with rheumatism, consumption, or other disease, as soldiers in his army. His examination is rigid. He wants only the best. But the Lord’s army is still more select, and still He accepts many whom Uncle Sam would rejects. He places only one test: “My son, give Me thy heart.” The one who you are, if you consecrate, if you swear full and unconditional allegiance to the Lord, you thus enlist in His great army.

But notice the motive of enlistment. It must be absolutely voluntary. There are four kinds of soldiers, the mercenary soldier, the drafted soldier, the peacemaker, and the volunteer. The mercenary soldier is a soldier for hire, fights for hire. The Hessians were German soldiers, who fought for the British in the Revolutionary War, not because they loved the British cause, but because they were paid to fight. The Lord wants no mercenaries in His army. The hireling shepherds, who, when they see the wolf (or hunger at the door) desert the flock and flee (to a congregation paying a larger salary, claiming that their Lord—the dollar—has called them there) are condemned of the Lord, and have no place in His army. We are all in danger of fighting for pay. He who strives to be an elder for the honor of the church, and finds himself in the midst of a war to do a favor, expecting a return favor, who perform a service for a “thank-you” or a smile of approval, or for any earthly reward, are mercenaries, serving for hire. Whosoever we do should be done as unto the Lord. If we receive our reward now we have no treasure laid up in heaven, for we are already paid, we have no joy. When the other brother or sister has slighted us, it proves that we are fighting from the mercenary standpoint, serving for hire. So look out!

A drafted soldier is one who is compelled to serve. Many soldiers were drafted or forced to serve in the Civil War. Did Christ ever make the mistake of taking any one into the Truth, whether they wanted to come or not, of praying the Lord to make so and see the Truth? Would it not be better to faithfully present the Truth, and let the Lord select His own Bride? Again we are apt to make the mistake of drafting each other’s service. We should never approach another brother or sister with a “May I pray to you, or “It is your duty, or you are expected to do so.” Drafted service is never acceptable to the Lord. No one should be allowed to put out more of the volunteer literature than he cheerfully volunteers to do—this is why it is called volunteer literature. But what a great privilege it is to serve! We should live above duty, upon the plane of love. The bride who says: “I do not really want to darn my husband’s socks, but since I am his wife, I realize it is my duty,” is not apt to win much love from her husband’s heart. So we should serve the Lord because we love Him. It is the love of Christ, that constrains us, not the whispeal of duty. The drafted soldier is not so near the Lord.

A peacemaker is one who has ceased active service and who draws reward for services already performed. Surely there is no place on this side of the veil for pensioners in the Lord’s army. We did not enlist for three years nor until October 29, 1939, but until death. Our active service, therefore, cannot honorably end, until we sit down and await glorification. There will be no pensioners in the triumphal entry. Every one of the Lord’s soldiers must be a volunteer.

Having enlisted by consecration as a volunteer, we first inquire of God to be called a captain. We are pointed to Jesus, “the Captain of our salvation,” not appointed through favoritism, but tried out as a private, made “perfect through sufferings” (Heb. 2:10). We thus are enlisted in “The Royal Cohort,” having for our commander the Prince of the greatest King in the universe. Furthermore, we are assured of victory (II Cor. 2:14; Rom. 8:37). How grand to fight in such an army and under so great a Captain!—Psa. 144:1, 2.

We next inquire for the armor. We are referred to Ephesians 6:10-18. The apostle, in closing his epistle, comes to the finally. “Finally, brethren, be strong in the Lord and, in the power of His might.” Put on the whole armor of God, etc.” and “and in prayer, watch and pray, that you may not be taken unto you the whole armor of God, etc.” The Apostle Paul wrote this epistle while he was a prisoner at Rome. As he wrote these words, doubtless to the sound of the clanking chains that bound his wrists to the wrists of Roman soldiers on every side of him, looking up he saw standing beside him one strong in the power of Rome’s might, clothed with the whole armor of Rome. What a noble looking soldier he was! Noticing his breastplate and girdle, the apostle wrote: “Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness.” Our ultimate or robe of righteousness is our justification, and unless this breastplate is fastened on, we shall fall off. Those who have the breastplate of righteousness must bind it on with the girdle of truth (loyalty to the truth, or consecration). Those who are justified and do not consecrate will lose their justification, having received the grace of God in vain.

Our feet are shod with “the preparation of the Gospel of peace.” Many have the Gospel of peace on their parlor tables, but few have the preparation which this Gospel of peace affords, in their hearts. It is this preparation that protects our feet in the narrow way.

“Above all, take the shield of faith,” for it is your faith that overcometh the world. Whenever we see a fiery dart approaching us, we can throw it out of our way and quench it before it reaches the rest of our armor.

The helmet of salvation is the head-piece, the mental understanding of God’s plan of salvation, but should we get a swelled head, our Captain will not give us a new helmet. The only offensive weapon we have is the Sword of the Spirit; the Word of God. We should let the Lord’s Word, not ours, do all the cutting necessary. Some make the mistake of hammering others with their helmets, their own knowledge, superior wisdom, etc.

Having become acquainted with our Captain and our armor, we next inquire concerning the enemy. The Word, the flesh, and the devil are the three. “The spirit of the world is in opposition to the Spirit of the Lord. While we wrestle not with flesh and blood (human beings), we do wrestle with the flesh (by weaknesses). Our flesh is our Giant Goliath. It stands by our bedside every morning and challenges us to battle. We fight all day long, and by night we have the old man to deal with. Those who, when they again loom up at our bedside the next morning with the same old challenge to put him down if we can. We may put him down a hundred times; he still puts up a fight. The world does not expect us to ever get our flesh to perfectly, but it does expect us to fight with it until death. He has given us the flesh as a sort of a dancing bag to practice on. By wrestling with it, the New Creature grows strong.

Every army has its field practice. When the captain says “About face, or Forward march,” every soldier must obey at once. The soldier who stands and questions the reason for such a command, or says he prefers not to
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obey, will soon be discharged in shame. When we are about to speak evil, our Captain says, "About face!" The good soldier obeyed. It is well we should do the same. He will say: "Now Lord I have a good motive in speaking evil, besides, my flesh delights to speak evil;" and while they thus argue they little realize that the cannon of evil speaking is endangering their very spiritual life. "Ours not to question why; ours but to do and die. How important to learn the lesson of prompt obedience and find some who have been the Lord's soldiers for years, who have not yet been baptized, who perhaps have not yet left Babylon, who have not yet obeyed the commands that they received from the captain years ago!

Another feature of field practice is that no soldier acts alone until he receives an order from the captain. Whatever there be among soldiers, even one soldier should say: "I believe I'll fight the English today;" another, "I think I'll fight the French;" another, "I prefer to fight the Russians." If each soldier should decide for himself whether he will fight that day on horseback, on board a submarine, or in an airship, what kind of an army would we have? Every army needs a captain, and every soldier must wait the captain's command. Many times a section of the Lord's army suffers disruption, because some of the soldiers acted unwarrantedly, without orders. Some feel that they should serve as policemen to keep others straight. The Lord never ordained any policemen in the church. Again the soldiers born and not co-operate with their comrades. Of the army of Israel, it was written: "They were knit together as one man." May the same be true of us.

No soldier can long be in the Lord's army without some real fighting. How do we fight? The Apostle Paul says (1 Cor. 9:26, 27): "So fight I, not as one that beateth the air, but I keep my body under, and bring it into subjection." Beating the air and beating the flesh are two different things. Suppose our Giant Goliath is our pride. How shall we deal the blow? Fair and square? "But," the flesh cries, "it will hurt! Can't you hit me one inch to the side of my head and two inches above my eyes?" To suppose that we must be to make a stab at it, and others seeing the hard blows might praise our efforts, but nothing would be accomplished. Let us not beat the air! Let us not make a stab at it, but just stab it! "But," some will say, "if I could only fight Brother So and So's flesh and he fight mine, what fighting there would be! But when it comes to fighting my own fleshly weakness, I lose my courage. And so it is! The Lord proveth you, whether you love the Lord or not. He therefore gave you the more difficult task. The sooner you overcome self, the sooner you will be an overcomer.

As we enter the thickest of the fight, we ever have the cheering words of our Captain. He encourages us, assuring us that His grace will be sufficient. He urges us to remember our former victories, how we endured a great fight of afflictions (Heb. 10:32-39); He calls us on to victory, and is ever at our side. Our army also has its Red Cross service for the wounded. The blood of the cross heals all our diseases. We also have the personal care of the Great Physician. In the world few can find sympathy, except in the dictionary, but among the Lord's people there is no lack of sympathy and love.

The camp life is another important feature. It is a well-known fact that in the Spanish-American war, more soldiers were lost by reason of unsanitary conditions in the camp than through battle wounds. Are we to give up the camp life in the Lord's army? Is everything healthy? The soldier who peels his potatoes and then allows the parings to rot just outside his tent door, there to breed diseases disastrous to his comrades, just because he prefers not to carry the parings the proper distance to be disposed of, is not a good camp follower. He is the brother who insists on having his own way, who holds his potato peelings (personal preferences) in such a position that they breed trouble and spiritual disease of envy, malice, evil surmising, dissertation, etc., to the detriment of himself and others. Brother, if you have any personal preferences, not approved by the majority of the Lord's soldiers in your camp or class, just bury them so far away and so deep that they can cause no trouble. The healthy camp life is one of love and harmony. "How good it is for brethren to dwell together in unity." From whence, then, come wars and fightings among you? Come they not hence, even of your lusts that war in your members? James 4:1. When the flesh is dead, there can be no contention in the classes.

Finally comes the triumphal entry. To the ancient soldier, this was the climax of his glory. As he fought in the field, he looked forward in joyful anticipation to the coming triumphal entry, when he should be showered with roses and honors by his loved ones. We, too, shall have a triumphal entry. When the Captain of our salvation shall open the prison house, leading captivity captive and giving gifts unto the children of men, we shall have the most prominent rank in the glorious procession. This prize of the high calling should fill us with zeal and determination.

In the world few are given the triumphal entry as soon as they had expected. There might then be some disappointment. Some might refuse to fight longer and desert the ranks and the cause they formerly espoused. But others would assure the Captain of their continued love and devotion; they would be faithful to him unto death. Now, tell me, dear friends, which class of soldiers will be in the triumphal entry? And then declare of which class you are a member. Are you fighting longer than you had expected? Remember, the final test is LOVE; love to our Captain, love of the cause, and love to our comrades. Let us press on! Don't give up the fight! The past has served to make us better. Thus let us press forward and to the best of our ability. What is within us; the future stands ready to crown us with the highest laurels of honor that the great King of the universe will ever bestow! Thou, therefore, endure hardness, as a GOOD soldier of Jesus Christ.

We have for our text at this time the words of the inspired Apostle Paul, to the effect that "Christ is all, and in all." When he wrote these words there was a tendency among the Lord's people to make divisions in the assemblies, with regard to the different nationalities that were gathered together, some being Greeks and some barbarians, Jews and Gentiles, etc. The apostle says that "Christ is all, and in all," showing quite clearly that when one consorts unto death through faith in Christ, he thereby removes all that pertains to the natural to be a sacrifice with Christ, to be counted as dead, that he may be incorporated as a member in Christ Jesus. Of this one thing only, these Christians as being carnally minded because they were preferring, one Paul, another Apollos, etc. One said, "I prefer to follow the Apostle Paul. He suits me exactly; he is good enough for me; he can give me all I need. If you want to take Apollos, you are only doing it very badly; you take Apollos; but I will take Paul." Others would prefer the Apostle Peter, and so they were dividing up in their spirit. This the Apostle denounced carnal-mindedness. It was the mind of the flesh. That is just exactly the way the natural mind works. It says, "We will have this man to be our minister."—The Reverend Dr. George Stail-

Springfield, Discipline Day, Wednesday, July 28, 2:30. Discourse by Bro. Menta Sturgeon. ALL, AND IN ALL! Word of God, to recognize that all these things were considered to be in the past; to be considered as dead, and Christ alone was to be regarded as the Head over them—their Lord.

One was not to be preferred because he was of one nationality, as distinguished from another. Not at all. Over all things was Christ Himself, and they should regard Him as the one and only Head. This same apostle, whom we so dearly love, but not give the triumphal entry that is within us; the future stands ready to crown us with the highest laurels of honor that the great King of the universe will ever bestow! Thou, therefore, endure hardness, as a GOOD soldier of Jesus Christ.
ings Williams, D. D., L.L. D. He is our man, and we recognize none other.” Others, of course, would prefer some other man.

To the extent that there is any carnal-mindedness amongst the Lord’s dear people now, there is a tendency to follow the elder one pilgrim, in preference to another elder or another pilgrim. In other words, there is a misconception of one and an exaltation of the other. The Apostle Paul clearly teaches that this is the work of the natural, carnal mind—the flesh; that as new creatures in Christ Jesus we are to recognize Him as the Head over the church. Therefore, for example, we are thirty years old. We are not to say that we will have one, but we will not have the other; we will hear one, but we will not hear the other. That would be divisive; that would be making improper distinctions. Now, this does not mean that there are no natural differences between these pilgrims. Each one will have to use the means of grace God has given him. We cannot make his brain over, nor his face, nor his mouth, nor his tongue, but he must simply use what he has. He simply will have to be what he is in the Lord, and not what some one else may be.

The story is not unlike St. Matthew in the presentation of the truth, any more than Matthew was like Luke, or Luke was like John, or John was like St. Peter. Each had his own natural characteristics, which we might call their individualities. Each one presented the truth in the way he could. While their methods of expression were different, the one thing that made them all one. We recognize the Head as the source from which all receive instruction, therefore, while there are natural differences in talents and gifts, we will accept them all with thankfulness. For my part, I will say, as a member of the Body of Christ, believing that the Head has the supervision, I will therefore reason that I need them all, as a member of this one body over which Christ is the Head.

“Christ is all.” Of course, we do not want to have any idolatrous thoughts. Certainly we do not wish to put any person in the place of the Lord Jesus, intentionally or unintentionally. We do not want to say that we have many teachers, or masters. We want, rather, to say that we are all brethren, and there is no difference between the brethren on the platform and those who are sitting down there in the chairs. Not a bit of it. There is no line drawn between the brethren on the platform and those in the back seats, if you please. That is pure sectarianism. Thank God, we are free from that. We want none of that here. Let me emphasize that we have only ONE MASTER.

The natural man can only see what he can see. A person can only see in all that nature, or at least have a hope of the divine nature; he must have the beginning of the spirit life in him now and here, before he is enabled to see things that cannot be seen. There is one person over all the Lord’s work now, and that same person is the Lord’s work from the days of the Lord Jesus in the flesh until the present time. That person, since His ascension into glory, says the Apostle Paul, has never been seen by the natural eye. The natural mind cannot look into the spiritual realm and behold spiritual things, with an intelligent appreciation thereof. One must be begotten by the Spirit. “Now are we the sons of God; it doth not yet appear what we shall be, but we know when He shall appear we shall be like Him, for we shall see Him as He is.” Those who were spirit begotten have all down through the Gospel Age been able to see the Lord through faith. We are not enabled to see the Lord Jesus as a present Spirit Being, which means that the Lord is a personage and individuality supervising the Lord’s work as Head over the church. We must have pretty good eyesight to see that. Our occultists here in town cannot help us along that line. They are a great help in the flesh, if we are cross-sighted, or onlv sighted, or far-sighted, or near-sighted, and so on in the spirit. So one must have an operation performed on him. Our Master is such a skilful specialist that He knows how to get down into the mind and heart, and do what is needful for us. This will be used, that divides between the soul and spirit, and that may be a stiff neck, narrow, to take away things that obscure the sight; to open our eyes so that we may see. If we have let Him operate upon us we are able to see, through His Word, the presence of the Lord in person as the Head over the church in all things. Therefore, we trace back behind all things that we can see with the natural eyes; behind all the movements in the harvest work; behind all of the conventions; behind all of the printed matter and books that are carrying the truth; behind all of the oppositions that come against us, and see the One who is now present, the altogether lovely One the Lord Jesus, our one Master, our one Head, who is sufficient.

Christ is all, when you sum up the church in its entirety. We might use a natural illustration. We might think of a great reservoir in which has been depotised all of the waters necessary for quenching the thirst of all the people of God; that there is such an all-sufficiency of water in the reservoir that if the channel be closed at the point where we need to quench our thirst. We do not need any other source, there is a lot in having the pipe laid, and the channel open, so we can get the water—so we can get the spirit, so we can get the truth we need. We might have a reservoir on top of the hill, filled to overflowing, with the water spilling down here to supply our individual needs, yet if there was some obstruction in the pipe used to convey the plenitude of water above, down to the individuals here below, we might sigh and cry, and thirst, and do many other things, yet not have any water. So it is, with the Lord as Head over the church which is His body. As the Scriptures say: “He is the fulness of the divinity, after a bodily fashion.” It is He “who of God is made unto us wisdom, and justification, and sanctification, and deliverance.” He is the source of supply, there will never be any additions made. There need be none made, because the grace of God is sufficient to provide fully and completely all that shall be needed.

While that is the provision of divine grace, it is quite a different question to draw down the power and blessings as we need them. In other words, while this has all been done for us as new creatures, we must look to the source of supply for the water flowing down through the Bible. There must be an open Bible, and open hearts, and open lives. All distractions in the mind and heart must be removed. The will must be perfectly submissive to Him as our Head, else there will be some interference with the fullness of the supply of grace. Consequently we will suffer lack, not because the source of supply is not there, but because we are not putting ourselves in position to take what He has supplied. It is, therefore, necessary to recognize the one Head; it is necessary to keep in contact with that Head; it is necessary to keep our will in subjection to Him, and so to keep ourselves in harmony with Him. There must be intercourse without obstructing influence from the world, the flesh, or the adversary, if we are to receive the fulness of grace that will enable us to be built up into Him as the Head over all. We are to grow up into Him in every thing.

I will tell you how it was in the case of one dear friend. He said, “I know Christ is all; He is our wisdom, our righteousness, our sanctification, and our redemption. He is all we need, because God has so arranged it. We need nothing outside of Him, and I realize that He is not only all, but that He is in all.” That is the bringing of that ALL up yonder, down here. Of course that would take in the whole church, that great vessel called the body of Christ. Even the flesh is counted as Christ’s flesh. When we have consecrated that flesh it belongs to Him. While the supply is up yonder, the vessel down here is like one great big reservoir, but just flowing down through the church, or the Body, and into every single member without exception. I will tell you, if you are not in that pond you are not “IN IT.” Some think they can merely stay around on the banks of the pond and fish, and eat, and have a good time, and that will do, but they are sure to go to the cemetery. If they are going up there (pointing upward) they must get in the pond. And getting in you must get a little mud on you, but you must get in touch with the water supply. There must be the working of the air, and the sun, to lift up and make the great vessel that is nourished, and supplied from above, to others we must get from the bank and into the pond, and let the light, and power of the spirit operate upon us; to press some things down and other things up. The more we press down the peel of an orange, the more the juice rises. God so loves His people the more the spirit is pressed down the more the perfume becomes. The more we press down the old creature, the more does the new creature rise. It will raise the river of blessing to the world of mankind in the age to come.

Some friend says, “I have appreciated those Bible statements for many years. I know what that means.” Of
course, but if a person is not spiritually minded he will wonder what I am talking about. He will say, "He talks about ponds, and fishing, and all those things. I do not know what you are after," and I never find fault with a poor, blind man. I always feel like sympathizing with him. I never feel like finding fault with people at a Convention if they cannot understand. This friend says, "O, I know what you mean; I understand that; I believe you are eating more than the church has, and He is in every member of the church. As a member of that body I recall very well, through consecration unto death, and begetting of the spirit, I received my share of the anointing. I tell you, it was a glad time with me. It did make my heart warmer, and it was something about the faith exercised at that time, something about the begetting of the Holy Spirit, that I cannot understand."

I never saw anybody who could explain it. There are many things about the begetting of the spirit that nobody can explain. We have the evidences that the Bible gives us, and I know how to do it. This friend says, "The wonderful blessings of the Holy Spirit made me as happy as I could possibly be. In fact, I had so much happiness inside that it had to come out somewhere." My dear friends, if we get the cylinder all filled with steam, and then let it out, it will break the cylinder, and tear off the roof, and if you happen to be there it may shoot you out through the roof and put you in your grave. There is something about those natural laws, and also about the spiritual laws, that works, and works, and works, whether we know it or not. You need not have to know everything. You only have to know what you do have to know, and that is all.

I never thought refrigerators were the best things to have among the Lord's people anyhow. I think refrigerators are good things in hot weather. They are very convenient. That is what I use them for, but I do not put any premium on ice boxes in Conventions, nor as assembling anywhere else among the Lord's people. I never had that kind of feeling about the Lord Jesus. He always seemed to me to be such a humble, such an excellent, such a sublime man, that when He spoke you could not help listening to Him and they would warm your heart, as well as instruct your mind.

So this brother, after he had been warmed up by the truth on the inside, was just as happy as he could be, and he could not help it. I think, among other things, one reason why he was so happy was that he had finally, through consecration, gotten rid of himself. I do not see how anybody could be happy if he holds on to himself. I am sure I could not be happy if I held on to myself. I used to think I was one of the gloomiest, saddest persons that ever was. I wondered why I was here anyhow. I thought perhaps there would be a little help for me somewhere. Till I told me I would not live any more. Finally I woke up and said, "No matter what you say; I will not die until I have to." I haven't died yet. When I first got this idea it helped me wonderfully. When I got rid of self what a load I was relieved of! All these little preachers who talked about the wicked times, and the other things that made life burdensome; that made us sorrowful and downcast. When we got rid of those, and were made over again, being rid of that in our minds and wills, we are rejoicing. Our joy is increasing. As we get up above, and when we are finished up, O, that will be glory for me."

"Now," this friend said, "that was my experience, and I rejoiced in the joys, and graces, and fruits of the Spirit for a great many years. I knew what it was to keep in unceasing and unwavering connection with the Spirit. I never did have any earthbound air arise, to hide Him from His servant's eyes. But, a change came. I seemed to gradually lose the joys of the spirit which I had once possessed. I lost the joys and blessedness that I once knew. It seemed to be such a gradual thing that I do not know how or why, but I always look back to myself, "Aren't you sliding back; aren't you getting into the great company; is it possible that I am sliding down to second death?" He let these things work in his mind until he became so weak he could hardly say anything for the Lord, and has, as a result, lost a good deal of the Lord's Spirit it will flow out all right. But when it declines and dwindles out, you become so weak that you can scarcely say a word, you are so humble—so weak, then you may know there is something wrong. You have been going back; you have been letting these thoughts work in your head. You have not been allowing His will to be done. You are not letting the robe cover you; you are not accepting the protection of the robe, but to the contrary, you think I would get scared a little if I thought I was going into second death. Anyhow, there is nothing but to turn around and go the other way. You know it is a good thing to pull up once in a while. It is so easy to slide down, and down. It is what the Medics call "weakness of the kidneys." I would feel that you are losing ground, losing your grip, to pull yourself up and say, "Look here! you have been going on this way long enough, and I will let you know that you will not slip any more. I will find out about this matter. If I am going into anything, I must do it with my eye open, and I want to do it into the Great Company I want to find it out there. There is one calling. You must get in this high calling. Do not think of any other. Never mind what others may think: say, "That is not my calling; there is no other calling for me but the high calling.""

This friend says, "I began to work inside. I became very meditative; I became very solemn. I kept on thinking and thinking until it became very dark. I was getting so dark. I found out afterward that I was looking at self too much. I was beginning to get sick. It is all right to self-examine and introspect if you work out, too. If you just keep on meditating and self-examining you will get the sight of self so mingled up with the condition of your nature, because the sight of self is too much; it will make you sick, sicker, sickest, SICK. That will not do. We cannot get straightened out that way. We go to the Lord and say, "Father, I know what you have done for me. I do want to serve you acceptably. Things are not right, and I want to have the ability to find out what is the matter. I will throw myself on you." Do you think the Father would ever fail a child that comes to Him in that way? Of course He would not. We are not to think He would. We are to have confidence that He will do for us whatever we cannot do."

"So," this friend says, "He taught me my lesson in a very natural way. While I could not see it myself, He gave me experiences that helped me to see." Sometimes we need experiences to enable us to find out what we want to know. "So," he said, "this was my experience. We arrived in a certain city, which was well supplied with water, flowing from one source. The supply was brought down in great water mains to that city. These water mains are like the great new creature city, being laid out in a beautiful, correct and systematic way. He said, "We were there at the surface, and we could sit where we were, over the water and close to it, yet never get a cupful unless we went down and connected with the water main. We must dig down and make a connection. And when we made the connection, then the water flowed through the individual pipe connected with our home. We arrived by turning the spigot we could get all the water we wanted." He said, "One day I went to that spigot and turned it, and lo and behold, I could get only a little water from it. I went a long while and became thirsty. After a time I became very thirsty, but could get only a small water supply. I was not able to satisfy my thirst. When I investigated among the fixtures I could not locate the trouble, so I thought I would ask the people next door whether their water supply was all right. I asked them and they said, "We are getting all the water we need in our home!" He said, "We are not; we need something else."

When something is wrong on the inside, stopping our connections with the water supply, it will never get straight by saying, "That brother does not treat me right;" or, "that sister does not treat me right." It is a good thing to be interested in one another, and when we are in some place in place of being right yourself, you cannot fool the one who is working with us in that fashion. He is not working it out that way. He said, "We had to dig down and open up the ground, going right to where the individual pipe was connected. When we turned the spigot on we found out our difficulty. What do you think it was? There was a little frog caught there in the opening between the individual pipe and the water main. It staid there long enough to become so large as to almost stop the flow of water into our house. We took the frog by the leg and pulled him out, and we have had all the water we need ever since. He said,"
"HOLD FAST YOUR CONFIDENCE"—BRO. A. H. MAC MILLAN

"I wonder if that is not what the Lord is trying to show me? I realize that I am connected with the Lord, all right. I know where the water supply is located. I know where the electric power is. I have had a plenty in my life. When I looked at the connections I found something wrong where the connection was made. When I found out what was wrong, and removed the difficulty, the water began to flow in all right, and has been flowing ever since.

Now what did he mean? He meant that while the Lord was the fullness, the ALL, we must be connected up right. We must have His will, and no will of our own. There must be no obstruction in our lives to keep the water from flowing. He had inadvertently become self-willed. He got to exercising his own preference and ideas, and developing them. The more he developed his natural will, the less did the Lord supply him. He found that he was going backward. He found the mistake was in his will, and when he brought his will back to the proper place, and said, "Lord, thy will be done in everything, just as I said in consecration; I delight to do thy will, O God!" I come back now, Lord, no matter what my experiences, no matter how I am misunderstood, no matter what you may think best to give me, I will appreciate it"—then came the inflow of blessing from on high.

Now let us get back to where we started. More and more do we desire to realize that Christ's submission, in patience, in love. We desire Him to work in all, and through all, so that with one Head and one Body, there is one Spirit and one hope, one baptism, one calling, one God, one Father, and one Lord Jesus Christ, the sure foundation. That is all. There is no more mysticism, no more philosophy, no more revelation. That thought should unite us more and more in new conceptions in Christ Jesus, and ultimately lift us to His glorified presence in the Heavens.


Subject: "HOLD FAST YOUR CONFIDENCE."

When I started for the Convention I did not expect to have the privilege of taking Brother Breugeler's place, so you will appreciate the fact that I am not prepared to deliver an address before this Convention. However, I am going to make use of a little advice received from an old preacher, who said, "When you run out of lightning on the platform, use a little thunder." If you hear me making a lot of noise with my feet you will know I am running out of lightning.

We will consider two verses from the 3d chapter of Hebrews, the 6th and the 14th, "Christ, as a Son over His own house, whose house are we if we hold fast the confidence, and the rejoicing of the hope firm unto the end. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

We all appreciate the fact, dear friends, that the Lord Jesus Christ is to have a house, a home, a bride, and that, by God's grace we have been invited to become members of that household; members of this bride class. We see laid down in these two verses conditions whereby we may attain thereto—if we hold fast the beginning of our confidence, and the rejoicing of hope, steadfast unto the end, we will be of His house; we will share with Him in His glory.

Why do you suppose the Apostle here made use of the term, "Beginning of our confidence? Because Paul knew very well that we were confident and hopeful in the beginning of our Christian experience. As we emerged from the gross darkness of Babylon and came into the light of truth; as our minds were illuminated and we grasped the glorious plan of God, every faculty of our minds evidenced to us that it was God's plan, and none other than the truth of God. We were very happy in the beginning—very confident. We agreed that it was splendid, and we thought every feature would be fulfilled as we understood it then. You know we had 1914 as a prominent date in the chronology. We were confident that the things we expected would occur on that day, or that year. Some of us were so confident that it never would occur in 1914 that we began to look for it in 1910. I did, I am frank to say it, but perhaps some of the rest are not. It didn't come, did it? Have you lost your confidence? You say, "Brother, my confidence is shaken because the things I thought would happen in the year 1914 did not happen."

It seems to me if we get a proper focus on the matter there is no occasion for us to lose confidence in the plan, the chronology, or in any feature of God's Word. In the beginning, as we saw the matter portrayed in the Word, we thought the times of the Gentiles would end in the Fall of 1914. Then God's kingdom would take control of earth's affairs, and establish the thousand years. We looked forward to that with a great deal of expectancy. We looked for wonderful things to take place. Have they taken place? Yes, all that we could have reasonably expected did take place. We thought the Gentle Times would end in 1914, and the time to look to that at this time very much as if they did. As the poet expresses it, "The Gentle Times have gone; the kings have had their day." The fact that they are still holding their crowns and their throne does not interfere with the truth of the statement, for I imagine that many of them do not think more of their crowns or their throne now than they would two or three years ago. They do not know when they will lose them, and their lives with them.

The Gentle Times ended. The things we expected to occur began right on time. At the present time we see the world in great distress. Our great statesmen and newspaper men, who keep in touch with the situation, tell us that the year 1914 was one of the most momentous in history.

Half of the nations of earth are at war now, and they are warring unto death. A most striking and remarkable matter connected with the situation is this: though the war has been going on nearly a year, and upwards of ten million men have been put out of action, as the world has not been one decisive battle. Every one seems to have been disappointed. Every nation is disappointed. We see very clearly from the Word of God that just what Joel 3:9-12 describes is taking place. Joel said, "Wake up the mighty men for war; let the weak say I am strong; take your plowshares and prepare for the time when God will absolutely destroy every vestige of power and control that was vested in the hands of the Gentiles. As we look over the situation, it seems we have every reason to retain the confidence we had in the beginning; to have hope as strong and firm as we had in the beginning. It seems to me nothing has taken place to shake our confidence, but on the contrary, everything seems to be coming along in the proper way, and on time.

"But," says one, "didn't you expect some things respecting the church that did not take place? I suppose some of us did. Perhaps others did. Didn't you expect to be taken away last fall?" Yes, I confess I did. I told all
of the people at the Saratoga Springs Convention that I expected that would be the last time I would speak on the public platform. I had confidence. That was the only date we had in mind, and the last one. I know a brother in one of the Western states (and I admire him greatly), who had confidence in 1914. Some time in September he went to an undertaker, and said, "John, what is your lowest price for a funeral?" He said, "Five hundred dollars." "No, but there is going to be mighty soon. "Is anybody sick?" "No," "Who do you expect to die?" "I expect to die." The undertaker first thought it was a joke, but when the brother explained they would all be dead in not more than a month, he got down to seventy-five dollars, and they agreed on that price. That brother is here yet, and I suppose the bargain holds good. I didn't get that far. Some said I had my grave dug, and my shroud made. I never dug a grave; that is a mighty hard job. I think they will put me away all right, and I aim to be there.

Are we not disappointed because the things we expected did not take place? No, and we are not going to lose confidence; we are going to hold fast the confidence which we had at the beginning, steadfast unto the end. You know the Lord does things out of time. He has times and seasons for everything. We knew the Lord mapped out the harvest work, and He mapped it out in order. He knew how much work there was to do, and how long it would take to do it. I confidently believe that if all of the consecrated children of God who lived in this harvest time had been called in the Lord's order, and the work done in the beginning of the harvest down through to the end of 1914, the work would all have been done, and we would have gone to Plerges of the first of October, last year. The work was not finished then because some had failed to do their duty. It will prove from the Scriptures that those responsible for the delay are the members of the great company.

To use the vernacular of the street, "they laid down on the job." The harvest time is ended, but the harvest work is not done, and we are still working. Let us use an illustration. Take some of the great wheat fields in the west. I passed one of the first ones this morning. You can imagine that when the time came to reap that wheat field there would be need for a good organization; the work would need to be well mapped out, lest some of the wheat be lost. Two or three years ago, in one province of Canada two million bushels of wheat were lost because they could not get it out of the field in time to prevent it freezing. You estimate that it will take 500 men 50 days in September to harvest the wheat field; how many more men do you think the superintendent would send to help? He would say, "I am not responsible. Early in the harvest I lost 500 days' work; a little later I lost 500 more, and that is why this wheat is still standing." What would the superintendent do? If he could hold the storm back he would ask the men to stay and reap the balance of the wheat. They would agree; they like the place; they like the work. Suppose, instead of wheat, that the wheat field were a field of the work. You can imagine that a great organization would have to be set up, with the harvesters, the mappers, the first ones mapped out, and the time assigned to them. That work has been left undone. You may have done your work faithfully, and I may have done mine, but some did not do their work faithfully and that was left undone, and the harvest has been left undone.

The fact is brought to our attention in Matthew 25, in the parable which the Lord gave to illustrate this phase of the harvest work. Jesus spoke at length of the conditions in the church, and in the world. He said that He would raise up seven things and seven other things. "Seeds a few" (the truths) and that servant would give it out to his fellow servants, who would go out in the work. In the opening of the 25th chapter of Matthew another phase of the subject is introduced by the parable of the ten virgins—five wise and five foolish. These represent two classes of servants—five who labored diligently, and five who did not. Then He went on with another parable regarding the same matter further. A master goes away to a far country, and leaves his goods to his servants. To one he gave five talents, to another two, and to another one, to each according to his several ability. That is, he gave every man all he could do—no more and no less. He said, "Go to work." Some have been faithful, and others have been faithless. The way the talent is different from ability. I think it represents the opportunity of service given to us according to our ability to use them. The one with five talents had not one moment to spare to help the one who had two. When the time came for the master to return, the talents were mapped out for the five, the two, and the one. The one who had the talent said, "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee rule over many things." "Aren't you going to make me ruler now?" "No, not now. What are you going to give me now?" "Enter into thy lord's joy into the joy of the Lord," he said. To the one who had gained two talents he said, "Were you faithful in a few things; I will make you ruler over many things." The immediate reward was to enter into the joy of the Lord. He did not give the rulership at once, but they had the assurance that they would be rulers later. The man who had the one talent said, "You are a stingy man, an unreasonable man; you asked me to do things that I could not do; here is your talent." The master was disappointed in that servant. He wanted the work done. He went to the man with ten talents and said, "Will you not do the work that the Lord gave you?" "Yes, Lord, I will hold back the talent." That is what we have been doing since last October. Every individual that has been faithful, loyal, and zealous, up to the end of the harvest, at that time entered into the joys of the Lord, and had confidence that there was a crown for him. Then you say, "We cannot fail out." You are jumping at conclusions. The crown is there. You can be as sure as anything. "If it is there, I cannot miss getting it," you say. You remember it is stated in Revelation, "Hold fast that thou hast; let no man take thy crown." What does that mean? It means just this: if you are working to gain the crown and He has assigned it to you definitely, it could not be taken away from you. If there is a crown for you, then you would be in danger of losing it. Suppose someone would come and tell me that my automobile had been stolen over in front of the building. It would not be any one's but mine, because in the United States it would not be mine, because mine is not made yet. If you told someone else that their automobile had been stolen, they might become alarmed, because they have one. Are you going to be indifferent? "Take heed that no man take thy crown." That is not true. If the force of the storm in Gentile Times has been holding back the storm at the end of the full force of the storm has not reached us yet. You remember Jesus expressed the matter in Matthew 24:22, saying, "Except those days should be shortened, thou wouldest not stand; but for thy sake those days shall be shortened." Would it be any favor to you to shorten those days of trouble? We do not expect to be here in the trouble. But when you look at it in the light of Revelation 7 you get another focus, that seems to be quite reasonable. In Revelation we are told that in the end of the 1000 years, Christ will appear on the earth, holding back the winds, confining the winds until the servants of God have completed the sealing work— the harvest work. The winds were to blow last October in fury, but the Lord is holding back the winds that the servants may complete the work left over when the harvest time of the great company was complete. The Lord is providing for us and has been doing since the harvest time came to an end. It seems to me that is the only reasonable view to take. Mark you, the one talented servant, at the end of the period, when the master rewarded his servants, said that the proposition was an impossible one, and he was doing in the harvest work. The Lord is taking the opportunities from those who did not appreciate them, and giving them to others who were fruitful, and the work is still going on.

The Apostle Peter shows plainly that such a condition would develop in the end of the harvest period, saying, "Know ye not that when he which is in you, which is this spirit of him which is true, shall be aroused in your mind, the persons ought ye to be, in all holy conversation and godliness, looking for and hastening the coming of that day?" You say, "That is not the way it reads." That is exactly what it reads. If you turn to the margin you will find, "hastening the coming of" that condition of things. How
could we hasten, or retard it? There is so much work to be done, and the very hour the work is done the storm will break. The quicker we do the work, the more will we hasten the coming; and the slower we are, the more we will delay it. So that those of us who have come into the truth since last October? If there were no more work, if the faithful workers up to that time, what hope is there for one who comes in since? I believe there is as much hope for them as for us who have been in the truth for years. A crown was assigned to you, if you were faithful, but you can lose that crown if you are not faithful in the interim from October to the time of giving the rewards. "Was not the door shut?" We hear much talk about doors, but the Bible only refers to one, in Matthew 25:10-13. That door will be shut after the wise virgins go in. It is not shut yet, because some are not in the flesh. If it be shut now we are all of the foolish virgin class. There will be none going for the king then. 13:24, 25 says, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter, and shall not be able, when once the master of the house has risen up and shut to the door. "Is not that a different door?" Mark, there are two different ways. There is one gate, and one door. The gate is the entrance to the narrow way, and the door is the exit. The entrance to the narrow way is not called a door; it is called a gate. That gate will never shut. It will stand open until the door is shut, and then there will be no gate in that way.

Take the parable of the eleventh hour. The steward came after the day's work was nearly done and found some standing, doing nothing. He said, "Why are you standing here? Go in and work; I will give you what is right." How much did they get? The same as those who worked all day. If there are any standing, and feeling that there is no place to work, the door is open; enter quickly; the door is not shut. It must be apparent to all that there is harvest work yet to be done, as shown in this parable, and other portions of God's Word. As soon as this work is done, all that is written will be accomplished.

As the matter is stated in the second chapter of Habakkuk, and quoted in Hebrews the 10th chapter by Paul, "For yet a little while, and he that shall come will come, and will not tarry." If you will read carefully the first few verses of the 2nd chapter of Habakkuk you will find a peculiar intermingling of thoughts. There is a plain statement there about a tarrying, and another statement to the effect that there is no tarrying. The Lord has left enough time from the end of the Gentile Times, to the setting up of the kingdom, to permit a testing time. The Lord says, "Ye have need of patience, that after ye have done the will of God ye might receive the promise," that ye might not lose the reward. As long as Israel was wandering, Elijah and Elisha had certain points they were going to wait until they crossed over Jordan. When they got there they had no special point to go to. They were waiting for the whirlwind to take Elisha up.

We know the movement that started in 1844 was pictured by the birth of Jesus. Coming down to 1874, you know what that paralleled. It paralleled the beginning of the Lord's earthly ministry. Then we looked with longing eyes to October, 1914, and lo and behold, we came to that. We expected everything to come to a climax, but it did not. What we had expected may be just the beginning. We may be looking for things, but if we are going on we are only waiting. As described in the 74th Psalm, 9th verse, "We see not our marks any more," because we have passed them all; they are in the rear, and we are not looking back. "We see not our signs; there is no more any prophet." Tell me, any one who can declare when it will take place. "There is no more any prophet: neither is there any among us that knoweth how long." If any think they know, let them read that, and they will mighty soon find out that they do not know. We are waiting on the Lord, and we will work while we wait. We are waiting for something not to go back to. Everything is before us. Let us keep on, faithfully, wisely, the Lord is and will be our watchman, not casting away our confidence, not losing the hope which we had in the beginning, but holding it firmly to the end. The Apostle says, "I have confidence in you that you are not of those who are drawing back unto perdition." Would you go back to Babylon? It made us sick while we were there. While we were there we could not keep what we ate on our stomachs, and now that we have been away for years, we do not think the dope has improved, and we could not go back. We are going to stay with the Lord, and His truth.

Who Peter was, "Beloved, to whom should we go?" Where will we find anything better than we have? "Thou hast the words of eternal life." Let us not lose confidence; let us not be of those who turn back to perdition, but let us be of those who believe to the saving of the soul.

**Springfield, Confident Assurance Day, Thursday, July 29th, 10:30 A. M. Discourse by Bro. R. H. Barber. Subject: "CONFIDENT ASSURANCE."**

The general topic of the day is confident assurance, and we wish to keep this thought before our minds in speaking to you this morning. In looking over the program I would emphasize what the topics held of most importance. I could come to no decision. The one we have for today is surely of great importance—CONFIDENT ASSURANCE.

What is meant by confident assurance? We understand that to be sure of anything would be to have a belief in it, based upon certain indisputable evidence—that is, evidence that would appeal to the mind as indisputable. It would mean that one would have no doubt in their mind. With respect to the great Divine Plan, it would mean to believe in the Hebrews, that the kingdom is as important as the one who is love; it would mean to believe that the Bible is His Word, and that its statements are true. Therefore, we could have confident assurance.

This morning I wish to bring to your attention some features of the divine plan, and I will use as a text Isaiah 30:15: "For the trumpet shall give the signal sound in the house of Jacob, in returning and rest ye shall be saved; in quietness and in confidence shall be your strength." It seems to me that the very essence of confident assurance is expressed in this text. It pictures us all as once wandering away from the Lord; as a ship without a rudder. It pictures that in returning and rest shall we be saved. Here we have the thought of confident assurance in rest. We understand the rest here referred to is not physical rest, although we believe this rest does contribute to physical rest. To our understanding it is the rest referred to in Hebrews 3. It is the rest of faith. In returning to God, and being filled with a realization of this great plan of salvation, we have been enabled to look forward in confident assurance to the time when that plan will be completed. When sin entered Eden, and seemed to interfere with God's arrangements, He restored the privilege of entering His rest. And we have the privilege of entering His rest. In returning and rest shall we be saved. I am reminded of the Psalmist's words in Psalm 37:7, "Rest in the Lord, and wait patiently for Him." I fear some of us have been waiting a little impatiently. I have had some of the friends tell me that they were very much disappointed that they were not in the kingdom. I tell them the fact that they are disappointed in the matter is positive proof that they were not ready for the kingdom. We want to get to the point where we will say, "Thy will be done." That is the rest of faith which says, "God has not taken us into the kingdom, therefore it must not be the proper time yet. We will wait, in quietness and assurance, God's due time." It seems to me, if we do not feel that way, it would indicate a lack of this full assurance; it would indicate that we are not just ready. Perhaps God saw that we needed a little more time. This is the way "your quietness and your strength." This strength is of a peculiar character. It is in quietness and confidence. If you and I were to pick out those who we feel would stand the tests and trials of the present time, I feel sure we would select some who are strong and robust physically; some who have much of self-reliance, and independence of the spirit of the world. We say, "These will stand." I have seen some of that character in the past, who are not standing with us at this time. On the contrary, I have seen some timid ones, armed with God's strength, who after long years are still loyal, and give every indication that they will remain loyal to the
end. The Lord can provide the needed strength, and He tells us it will be manifested in quietness and confidence. The Lord is seeking such a class as this, who will conquer in the Lord’s strength, and not in their own. These will not only not be relying on self, but they will be relying on the Lord.

At the same time, they will be courageous. This goes hand in hand with courage. Some of the most courageous characters are those who had not much courage naturally. The Lord will endue with courage to meet the trials, if

where the Lord strengthened and used such in a wonderful way. It has been strengthening to me to read some of these instances.

God supplies this strength through the word of truth, through providential dealings, and experiences in connection with their own lives. Sometimes I think we fail to take note of the value of these experiences as we should. Little things befall us day by day, seemingly of so little a matter-of-fact way, that we are apt to think they came by chance; that they are simply accidental, whereas the Bible tells us plainly that everything that befalls the Lord’s people is permitted by Him. These experiences are overruled by Him. This is another reason why the Lord wants to work out the good pleasure of His will in our hearts. Sometimes He opens opportunities of service to us, that we may see His hand in the matter, and thus gain confidence and strength, that we may be better armed to do His will in the future.

This is what furnishes us material for testimonials. The reason why testimonials sometimes drag is that we have failed to note these experiences. If we can go through seven days, from one week to another, without having some blessings of experiences to strengthen and encourage our hearts, we had better get down on our knees and ask for grace and wisdom—perception, so we may see His hand in our affairs.

The Lord strengthens us through His Word. The Psalmist says, “Jehovah is the strength of my life; of whom should I be afraid?” (Ps. 27:1). In this connection. You remember the Scriptures give us the thought that, having been begotten of the spirit the earthly body is simply the residence, the abode, of the new creature. The new creature is the I, and the old fleshly body is counted dead. The Lord says, “Fear not them that destroy the body, but after that have no more that they can do, but, rather, fear Him who is able to destroy both soul and body (the body and the new creature, the life).” We see the force of this. Of whom should we be afraid? We know that those who destroy the body, and after that have no more that they can do. No, fear, rather, Him who can destroy both soul and body in Gehenna.

In Isaiah 28:5, 6, we have a text referring to the present time, and I think it is specifically applicable to the time just in the future, “In that day shall Jehovah of hosts be for a crown of glory, and for a diadem of beauty unto the residue of His people who remain in Jerusalem, the pleasant, who destroy the body; but after that have no more that they can do. No, fear, rather, Him who can destroy both soul and body in Gehenna.”

The prophet in Isaiah 40:31 says, “They that wait upon the Lord shall renew their strength.” That is why some of us are weak. What does waiting on the Lord mean? Sometimes I think we give this a restricted, very limited meaning. I think it means getting down on our knees and in prayer, waiting on the Lord, but we believe it is only a small portion of the waiting on the Lord, though a necessary portion. Waiting on the Lord would mean to give heed to His instructions. It would mean to search the Scriptures. I believe many are failing along this line, and I have noted it particularly during the past twelve months. I remember reading a letter in the Tower in which it was said that the writer could see no evidence of lack of diligence among the Lord’s people. I must confess that my experience is the opposite. I see a lack of zeal. Those who wait on the Lord shall renew their strength—those who give heed to His instructions.

The Lord says, “Torsake not the assembling of yourselves together.” Some are neglecting this. Another is, “Study to show thyself approved unto God.” Some are neglecting that. I find some are not keeping up their study of the Scriptures. Some have deserted the less, and are thinking they possibly get misinformation there, hence they are studying the Bible for themselves—what our ancestors have been doing for hundreds of years without getting very much out of it. I believe that the Bible is given to be studied. I also know that much of the value is hidden until the due time. At the due time He gives us the understanding through His agencies, and we cannot get instruction in any other way. It is best to follow the leadings of the Heavenly Father. We want to take the Bible, and study it with the help of the Lord, and to get it out of the Scriptures. Some who have lost
confidence in the Scripture Studies, and decline to use them further, or indeed to read the Scriptures, taking such helps as Young's and Strong's. The consequence is the same as the sense of rejecting the one and taking the other. They repudiate the most important aid, from which we have received the greatest help. All of these helps should be used, so that as they will assist us in understanding the Father's Word.

If we wish to wait on the Lord it will mean watchfulness, prayerfulness, thoughtfulness. Forsake not the assembling of yourselves together, and so much the more as ye see the day approaching. This is included in waiting on the Lord. If you have faith that the Lord will come, you will come to Him, you will pray, you will seek Him. Ifari gathin, it is an indication that we are not waiting upon the Lord properly. In Deut. 35:25 we read, "As thy days, so shall thy strength be," and that the text may be understood to refer to physical strength. If the Lord has some work for us to do, He will grant strength to do it. If you keep yourself in the Love of God He will supply strength in every trial, so you may go through it to His honor and glory and come off a victor. All of this depends upon our fulfilling the instruction given in the Word of Truth. We must wait on the Lord. If we go to the Word, depending on self-confidence, we are not waiting on the Lord. He will not then supply the strength. "As thy days, so shall thy strength be."

The Bible strongly calls attention to the fact that the harvest of the ages, that is, the end, will bring the very heavy part of the trial. I think our trials will be more severe than any past trials of faith. I understand that every trial, in the last analysis, simmers down to a trial of faith. The Apostle in 1st Peter, 4:12, 13, says: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, being partakers of Christ's sufferings." We promised the Lord in our consecration that we would be partakers of His sufferings. Are you able to have part in His baptism? We said we were able. When we complain in any trial, we are not in harmony with this text. "Rejoice, therefore, as though ye were partaking of Christ's sufferings." We want to rejoice that when His glory is revealed ye may be glad also with exceeding joy.

At the present time our sufferings may not be conducive to physical joy. Sufferings come to us as human beings; not so much as new creatures. The apostle says, "Christ suffered in the flesh also," and_enabled yourselves also with the same mind." If they burn you at the stake, they will burn you, and the reason that they will burn you is where, in quietness and confidence, you have strength. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, being partakers of Christ's sufferings." We promised the Lord in our consecration that we would be partakers of His sufferings. Are you able to have part in His baptism? We said we were able. When we complain in any trial, we are not in harmony with this text. "Rejoice, therefore, as though ye were partaking of Christ's sufferings." We want to rejoice that when His glory is revealed ye may be glad also with exceeding joy.

In 2d Peter 1:2, 1 is a text which I think refers quite specifically to our time. The apostle there says, "There were false prophets among the people, even as there shall be false teachers among you. As I write these things to you, I think of them. Personally I believe it is a little further on. They are to "privily bring in damnable heresies, even denying the Lord that bought them. Many shall follow their pernicious ways." Have we had that experience? Yes, we have had the bringing in of false teachers among us also with the same mind. When they tell you something that hurts your pride, it is the flesh that is hurt. The tears may roll down your cheeks, the sobs may escape us, the pain may be truly severe, yet the new creature is rejoicing that it is counted worthy to suffer with Christ. We want to rejoice that when His glory is revealed we may be glad. That is the time we will be glad.

In Hebrews 10:32, 33, we read of some who "endured a great fight of afflictions (after they had been illuminated) partly whilst they were made a gazing stock, both by reproaches and afflictions; and whilst they beat them with companions of them that were so used." I interpreted it in this way: In some of the ecclesias there are some who are not highly educated, some who have lacks of various ways, and reproach may come in that way. However, I believe there are others who may be reproached in a different way. The reproaches will be against our dear pastor. The reproaches will be against him, and they will come upon us because we are associated with him. In our home communities, there is not so much reproach from the world against our religious brethren. But some of these matters brought against our pastor will be proven, to some extent, and people will say, "Are you following such a man?" It will take some confident assurance about that time. When we cannot defend the character of our pastor, we can say, I do not believe it. Then they will sneer at us, and there will be a small trial. Could we think of one much more severe than that? There will be some who have had the truth, furnishing the evidence for all of this reproach. The world will say, "We have it from their own lips," as it were; "from those who walked with you." Such things have occurred in the past, and they may occur in the future. If any one on earth could tell you a story about our pastor, or any one else, among the Lord's people, and you would believe it, let me tell you that if you had lived 1900 years ago you would have believed the things that were told then. That which was said then was in this condition. I have talked until past midnight to some who have been thinking along this line. Some think everything is going on smoothly. It is in some places, but not everywhere.

Every man's work shall be made manifest. What kind of work? The faith structure that we are building on the truth. I have found some who had newspaper columns, and wanted me to swear to them. They had not built up their character on the truth. They had not seen the truth in such a wonderful way. It had not appealed to them to their heart. Dear pastor has been used to bring this truth to us in such a way that we cannot help but shake our confidence in him. If we lose confidence in the representatives of the Heavenly Father, we have lost confidence in the Heavenly Father. The day shall declare our work, of what sort it is. "Every man's work shall be made manifest." Do not think that you will escape. Judgment has begun at the house of God. He is now sitting out, judging, condemning, eliminating everything not fit for the kingdom.

Psalm 91:7 gives us a thought which I cannot think is fulfilled yet—not completely, anyhow. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come.nigh thee"—those keeping themselves in the love of God fully. Here is a text where we should take confidence from. Many see the text, "A thousand shall fall," and wonder whether they will be among the falling ones. Notice the next verse: "For he shall give his angels charge over thee, to keep thee in all thy ways." It is not a thousand that come nigh thee. Let us always remember that God has made arrangements whereby we remain His children; whereby everything shall work together for good to us. The provision is, that we keep ourselves in the love of God. Keep your thoughts on Heavenly things, and full of faith. Pay no heed to the disbelieving world. Satan is at work to try the truth, but the Father is giving it to us at the present time. Keep girding on the armor.

I think some forget that when we have the knowledge of the truth we may lose it. Consequently they get careless, as the line of study. The knowledge very soon slips away. Some texts may be very familiar to you, yet, after a few weeks or months you cannot quote them. A few years ago in the Pilgrim service, I had several different talks which I gave several times, and in these I used some of these verses. It has taken me a long time to find these verses. My astonishment, after I had not used them for a few months, I would have to go to my Bible and read them. Our minds are like leaky vessels. We must not think that we have the armor on—we must keep girding it on, and prolonging the life.
"Because thou hast kept the word of my patience, I will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. I will keep thee from the Hour of Trial as it shall come, says he, upon the whole world, but I will keep thee from that time, if we keep our own faith and obedience which we have, and we believe it will culminate in a climax a little like we have been looking for and expecting—greater trials. The Bible tells us it is a trial of faith. "The trial of your faith, being much more precious than gold that perisheth."" But altered, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. Notice, these mockers are walking after their own lusts, that is their own fleshly desires and cravings. I understand this to be that they are walking after their own ungodly lusts, in the church, in the ecclesias. These are self-willed, walking after their own desires. Some seek to dominate in the class, not being willing to submit to the vote of the class, according to order and discipline. Jude describes this class as those who despise rule and dominion. They speak evil of the elders, and they speak evil of the pilgrims, who are also elders at large, and of Brother Russell once in a while. I have heard them say these things. They are despising dominion; speaking evil of dignities. The Apostle has told us that these very things were spoken against the ancients. He says, "These be they that separate themselves." You know there is some separating going on. On this last trip I learned of some classes who are already divided, and others are dividing. They are separating from the spirit. They hate it once, possibly, but now they have lost it. These are following their own ungodly lusts, because they have lost the spirit.

The spirit of love, is, primarily, the spirit of union, of oneness. It is interesting to look up the texts on oneness, unity, etc., in the Bible. The apostle speaks of the faithful ones, who are endeavoring to keep the union, that they strive to keep it. Some think it means, if there is a little friction between a brother and sister, that they must jump into the breach and right the wrong. Sometimes they work injury. I know of a brother who, living in a neighbor-town, got at the Congregationalists at that place, and thought he should right all the wrongs he saw there. He stirred up a great deal more of trouble than there was before. The Lord has not even appointed the Pilgrims to do this. I had two or three experiences where I tried to do this. Some think it is their special office as representatives of the Society to straighten out difficulties. Our special office is to preach the truth—the divine law. If we can give good advice in a talk, without being personal, that is properly our work. It is not our work as Pilgrims to try to adjust these difficulties; it is not your work either. The best spirit is to keep our own lives and example above reproach, and not be busying ourselves in other men’s affairs, or in the affairs of other ecclesias.

In 2d Peter 3: 3, 4, we read, “Knowing first that there shall come in the last days scoffers, walking after their own lusts, and saying, ‘Where is the promise of his coming?’ This indicates that there will be some who will doubt about the time features. Is any one in our little ecclesias saying, “Where is the promise of his coming?” I find that some have very doubtfully about certain features of the truth, and consequently they stumble.

In Malachi 3:2 we read, “Who may abide the day of his coming; and who shall stand when he appeareth? There is going to be an experience of testing—fiery trials of faith and discipline. We are living among a people of God. Some are murmuring, faultfinding, resenting, being offensive at something the brethren do or say, or something the Pilgrims or Brother Russell do or say. There are little surmisings, little roots of bitterness, until the Lord sifts them out, as he does it. Sometimes you and I have been interested specially in some of these things; he has tried to help them back into the truth. I had such an experience. I went to a brother four times in thirty days, and tried to get him to see the wrong of the course he was taking. Some things of the truth he did not agree with, and he came to disagree more and more. Kindly, and as lovingly as I could, I tried repeatedly to get him to see things as I saw them, and he could not. I think the fact that he had said some unkind things to him, I said, “I have not said any unkind thing, but have merely tried to help you to see the matter rightly. I believe in separating from the class you are losing a blessing. I do not believe you can keep the truth, and stay away.” He said, “You are talking unkindly.” I gave him the thought that the body is to be edified and built up by that which every joint supplieth. We cannot be edified by the class, nor can we edify the class if we will not do as the other brothers have heard you say anything unkind to me before.” Almost invariably you will find that you cannot help them. Why? They once had the spirit of oneness, but when they separate themselves, is that oneness? It is the spirit of separation.

How does the Lord supply strength? You are all familiar with the statement Paul in Ephesians the 6th chapter. It is by putting on the whole armor of God. Notice, beginning at the 10th verse, “Finally, my brethren, be strong in the Lord, and in the power of His might. What is strength? It is that knowledge, the truth, the understanding of God’s plan, that gives confidence, endurance, and strength. It helps to give us courage and persistance. "Put on the whole armor of God.” You girded the armor on a number of years ago, but there is still more to do. As we read the Watch Tower and the volumes we buckle on the armor, right side and left side, and stand against the wiles of the devil. He has had wiles all through the age, but nothing compared with those that are coming.

In 2d Thessalonians, speaking of the second coming of the Lord, the apostle describes it as coming with energetic excitements by fire. When the Lord comes by fire, he is going to use lies, and deceptions. He is not coming with hoofs, and horns, and a tail, but as an angel of light, specially at this time. We must gird on the whole armor to stand against these wiles of the devil in this evil day. That is, we must gird on the armor, and fight against the wiles of the devil. He has had wiles all through the age, but nothing compared with those that are coming.
the armor on. It is not long since seventy went out from the Bible House. I was down south at the time, and some preacher got hold of it almost as soon as I did. He said in the pulpit that Pastor Russell's friends were deserting him; that his prophecies did not come true, and therefore his friends should desert him; and hence his armorer could not "feather his nest longer." Suppose this sort of thing continues until there is no money to put out the Watch Tower? What a test it would be. To simply stand, may be one of the final tests, for aught I know. (Do not say, Brother Russell would stand so. It may be.) Just keep in mind that you could not stand a moment if you did not have on the whole armor.

Now, one or two thoughts in conclusion. Some of the friends are losing their confident assurance, it seems to me. I just want to show how this manifests itself. My wife and I have been in another number of places where they have had the truth many years. Some who have been active in the classes, and some elders, I find, have moved two or three hundred miles away and gone in debt to buy farms. They are going so far away that they cannot continue in their travels. I think this is the class which I mean. In some cases the class do not even hear from them. What does it mean? It looks to me as though they lack confidence. It looks as if they are ashamed of the Gospel which they once believed.

Some are getting careless and indifferent respecting the Study, respecting tract distribution, and attending out the various meetings. It was very noticeable in connection with my last two trips, particularly the announcements for the public meetings. While we had quite a few public meetings, at only one place on our last trip did we have a well-attended meeting. Particularly on one occasion, I got little notice in the post office, with a little notice an inch and a half long in the newspaper. Then they complained because they could not get anybody out. They think the door is shut. At one place, I found they had secured the court house for a meeting at eight o'clock. I went down to the post office, and they expected to have the church filled, but there was not a soul there. I think the time of the meeting was changed, yet there were not a single person out of the church. It looks as if they were very careless about the Study, and I think the class is losing it.

Some are offended because some prominent brother whom they loved, and upon whom they had built their faith, to some extent, has dropped out. What does it mean? They have not confident assurance. Confident assurance is built upon the truth—not on a brother.

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Some are offended because they were not taken into the kingdom last October. They did not have enough confident assurance. We read in Psalm 119:165, "Great peace have they who love thy law, and nothing shall offend them." NOTHING will offend them. In Matthew 26:31, Jesus said, "I have told you beforehand, that I would not be slain by Me this night." Suppose there should be another similar experience just ahead of us, where all shall be offended because of our dear pastor, or something else? All this, we think, indicates a lack of confident assurance. The proper thing for us to do is to let God work it out for us.

Let us give more diligence in the matter of study, in attending out the meetings, in loyalty to the brethren, in loyalty to class work, and in loving the Lord and one another. Let us remember that the way to do this is to study, and to endeavor to preserve the true spirit of our brethren. Thus, we shall be able to stand faithful in the trials which the Lord may see fit to send upon us in the future. May the Lord bless us all.

Discourse by Bro. E. F. Crist. Subject: "WATCHFULNESS IN SERVING GOD'S CAUSE HERE IN PREPARATION FOR BETTER SERVICE HEREAFTER."

TEXT which is suggestive of the thoughts we wish to present to you this morning, and one that is both appropriate and important for Colporteurs, volunteers, and any others who are seeking to use their powers to the Lord's glory, to keep well in mind; one that should prove helpful to us in cultivating watchfulness in service, and at all times and under all circumstances, is found in Psalm 29, the last part of the 9th verse, "In His temple doth every one speak of His glory." The margin gives the thought, "In His temple, every wight of it gives glory to God." Not only is the Lord about to erect a great temple, which is the church, but we understand that each one who has, by consecrating His will, asked the Lord to take the throne with him, then that is the church, that is the temple of the Lord. The thought of the text, then, would be that every wight of this temple, namely, our tongue, our hands, our feet, and our eyes, our ears, and all of our powers are employed to as to bring glory to God.

Our theme is, "WATCHFULNESS IN SERVING GOD'S CAUSE HERE IN PREPARATION FOR BETTER SERVICE HEREAFTER." My sympathies go out very strongly toward the colporteurs. Not that I feel sorry for them, because I look upon them as being among the most highly favored of God's people today. The reason I do not wish to belittle the sacrifice which the dear colporteur brethren undergo, yet I am sure we all know they do not suffer reproach as do the colporteurs. They are received with open arms by the brethren where they visit, each family considering it a treasured privilege to give to them the very best that their home affords. When the colporteur goes to a town he meets no such reception. He has to hunt about for some time to find a place at a low enough figure to bring within his means, and then if they find out that he is selling books they may not wish him to remain. The volunteers may suffer some reproach, but they are giving away their papers, and oftentimes can simply throw them up upon the veranda without the inmates of the house even knowing about it, and not infrequently a considerable amount of reproach comes to these faithful men who are used by God to bring the message of God even more effectively than could Jesus Himself. Many of the beautiful Gospel truths He might not have been in His day set forth, because the due time therefor had not arrived. The blessed due time in which we now live opens up to us the privilege of helping to broadcast the good tidings of God's love, more widely and more com-
prehensively through the printed page, than could even the Son of God in His day. If we cannot participate in the work of distributing the printed message, as colporteurs or volunteers, we may still co-operate by having recourse to that most potent agency for good, namely, prayer to the God who is the source of all strength, and the very heart of spiritual growth. As every branch of the great Church is passing through a period of intense embarrassment, who are to be His close associates throughout the endless ages, and it is not difficult to believe that He would be interested deeply in cultivating and developing these so that He might find pleasure in association with them. If we cannot engage in the forefront of the work of the Church, would it not be pleasing to Him, or does our fellow man who would be pleased to draw out, to strengthen, to deepen our love and confidence in Him by giving His special blessing to other workers in whose behalf we may make request of Him. The effectual fervent prayer of a righteous man (or woman) is mighty powerful and effectual. We cannot enter into this service in this respect, if no other method of assisting be open to us.

I fear there is little hope entertained of receiving the things we pray for. Sometimes the grace of the request would involve taking from God something demanded, cherished, and we had not taken that into consideration when we offered the prayer. This little incident may give us the thought in a way that we can easily remember.

A man whose employment was selling tickets at a place of amusement, was standing at his stand, when the window was opened at the proper time for selling tickets, the crowd would rush eagerly to get in, and he would shout, “Now please take your time, gentlemen; please don’t crowd; one at a time, please; there are plenty more left.” This continued for several days. The owner advertised in the paper for him, and after several days a farmer brought in a very sad-looking spectacle, socially recognizably, as the proud parrot of a few days since. The farmer said that he heard a large number of crows and ravens in the barnyard. He had to put up with them, so he went out to see the cause (not cau). A crow would fly down at a bird sitting on the ground in the center, and pull out a number of feathers. Soon another would repeat the operation, and still another. He was amazed and said, “Ah, and a voice seemed to come from the crow-headed bird, say, “Now, please take your time, gentlemen; please don’t crowd; one at a time, please; there are plenty more left.” This he heard several times. The parrot seemed to be inviting the crows to pull his feathers, but he did not actually do it. Sometimes our prayers may mean the taking away of something that is as much a part of us as the parrot’s feathers, and it hurts it to pull it away. Let us not pray in that spirit, but watch carefully that we desire what we pray for. Some pray for the Lord to take them to heaven, the man of the world for feathers of pride, and various forms of selfishness must be pulled out if the prayer is to be answered.

There is a sense in which we can follow Him “whithersoever He goeth,” in the miracles which He performed. In John 2:1 where at the wedding in Cana, the supply of wine was exhausted, and Jesus was consulted about the matter by His mother, in the hope that He might render aid in this dilemma. She knew that He was resourceful, and He fulfilled her expectations, as He had many times before. There was a very large number of six water pots which were standing near, and by the operation of some invisible chemical process, there was added to the water sweetness, and certain other properties which made it wine. When borne to the governor, the substance was accepted, and the wedding continued. Water, in Scripture is often used figuratively to represent truth. Whether or not this miracle was intended to teach the lesson we will draw, it is surely true that the truths in the Old Testament which seemed as common as water when put into the six volumes of Scripture, carry on through the invisible enlightening influence of the Holy Spirit, have taken on sweetness, and strengthening properties, which truly makes better wine (teaching) than we have ever had before. It is good enough for the governor, or the President, and it is quite good enough for Kaiser Wilhelm, but he does not know it.

As a further illustration of this principle, let us note how some seemingly commonplace truths, or figurative, are water in the invisible chemical operation, which the Holy Spirit carries on, are turned into good wine. In Isaiah 9:8 we read, “The Lord sent a word into Jacob, and it hath lighted upon Israel.” The surface meaning is apparent, but deeper down we see the suggestion that Jacob here refers to fleshy Israel, while Israel has reference to Spiritual Israel. Simple truths which were expressed to fleshy Israel, and had little significance, comparatively, are illuminated so as to disclose a precious, a glorious import. The truth was sent to them, but “LIGHTETH UP UPON THEM,” and as one thought in Isaiah 9:1, notice another verse in the same chapter, Isaiah 9:6. “Unto us a Child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.” These titles describe the progressive steps in the work of the Savior for man, from the beginning of His earthly career to the close of His Millennial reign. It was when “unto us the child was born,” that these descriptive titles began to be realized. It was when the power of the Son of God should be born of a virgin, a perfect infant, as the initial step in the active work of finally restoring man to the place God designed him to have. At the age of twelve He proved Himself to be Wonderful. When He asked questions of the doctors it is plain that He was more than a simple human child, as the preceding parable of the prodigal son shows. He was not a mere child, but one with an infinite amount of knowledge and understanding, and He knew the secrets of God’s mind. He rose from the dead, possessed of power to go and come as the wind; possessed of power to which walls, doors and bars afforded no effective barrier. He has been with us in His full glory, and He has taught us about certain things which proved that He was supernatural. He was not human. He was now even more wonderful than before. Truly He fulfilled this first description, WONDROUS, before He ascended into glory.

He appeared in the presence of God in our behalf. He entered upon the next phase of His work described by the prophet, in that He there became our Counselor, or Advocate. For 1800 years He has been standing as attorney, as counselor, as advocate, for those who have accepted the invitation to enter His school, in preparation for being finally joined with Him as associate judges. We have reason to believe that this phase of His work is nearly ended. When that part of His mission is finished He will assume the role of MIGHTY GOD. Once He is vindicated, the Scriptures credit Him with the power which will be exercised in the future, and which He has already exercised, to “dash in pieces as a potter’s vessel” the disapproved institutions of earth. His unchangeable love will still be in exercise to the end that all of mankind may be pardoned and saved from the penalty of sin.

When, as the EVERLASTING FATHER, He has overthrown and disestablished all institutions and arrangements which now appear so stable, so invulnerable, He will enter upon the performance of the next feature of the work assigned to Him of God through the prophet. He will serve then in the capacity of a loving, tender, comforting Father, ever-in-encouraging, and finally fully restoring life to man. He will not give them the fleeting life which we now know about, but as the EVERLASTING FATHER, He will give them everlasting life, in contrast with Adam, who gave the limited life. He who has fully exercised the office of a loving, wise, powerful Father to the full, He will also have become the great Prince OF PEACE, in that He will have brought about conditions of peace that shall be universal and eternal, peace between men and men, peace between men and the animals, and peace between God and man, all brought about through the great Prince of Peace.

A proper realization of the beauty, harmony, and importance of the message we bear will stimulate zeal in spreading it. We have been programmed for this project. Our objective is that we might help others to become better acquainted with Him, whom we know, the Scriptures tell us, “is life eternal.”

An incident recorded in Acts 12 may prove helpful as an illustration of this point. Peter was kept in prison, guarded
by a quaternion of (4) soldiers, one of whom was in command of the other three. A guard was chained, one to each of Peter’s hands, and another behind him, but two others guarded the exit. The possibilities of escape from such a cordon of safeguards seemed remote indeed, yet God was equal to the occasion.

We have no intention of being dogmatic in the application of this story, and the reason is a very simple one, because the fitness of the illustration will be very apparent to all. It suggests a condition any of us may get into if we are not watchful. Let this picture to us one who has been taken captive by the adversary. The two guards chained to his hands may well symbolize our uncleanness and guilt, which is the weight and burden over us. The close proximity of these powers of the world and the flesh, and the deep-seated way in which the inclinations in the direction of each are ingrained in our very nature, make it seem as impossible to sever ourselves therefrom as it is for a man to live without breathing. Let us not let our imagination cheat us into thinking that we are free. Let us not let our all things possible to us that believe. The light shined into the prison upon Peter, and a voice told him to arise. He might have thought it foolish to attempt it, thinking such an act would bring upon him some indignity from his guards. Possibly there flashed into his mind quickly the occasions when he and his companions had toiled all the night and caught no fish, and obeying the command of the Master to "cast on the other side," they understood that little probability that doing so would yield their desired result. A miraculous draught of fishes was enmeshed. He arose and account, implying that it was not until he had attempted to comply with the word of the Lord that the chains which held him dropped. These two guards who had seemed to be so securely fastened to him, no longer had not the chain underneath their bondage, or control. The power of God had saved him from them, he had been willing to obey. Let us learn the lesson, that despite the fact that the word and the flesh seem to have such a hold upon us as to make it seem impossible to break the fetters and be free, it is not act confidently upon the word of the Lord the chain which we must yield. "The Lord whom we serve will deliver us.

We cannot take time to examine the significance of other things that Peter did in the prison, before he was led into full liberty. Doubtless you will be able to fill in these details for yourselves. We are simply suggesting the lessons you will be able to learn from this story. It can be an example for all our lives. Thank God, he was led on, past the first and second of these other two guards, in his progress toward liberty. These two other guards, one of whom was in command of the other three, to our mind would represent authority, and the mind you are subject to. They were having under his command these three, the demons, the world and the flesh, all of which he so manipulates as to keep us under his power, if possible. But the picture that shows us that, even though "we wrestle not with flesh and blood only, but even with wicked spirits in high places," even with our arch enemy himself, the power of God is adequate to accomplish our deliverance out of the hands of all of these. What course it should give us. They continued further, and came to the iron gate. Peter might have said, "That is a good place to stop, I don’t want to have this power over me any more. Now I can go no farther." Ah, but he had learned to have more implicit faith in the Lord, and when He told Peter to go forward, he went, even though he was confronted by an impassable iron gate. When they came before the iron gate, the gate opened of its own accord. He kindly the Father does not seek to put strength into us. He would have you see that the great obstacle before you which looks like an iron gate, must move aside and grant you passage, if you are obedient to His Word. "Sin SHALL NOT HAVE DOMINION OVER YOU," says the Apostle (Romans 6:14).

We find in ourselves a proneness to doubt God’s power and willingness to do for us, even though we would be disposed to deny the charge if it were made. I have sometimes heard of the same thing to be an incident relative to two Irishmen. One was a division superintendent on a railroad, and he had persuaded his friend, Pat, to come to this country by promising him a job on the railroad. He took Pat out to show him the road, upon his arrival, and after a few matters of interest the superintendent said, "We will stand aside now and watch the fight going through; it is just time for her; I want you to see what a fine train she is." (I should have said that (1) train) I have often wondered if Pat’s mind was not quite as much of a question mark as the other two guards, and the train entered the tunnel. It was a high speed and hit so close that when it came out of the tunnel it was speedily disappearing. Pat’s face had turned pale, his mouth stood wide open in amazement, and his entire countenance told on the railroad, and as the train sped away I heard, "Mike, you miss the hole." The managers of that narrow road had taken great care to see that the train would be in no danger of missing the hole, and the fear was unwarranted, as we readily see. But are we not often fearful of missing the hole of no real value, as the unwise may easily be made to miss the tunnel? Fearful that we will miss the little flock, or miss the spirit life entirely, and fearful about many things. God is giving this narrow way, which we are traveling on, very careful attention. Let us simply keep to the track, watch the signals, keep up the steam, and we will surely not miss the hole.

Peter ultimately came to where his friends were assembled, holding a prayer meeting, and it was about midnight. It seemed they were much like the truth people of today, scarcely knowing how to pull apart and go home. Rhoda came to the door, in response to Peter’s knock, but hastened back to the others without letting him in. They said, "You have hallucinations; you don’t know Peter is safely locked in prison, with four guards? No chance of Peter being out there." They were failing to realize God’s power and glory. We do this very thing, even when it is not necessary. And as the people of today can scarcely believe that God could give such liberty as we would like to tell them about, they say, "You have hallucinations; there is no getting free like that." Peter kept right on knocking, because he wanted to tell them how God had set him free. Is not that what we will all do, too, as colporteurs and workers generally? We will not be hurriedly discouraged if they do not open to us. When he gained an entrance, and a hearing, he told them how GOD HAD SENT HIS ANGEL and OF HIS CHAIN. Thus the chain this man had been holding was useless to him; to have picked the lock and opened the iron gate. He gave God the credit. Then, the account tells us, he went to another place. So, dear friends, let us be watchful in service, persevering in our endeavors to carry the good news. When we have carried this on to a conclusion we too, will be ready to go to “another place,” which we know will be a much better place. I hope to meet many of you there.

We wish to suggest three, among many things that will help you to practice watchfulness, in service and generally. The first is that we open our hearts fully to the Lord, agreeable with 24:7:10: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. Who is this that cometh from Edom with dyed troth on his head. This is the King of Glory, this Mighty King. The Lord MIGHTY IN BATTLE." While this is another application of this Scripture, we may get a very helpful lesson by accepting the suggestion to throw wide open the doors of our heart, that the Lord may have access to its very heart. 2d Cor. 6:16 reads, "Do all of the Lord and walk in them." The Greek expresses it, "I will dwell in them, and walk round about in them." We should not only permit the Lord to come into the parlor of our hearts, so to speak, but he should also have our secret hidden places where we do our reading, into the bed-chamber, into the kitchen, the living room, the parlor, the study. We should heartily invite him to suggest changes in any of these departments of our heart. For instance, we might liken our experience at the convention to the parlor life, while that home would be more like the kitchen. It is the home life that stimulates the mind and spirit. Let us then begin to judge our lives by these rigorous standards. It is there the Father can best test our development. When the health department wishes to test the city’s milk supply, they take a test of milk from some dairyman, to see if he is not expecting it, so that any adulteration may be detected. Let us be sure that we are not giving the train only a show parade. It is there the Father can best test our development. The weight of the government department wishes to test the city’s milk supply, they take a test of milk from some dairyman, to see if he is not expecting it, so that any adulteration may be detected. Let us be sure that we are not giving the train only a show parade. It is there the Father can best test our development.
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more pointed suggestion, accompanied by a rebuke for his lack of courtesy and gallantry. The German laughed more heartily than ever. "A triumph," he declared, "in the matter with you?" "Vy" (laugher) "Vy" (laugher), "Vy, dot is my wife." Why should he give her a seat? The lesson is so obvious that I need not make the application. Let us be sure that we make the sentiments of Psalm 139:23, 24 own our own: "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Thus will we be helped in exercising watchfulness, both in service and at all times.

Our second suggestion is, hearkening to the Lord’s word, as expressed in Psalm 81:13-16. God there said, "O, that My people had hearkened unto Me. I should soon have subdued their enemies, He should have fed them with the finest of the wheat, and with honey out of the rock should I have satisfied thee. Primarily this applied to fleshly Israel, but doubtless a spiritual lesson is hidden under this figure. Forty years in the wilderness, continuing to be God’s people all of this time, yet getting no nearer to the realization of the promised rest. They came nearer, drew away, nearer again and still again away. They simply wandered. When they finally hearkened to His word they were able to take possession of the land in less than five years, or in one-eighth of the time they had spent in wandering. What a striking lesson! To me it seems to say that, whereas I have been in the way about fourteen years, possibly I might have entered on the rest by now if I had been more in the habit of hearkening to the Lord’s word.

How about you? Are you now in possession of this rest that God has called you to? O, let us not fail to enter in, by hearkening watchfully to His word, and believing that He will do just what He has promised.

You remember that at Jericho Israel was asked to walk about the walls once each day, for six consecutive days, and on the seventh day they encompassed the city seven times. It did not look like a very important thing to do, nor did the superficial view give evident promise of yielding the results desired. They were simply to hearken to His word, and do just as it directed them. The first day, the second, the third day, with no visible effect upon the walls, we can see how Israel may have gone out rather reluctantly the fourth day. The Jerichoites doubtless came out on the wall and shout themselves hoarse at the foolishness, thinking that the stones would be a better clue about the city further, when no tangible results appeared? Ah, they must hear again. Again the fifth and the sixth day the marching was repeated. Then on the seventh day they were told to make themselves look seven times as foolish as well, and they walked seven times around the wall in the one day. What would you have done, had you been there? If you are obedient in the little things that seem to be of small consequence now, you doubtless would have gone on obediently back there, and vice versa. When they had actually carried out the directions, not only the first day, the second, the third, the fourth, but the seventh, a great shout—a shout of victory. We have no intimation that there was a crack in the wall, or anything to indicate that they were nearer a victory over the people of Jericho than they had been seven days ago, except the word of the Lord, and to this they hearkened, they gave themselves to claiming the victory before they had it, because God had assured it, and DOWN CAME THE WALLS. Does not this inspire us to be very watchful in hearkening to the Lord’s word, that we may obediently carry out His instructions, even though we may not see clearly the advantage that accrues therefrom. The Lord will put His prophecies, the inherited tendencies, all of which present such a formidable front, seemingly as impregnable as the walled city of Jericho, MUST and WILL go down before the hearkening heart. The Lord, whatever word He hearken to, O, shall we not get quickly the plug up with which we may give the victory, arising from a positive assurance that our God will cast down the fortress and give us victory, even though we see not yet great results of the secret processes at work which are surely undermining these strongly entrenched foes, preparations for the final enterlude of the war in God, according to His Word, gives that assurance, the walls must soon yield.

The Lord would give victory quickly, if we hearkened to His word, and He would give "honor out of the rock. Doubtless a spiritual lesson is hidden under this figure. Suppose you walk along a pathway by the roadside in the country. The road is extremely muddy. Soon you come to a very large rock in your path, necessitating that you get out into the mud to get past. Your first thought is that of dissatisfaction, with a disposition to murmur. As you get near the rock you see something running down the side that looks like mud. But when you get close, you find that you can catch a considerable quantity in the pail which you are carrying. You hasten on, almost in a daze. Strange, to get honey out of a rock. Soon you see another, and you wonder, "May it be possible that this rock will be dripping honey too?" You approach, and lo, you might catch more honey in your pail. You would not hurried to a neighbor and try to persuade them to come and throw that rock out of the way. No, you would try to catch all of the honey for yourself (perhaps). You would purely crave your own. We are doubtless hearkening to the Lord’s word.

The third suggestion is based upon 24 Corinthians 4:16-18, a passage of which we are so prone to forget the lesson. "Though our outward man perish, the inward man is renewed day by day, while we look not at the things that are seen, but at the things that are not seen." A very helpful principle is here set before us. How much more rapidly, and uninterruptedly our inward man, the spiritual man, can grow and change, when we hearken to the Lord’s word. It will make these hard rocks of difficult trial yield honey—sweetness. As we taste how sweet it is to receive these specially precious honey droppings that come to us in trial if we hearken to His word, we will be looking for something like that when another hard experience comes. We will not be worrying about getting someone to lift the heavy stone. We will quietly catch the honey. We will be even looking for another such experience, remembering how sweet was the honey that came from the last one.

The fourth suggestion is based upon Psalm 118:22, a passage of which we are so prone to forget the lesson. "It is a light thing that I should be a man, but it is a special kind of looking-glass, which will help you to see your own fault. Polly and her mother went to the park, where they saw a large yellow dog. Upon their return company awaited them, and Polly proceeded to entertain by telling of their trip. She said she had seen a lion in the park. Mamma corrected her, saying, "No, it was a lion cub." When night came the mother told her to tell God about that little lie, and ask His forgiveness, before receiving her good-night kiss. When mamma came to give the last little caress she asked whether Polly had made the matter right with the Lord, and Polly said she had not. Then mamma asked, "Now, Polly, don’t mention it; that big yellow dog has sometimes fooled me." Now, can you see your picture in this little looking-glass? Sometimes we try so hard to justify ourselves that we would almost attach blame to God to make it come true. You are welcome to this little glass; we hope you will use it.

The thought in the text we were considering seems to be that the new creature will grow, while the old disposition will gradually shrink up, if we will LOOK NOT AT THINGS SEEN, but at the things that are not seen. It is as if my wife and I lived in an old shanty which was so badly the worse for wear that every time a rain storm came she would have to run for pails and pans to catch the water that would come through the roof here and there. Every time I have said to her, "How would you like to have a fine brickstone house over there on the hill-side, just beyond those stately elms, with that fine view off across the country?" She replies, O, it would be nice, but my husband is a colonel, and there is a job thinking of such a thing; I can only dream of seeing it. When we have made the new house," But," he persists, "if you would like to have the house I have a proposition to make. If you will take time to look over there at that spot where you want the house, and continue to do so, the house will begin to grow." She tries it and true to his word, she sees the plantation grow under her astonishment. It seems like a dream, but it is true. After watching for a time she remembers that she has not read the morning paper to find out about the war, and this she proceeds to do. When she
Discourse by Pastor Russell. Subject: "SOWING TO THE SPIRIT."

I HAVE taken my text this afternoon, dear friends, from the Apostle's words, "Whatsoever a man soweth, that shall he also reap."

I believe that there is a lesson centering in those words. There are certain things in our lives and in our characters that we have nothing to do with. You had nothing to do in sowing yourself in your parents. You had nothing to do in sowing your brothers. You had nothing to do in sowing your wife. You had nothing to do with Adam's sin. You have to do only with what you, yourself, sow. As to all the other things that have come to us by heredity (no matter where, or how, or when it came), if it has come not by our own voluntary act, but by being born in a corrupt and fallen flesh, then we are all covered by the great arrangement which our Heavenly Father has made. In Christ He has made provision for covering all the imperfections coming through the fall, so that we are not responsible for anything but what we sow. He will attend to what Adam sowed. He will attend to the effects of the seed which has been sown in us. He has provided a just sacrifice for the unjust sinner, for, as by man (Adam) came sin and came death, so also through the man Christ Jesus comes deliverance from those things which were upon us through Father Adam.

Now this is not only applicable at the present time to the church, but it will also be applicable to the world during the millennial age. The whole world of mankind will not be held responsible for what their fathers sowed. We now suffer for the things that they sowed. You will, in the present life, have to do with these things and with these solutions, but in the new life only what you do counts. So with the world. They will have to do with what they do or sow. The seed of the wilful sowing will bring a certain result. What do we mean by sowing where the sowing of one kind of grain will bring that kind, just so with the sowing in the moral sense. Whatever we sow that we will reap. "Whatsoever a man soweth, that shall he also reap."

What are the things the world are sowing at the present time? We see the world sowing to selfishness—to self-gratification. Nearly all the world is sowing to selfishness. What are you doing? One might answer, I am trying to serve my tastes, and preferences for food, and for clothing, and for everything under the sun. He is trying to satisfy his desires. As a matter of fact, most of the natural man's desires are to sinful things to his injury. Why? Because they are so because he is a fallen creature. He still has in his brain a capacity for some good things, but these things are not so near to him because he has received a selfish bent, and thus the selfish powers are more active than the other powers.

Your parents have done the same. Your parents are doing the same. If they were not, your present condition would be much different. Some people live for food, live for drink. Some are fond of drinking; some are fond of eating. Some do not care for these things. If we did not have that quality in our mind we would not like to eat, and then it would be more a matter of form, but we have a love for food, we have a good relish for the dinner, and this leads along to thankfulness to the Lord from whom they came. Now, that organ being in control and being served particularly and continually, it would mean that the person only lives to eat and drink. He lives down in this part of his brain. He does not have his head on straight. Then you find an extreme, an overbalance of the brain. It is right for one to have this quality of relish for food. God wanted us to have it. It is only when it runs to an extreme that it is undesirable. It runs to an extreme because we have gotten unbalanced. We got unbalanced away back in Eden, and we have had six thousand years of development in that direction, so that, by this time most of our heads are empty. We have been too busy with the eating, planting and building, and we have been living more like horses, and dogs and animals. What does the dog do? He spends most of his time running around looking for a bone. The horse has to pull the wagon lest he get the whip, but he wants the oats. These things are alike. There is nothing wrong in a man enjoying his food. It is when we make this to be about all there is in life, it is when we sit and lol and around to kill time, and just do this, that and the other thing as it comes along, it is this that shows an empty head. Some very fine people spend much time in playing cards and dancing. I cannot play any game.
of cards. To me it seems that those who have time to burn, to kill or to destroy, and spend so much time in merely thinking about these things—things on the same level with the horse and dog—they are living on a very low, animal plane. They do just about like a fine animal would do, like a fine dog would do; not like a cur would do. They are too particular for that.

But God has given man his brain so different from the other animals. Our brains are so arranged that we can calculate. We have the quality and the powers of the mind to reason out matters along theoretical lines. We can study mathematics, dynamics, astronomy, geology, political economy; we can discern between right and wrong; we can know God's will and study His word. Animals cannot do those things. The average natural man does not care to think about God. He does not want to think about dying, about hell. He ought to think, there is a great God; He has a sympathy and love for me, and I would be glad to know what He has got to say. It would be natural to ask what God has for us, and to reason, it must be something good, because God is good; something great, because God is great. He is also wise, just and loving. Therefore, if things were right, man would be feeling after God—feeling after Him if happily they might find Him. They would want to know about the divine plan of the ages, how sin came into the world, how God had sympathy, how He sent His Son to be our redeemer—to make satisfaction for our sins, how His sacrifice makes satisfaction for our sins now and how it will in due time, make satisfaction for all the world, and how it is that we now know this beforehand so that we may be associated with Jesus in blessing the world bye and bye. How their eyes would open when they would hear that! Why do they not do that? That is what has suffered for that length of time. They have been taken away very suddenly; some have died of consumption; others have been killed with bullets; and still others have died from poisonous gases. But, what if they did? It did not last very long. It is not like roasting through all the world for a thousand years. But on these days, to have a toothache, a corn, a heartache, a headache, for only a few days, it may do them good for aught I know. I think it will. I think my corns even, have done me good. How? It may develop patience and give us sympathy for other people. All of our aches and pains only give us sympathy for others. If you did not have any, you could not imagine what was the matter with the people when they talked about having aches and pains. But now, since we have had aches and pains, corns, bruises, etc., we know what they are and can sympathize with others who have them. Then, besides, these aches and pains are one thing, but a thousand years is another. The Apostle views them. These things are giving the world a great lesson, and then, they are not going to eternal torment. They are simply falling asleep. It is better that they fall asleep than that they should stay awake; better under present circumstances. Better to do right, for the reason that their experiences were not so prolonged, and not so much of a conflict. Better also for those who know how to do wrong, and to do evil, who know how to make bombs, and all kinds of deadly instruments for inflicting pain and deadly wounds. If you believe, or if off, I do not know what they would know in a thousand years. Some would get all the money in the world. It is a good thing they are dying off, my dear friends. We are glad, however, that they are merely falling asleep, and not dying like a dog. God has a glorious future for them. We are content to see it more and more, that our Heavenly Father has a most wonderful plan. There are some things that we do not fully appreciate, but we are sure that our Father knows what He is about. We need not worry. We see
enough to fully convince and satisfy us. We rest it there. That's the way I do. Don't bother about this and that. It doesn't make much difference to us. You ought to think about it, but don't worry about it. Don't worry about anything but living the way you see fit. If you do not please the Lord, then you have something to worry about. If not, go right along and trust also in Him.

But these things are going to have a beneficial effect upon the world. The world go to sleep with certain knowledge and certainty of their own existence. Even the errors God permitted to come in—even they will work out and go out. God never does anything without reason. He leaves the devil around? No devil around at all. Where is the fire? No fire around. You had a bad dream; that is what you had. You had a nightmare. Why, those things told you when you were alive. Whatever he said—they were simply some scared things which the devil used to drive you from God. They are the very things that made you hate God, but the Bible tells about the love of God, and nothing about these evil, bad things. They were made up in the dark ages. They are doctrines of the devil. Cheer up, brother, you are just entering the Kingdom and ruling things now with Jesus. Are you enjoying it? He is only waiting for me? Oh no; no deceiving here. Satan is bound for a thousand years that he might not deceive the people any more. You are going to have a good time for a thousand years, trying to get into harmony with God, getting to know God and knowing Him through Christ. Will I become an angel? No; you are too late for that. You know some saintly people when you were alive, did you not? Yes; my father and mother were very devout people. Well, they are in the Kingdom and ruling things now with Jesus. They are joint-heirs with Christ. And now you will be living with Him. I am not, then, to be an angel? Oh, no; that was Jesus. You were under the Gospel Age, during which anyone who would walk in the footsteps of Jesus might have a change of nature and have a special resurrection to the heavens. What can I get? What is my salvation? It means to restore you, to bring you back again, without Adam where God created Him in His own likeness. Can I become perfect and lose my imperfections? Yes; they will all gradually disappear from you, and you will be getting more and more nearly of the very day, week, month and year, until, by the close of the reign of Christ, you will be absolutely perfect (if you have been going on), and in that condition, if you will remain in harmony with God, you will have everlasting life given to you by the Father himself. This is not too bad in the Bible, but too good not to be true. You did not know God before the devil came along and now getting to know God's side. He is good. Follow God and be one of those who will live for God. In the past you sowed to the flesh. You wasted your time. You practiced and tried to do things that you ought not to have done. You used your being and whose will was working you wrong; were you not? If you had lived over that life as you could have done, you would have been better than you are. You are quite degraded because you took the course you did. You can show you are much better than you because they sowed better than you you could die a noble woman or man, but don't cry over spilled milk. Now is your opportunity. You have learned a lesson. Now put it to good use. Hereafter, try to live in harmony with God's will, and this is sowing properly, and bye and bye you will get a good crop. But you must try to do all these things with God and not for God. You have no mind to do anything with God, and yet you tell these Jesus satisfies for, and now you are here and you must make your saving, your living, and helping others along the right way. Some who will come forth, will gain love more because of the horrible doctrines that they were taught during their previous experience. Have you noticed how they have come now more particularly to the church, and to the outside of the church, and the Apostle has made: Whatever a man soweth, that shall he also reap. This principle applied to the church means that, whoever has intelligence of mind, whatever such an one sows in life, what he will have is the kind he will have, that is the crop he will reap. Applying this especially to the church if we live according to the spirit, we shall reap life everlasting; and if we sow according to the flesh, we shall reap corruption—death everlasting. Is that more applicable to the church than to the world? Yes; because the church has more enlightenment than the world. Some in the world are brighter than some in the church, naturally. Not many wise, rich, noble are called. But whatever they have, in proportion as they have knowledge, they have an opportunity of getting information that God may be glorified in the word. When? When they become His people. When they consecrate and become living sacrifices, Jesus takes them and makes them acceptable. Then God gives the begetting of the Holy Spirit, and whoever is begotten of the Holy Spirit, after that has the knowledge of the mind, and so it was in the case of our Lord Jesus Christ. When Jesus had made His consecration at the River Jordan, and had gone down into the water and had symbolically gone through the water, when He came out then the Holy Spirit came upon Him just as He had said. He read further that, when He then came out of the water, the heavens were opened up to Him. All the higher things began to open to his mind—things that He did not know before—things not seen by the natural mind—things to be seen by this Christ and Holy Spirit. Just as soon as the Spirit came upon Him, then He began to make rapid progress. He then went into the wilderness for forty days. He was not tempted of the devil for forty days, but was there having a Bible Student's Convention for forty days, and therein if the only repentance that He had was a very great mind. He had been studying the Bible all His years, but had not understood it, except certain things—not the deep things, because the natural mind cannot understand the deep things of God's word. Not until He was begotten of the Holy Spirit could He understand spiritual things. He knew the various features of the law, the sacrifices of the sacrifices, and knew they were there, but He did not understand them fully. He was familiar with the writings of Moses, and had read about the serpent lifted up in the wilderness, but did not know what it meant. He had read about the bullock and the sacrifices, and made the sacrifice of the greater, but He did not know what they meant. He was acquainted with the prophecies relating to the Messiah, but when He read about Him being led as a lamb to the slaughter, He did not know what it meant. But just as soon as He had made His consecration and His eyes of understanding became anointed with the Holy Spirit, all the higher things began to open up before Him. What did He begin to see? He was driven of the spirit into the wilderness—not driven of the devil—but driven by His own spirit, His own mind, His will. He went there to get away from everybody. He wanted to see things, and He went into the wilderness so as to get away from anything that might confuse Him. He knew all about the Bible. In His own town He had been the regular Bible reader. Not many could read at that time, but He, being perfect in His own mind, was a well and able reader. The leader would hand Him the book, and He would read it into the synagogue, and He would read for them. Now then, during all these years He both read and heard read the Bible, page by page, lesson by lesson, so that by the time He had reached the understanding became anointed with the Holy Spirit, in entirety, read many times. Everything He would hear would be fastened in His mind, and He would be able to repeat any part of the Scripture, anywhere, at any time. I have known people with fallen heads who could repeat the entire Bible. But a perfect mind would be able to repeat anything anywhere and at any time. Did not need a Bible or a concordance to refresh His memory or to run references. He went away into the wilderness to think over the things which He knew were in the Bible. It was a breathing into which He had previously wondered about, He now began to understand. Jesus was now illuminated. He was so busy in His Bible study that He forgot all about eating. After forty days He was an hungered. He was so busy thinking He had no time to get hungry. But after forty days, during which He had studied the whole Bible under the guidance of the Holy Spirit, He had the whole Bible committed to his memory, things which had previously been obscure to Him, He became familiar. He did not understand everything, for He afterwards said, "Of that day and hour knoweth no man, neither the angels of the Son, but the Father only. He did not know the time of the setting of the light, because it was not for Him to know. God had not given Him that power yet. But He knew all that was due to be known. He told His disciples that, as His Father would reveal things to Him, He would reveal them to His followers in due time.

Our Lord Jesus Christ had the illumination of the Holy Spirit, and thus was an illustration of how all men God's
people would receive an illumination. Not in the same
degree, however, because His life was a perfect one, and far
beyond the most perfect life that could be lived by the
father, the son, and the holy ghost. He was able to
work with the Father and had humbled himself to come down
and be made flesh. He was perfect now as a man, and He
was having the illumination of a man, and this was instructing
and guiding His. His entire life from that time on was one
of perfect obedience to us, this was now second nature.
This enlightenment was with respect to the Father's
will, as to what was His Father's will, for He said, "I come
to do My Father's will in heaven." He was on earth and
His Father was in heaven. He had come to this earth that
He might bring glory. Is this what He came to do? He sowed
to the spirit? How? This way: The Fa-
ther's proposition to Him was that, He should present His
body a sacrifice, and be faithful even unto death. He was
not to settle beforehand how it should be done. All that
was here below during the present time, that eventually we
of God, and His mind was kept open to see what the word
instructed Him to do, and thus He was guided by it. He
ordered His life by God's will. He did the things that the
Bible said He was to do. This led Him to be out of accord
with the people of His time, and this meant that those who
would be in harmony with Him, would be out of harmony
with men. They were to have only one Master. He had
the one Master—even the Father. He has set us an example
that we should walk in His steps. You and I have re-
ceived this invitation to be like Him and to cast in our lot
with Him every step. It was not to be shared with people
also called to share with Him the sufferings of this present
time, and also the glory that shall follow. He had the suf-
erings and the glory—one depends upon the other—and
He has invited us to have a share with Him in these suffer-
ings here below during the present time, that eventually we
may have a share with Him in the resultant glories above in
the future. We have accepted this offer. We have con-
secred. We have received the illumination. What illumina-
tion? Your mind began to open to see things more plainly
than ever before, and so this was a thing that your
neighbors, children, parents, and others do not see, as the
case might be, because you have the mind of Christ, because
you have the illumination of the Holy Spirit. This illumina-
tion shows to you the will of God, and it does this to you
because He has loved you and has given you this earnest of your inher-
sance—the Holy Spirit; and through this Holy Spirit you
are able to discern the will of God, which causes you to be
separate and different from the world. Blessed are your
eyes because you have seen the things of God, and not only
do you see, but you hear.what you see and hear is real.
The great majority who heard Jesus did not
comprehend His teachings. Those who could
comprehend, blessed were they. It is for these illuminated ones
to sow to the spirit, and not to the flesh. They are to use the
spiritual things, and not the natural things, and not for the natural,
earthly things. They have given up the earthly things. They need, of course,
to have the necessities of life. Your Father knoweth what
things you have need of, and He promises to give you
what you need. You cannot tell Him what you will need.
You are not wise enough. He knows, and all will be well.
He is our Father with the knowledge of what things we need. If He should grant us so many earthly blessings and privi-
leges, we should feel all the more fearful lest we should make
ourselves more independent than we should be. Do you sit down and be
rich, or do you make the richest man in the world a slave?
If you sit down and be rich, you have only the responsibility for the one
hundred dollars. If you should lose one hundred dollars by
mistake, you are responsible for that. That is to say, you
are responsible only for what you have. Whatever may
be your talents, they are given to God, and you are to use
these talents for the Lord. Which will you choose? Are you either sowing these for the earthly, natural things, or
else you are sowing them for spiritual things. Which way
are you using them? If you sow to the spirit, you are using
your time, talents, etc., to the best of your ability, then God
is very pleased with you, how much more so should
you? Nobody knows really just all he can do. We must
surely do the best we are able, and then leave the matter
with the Lord. But if we should give our lives over to the
flesh, to the self, according to our own natural preferences, in
the house of the body, the earthly things, to be-sure,you
give your time and attention to pet cats, dogs, pony, auto-
mobile, and the pleasures of every little thing of that kind,
and your own gratification in various ways, then, even
though you do not murder, steal, or lie, you will be living
after the flesh. If you live after the flesh, you shall die.
Yes; you will die for that. How is that? You say you are
no murderer, no blasphemer; how would God have us die
for that? He has saved us to do him—gave His life and
created yourself. The world has not. You have been be-
gotten again of the spirit. Others cannot come into the
condition whereby we may die, now. We have given up
these natural things that we might get the spiritual things.
The spirit is the thing that we should put our trust in, the ac-
ceptance by the Father, whereby He says, I beget you to a
new nature; live according to the spirit and you will attain
to the spiritual resurrection. You have given up all the
earthly things, so, if you turn around and break your con-
nection with the Lord, and seek to do the self-things, then you
will die. That would not be as favorable for us, as for
those who shall be on trial in the future? I believe it would.
In the future, while no one may live a thousand years un-
less he be obedient to the terms of the kingdom, and unless
he manifest and outwardly the Lord's spirit, yet he would not
be accounted worthy of everlasting life at the end of the
thousand years. They must all have the spirit by that time,
for during that thousand years He will pour out His spirit
upon all flesh—the spirit of the Lord in the human nature.
The human nature perfected is able to have God's spirit work-
ing in his body. If, at the end of the thousand years, anyone
chose to live according to the flesh, selfishly, he would not
be granted everlasting life. But I do not believe, if we
close the spiritual things, He will begrudge us the grace.
If you claim to be in the Lord, you must also claim to
be in the Lord, and not in the world, and not in the self,
and not in the flesh. If you crowd in, in some little place, that will do.
No one will enter in in that way. It will either be an abundant
entrance, or none at all. If you are worthy, you will get the abundant
entrance. If not, no entrance at all. To receive will be
without spot or wrinkle or any such thing. That will be
our time of triumph when the great Redeemer shall present us
blameless and unprovable in the Lord's presence, because
we have manifested the Lord's spirit. You have lived ac-
ccording to the spirit of the Lord, not according to the will
of the flesh. You should have been using the spiritual
earthly things. Then, the Lord says, you are a jewel. I
gave you these trials to polish you. I wanted polished jewels.
I have given you these trials because I loved you. The more
I gave you, the more I loved you. A very fine stone gets
scratched in the river, and in the stream, and on the other
side, it will get polished on the other side. And thus
it is with God's chosen ones. He wants them to shine forth
through all eternity. Ye are God's workmanship—just what
He is making. He made you. God did not make everything.
You have to make the Lord's jewels, and to make the Lord's
workmanship, and they are not perfect, but this is going to
continue in the future. In the ages to come He will continue to show the
exceeding riches of His grace in His kindness toward us through Christ Jesus.
There will be plenty of opportunity. I do not know what
the Father is to do. But, for the present here is a great
contractor, and you are working on his building. He does
not tell you about other buildings, but about the one
you are working on. He might have many others, but that is
not your business. Our Father has many other things to do.
He made the Lord Jesus—2nd elder—and He is saved by
and through Him. But now, He steps out and does His work.
Christ is the great elder brother, but the whole matter is
the Father's workmanship. We are His children. We are
begotten by His spirit, and we are to reflect His glory and
dynasty forever and ever. It is not that He is to do all these
things, but this is going to continue in the future. In the
ages to come He will continue to show the exceeding riches of His
grace in His kindness toward us through Christ Jesus.
There will be plenty of opportunity. I do not know what
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dynasty forever and ever. It is not that He is to do all these
things, but this is going to continue in the future. In the
ages to come He will continue to show the exceeding riches of His

Here we are. What are we going to do? Shall we sow to the flesh and reap corruption, and reap death? Certainly not. On the other hand, are you going to sow to the spirit and reap life everlasting? Yes, we want to do that. How much? There are different degrees. Remember what the Scriptures say: He that soweth sparingly, shall reap also sparingly. You are sowing to the spirit, are you? How much? If you sow abundantly, we shall reap abundantly. There will be a great difference in the reaping. As star differeth from star in glory, so great will be the difference in the rewards of God's people. Jesus illustrated this himself. He showed that some will have dominion over two cities, others over five cities, and still others over ten. There is a difference; isn't there? Yes, indeed. That is only for all those that sow bountifully. Those that sow sparingly will not get as much as those that at all. Many spirit-begotten ones will not get the Kingdom part. They will come in as bridesmaids. The Lord invites us to be His bride. Let us not be content to be anything else. In order to be in that class we must have the Lord's own spirit. In a small degree? No. We must be filled with the spirit. We must be copies of God's dear Son in order to get the best of the blessings which God has promised.


Doubtless the readers of the Convention Report will be interested to hear of the noble work that is being carried on by the Gould Free Library for the Blind.

It is now about fourteen years since the work was started in a very humble way by Brother Frederick B. Gould of South Boston, Mass.

Having come to a knowledge of Present Truth, and being greatly refreshed thereby in heart and mind, he desired to pass the blessing on to others, especially to those, who like himself, were afflicted with blindness.

How to accomplish this purpose was quite a problem, for at that time, so far as known, there were no Watch Tower publications printed in raised letters.

Remembering the old adage, that "love will find a way," and, with his heart filled with love and sympathy for those afflicted in like manner as himself, he soon conceived of a way to meet their great need.

Praying for Divine help and guidance, he began to copy, in raised letters such as are used among the blind, Watch Tower articles, sermons, chapters from "Studies in the Scriptures," etc., and to mail these to individuals in various parts of the country.

Soon, warm letters of deep appreciation and gratitude from the recipients began to pour in, and he saw that in God's providence, an open door had been set before him for service in a new and untired branch of the Harvest work.

With this encouragement, he continued with added zeal, to send forth the glorious Harvest message, and soon the work leaped across the sea to foreign lands. The spreading of the work, however, caused a new difficulty to present itself.

It was this: In Great Britain and the Continent a different system of raised letters was used and therefore the literature which had already been prepared for use in this country could not be sent abroad.

Again, however, "love found a way" to meet also this need, and, relying upon assisting grace from Above, a knowledge of the point system in use in foreign lands was acquired, and the "glad tidings" were sent forth written in the special system to which each particular reader was accustomed.

This, of course, entailed a great amount of extra labor and expense but the added burden was gladly and cheerfully borne in order that hungry souls might be fed with "Meat in due season" and receive a knowledge of Jehovah's wonderful Plan of Salvation.

When, in course of time, Congress passed a law permitting literature for the blind to pass through the mails free, the financial burden of the work was greatly lightened, and those who were so heroically serving in this particular branch of the Harvest work, were much encouraged by this evidence of Divine blessing and favor.

The work continued to grow and prosper, and having assumed much larger proportions than had at first been anticipated, the matter was brought to the attention of Pastor Russell. After making a most careful examination of the work and finding that such favorable results had been obtained from the efforts put forth thus far, he recommended that the work of the Library be made a part of the regular activities of the Watch Tower Bible and Tract Society.

This suggestion was followed and the Society assumed the responsibility, placing Brother Gould in charge of the work as heretofore.

This arrangement has proved very successful and has continued ever since being richly blessed in ministering to the needs of the blind inquirers who could have been served in no other way in their search for the truth concerning Jehovah's Character and Plan.

Divine providence has continued to guide the affairs of the Library, and when, some years ago, the Government authorities at Washington were approached, they very kindly consented to allow the Watch Tower Society's representatives to copy the list of the blind as contained in the official Census Report. This list not only gave the names and addresses of the blind living in this country but also stated the "point system" of raised letters which was used by each individual.

When the list was completed, literature was sent to each individual whose name had been thus procured. Many replies, expressing grateful appreciation, and requesting more literature along similar lines. At the present time, the Library has a mailing list of about 600 readers.

Each issue of the Watch Tower is printed in raised type and kept on file for use as desired, and many of the volumes of "Studies in the Scriptures" are thus also made available for use by those who otherwise would be deprived of their precious contents. Pastor Russell's weekly sermons are also put in this form, bringing joy and refreshment to the hearts of many.

The results of the work have continued to be very encouraging, and many letters are being received testifying to the great blessing and benefit received through this instrumentality. Many have made a full consecration, symbolizing the same by water immersion.

It is very gratifying to know that our loving Heavenly Father, from whom cometh every good and perfect gift, has so graciously provided for the needs of those who are so sadly handicapped physically.

Thus the needs of all may be ministered unto, literature is now available in the three systems of raised type used by the blind, namely, New York Point, American Braille and English Braille.

Any desiring further information in regard to the work of the Library can obtain the same by addressing the "Gould Free Library for the Blind" at South Boston, Mass.

While the work of the Library is a part of the regular activities of the Watch Tower Society, it has been found more feasible to carry on the work at the place of its induction rather than at Brooklyn.
A Message From the Panama Class, Respecting Panama. By Bro. G. L. Harry.

DEAR BRO. JONES:

We take the opportunity afforded us by your kind invitation of greeting our fellow students throughout the wide world. In doing so, we feel that we are helping to make history, possibly for the encouragement of some of the millions to be brought back from the grave, through the power to be vested in our Lord Jesus Christ, and the Church, His Body. We also hope that the realization that there are representatives of the kingdom in this little corner of the Harvest period. In faith we are relying on Him who is able to keep us from falling. We are endeavoring to be on the alert, so that His will may be done in our mortal bodies, and “hating even that the garment shall be spotted by the flesh.”

We urge upon our dear brethren everywhere to pay close attention to the instructions which our beloved Head is pleased to give us through the Watch Tower; and never to neglect the daily prayer for all the people of God, especially remembering those in the countries now at war. Every one who joins this great prayer circle helps to fill the “golden

of the world may be an incentive to some of the Lord’s people at this time to continue to “fight the good fight.”

We are living in a grand and awful time. One cannot help thinking of the inauguration scene at Mt. Sinai, when the old Law Covenant went into effect, and feeling that we are now taking part in the antitype so vividly described by the apostle, in Hebrews 12:18-28. The exhortation and caution of verse 25 seem especially appropriate at this time, when “a thousand are falling at our right hand, and ten thousand at our left.”

We are amongst those who by the grace of God possess a keen appreciation of the privileges of these closing days vials full of odors,” and thereby gets an opportunity of expressing his gratitude to the Heavenly Father for the blessing of sonship. “Thanks be unto God for His unspeakable Gift.”

Dear ones in the anointed, our earnest prayer is that “Christ may dwell in your hearts by faith; that ye, being ROOTED AND GROUNDED IN LOVE, may be able to comprehend the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God.” (Eph. 3:17-19.)
Discourse by Bro. J. A. Gillespie. Subject: "WATCHFULNESS IN SERVICE."

THE subject of the day is "Watchfulness in Service." I desire to take up the matter of watchfulness, and back of it that which helps us to be watchful—faith.

Since I first knew that I was coming to this convention my thoughts have been running along the line of what should be the central thought, or the trend of thought, coming from this platform. I have been thinking so much about the shortness of the time, and the certainty of the testings coming upon us, that I was not surprised to hear the same trend from this platform in almost every talk. I am looking for the same test that the other brethren have spoken of, and I am not looking for it away off somewhere, but in the near future.

We want to take a few texts from the Scriptures with regard to watching. Isaiah 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, and they shall walk and not faint." The main thought is the same in Psalm 141:3: It is worth taking home with us: The Lord has a watch, O Lord, before my mouth; keep the door of my lips.

It is from the mouth that blessings and cursings come forth. It is the door of the abundance of the heart that the mouth speaketh. The question with us is what shall that abundance be? There are certain lines of thought which we know come from Satan. Other lines of thought, we know, come from the Father.

Fear gets into the mind. What is fear but thought—a devilish thought, at that; an evil thought. What will one of the God thoughts do with that thought? "Perceived, it casteth out fear." We get thoughts of doubt in our mind. What will faith thought do with that thought? Cast it out. Discouragement thought gets into our mind. What will hope thoughts do with that thought? Cast it out. We want to know at this time what kind of thoughts will live in our minds. Are our minds filled with thoughts of fear? Cast them out. It behooves us to be careful to comply with the text, and ask the Lord to put a seal on our lips. James is pretty hard on this tongue of ours, but not too hard.

In Romans 12:2 the apostle says, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Now let us see. We must have our mind renewed. How shall we do that? We do it by our thinking process, and it is exactly what God has given us our mind for, that we may think. The apostle says, "Be no longer conformed to this world." "Con" means with; bending in the same direction. In transformed, "trans" means across. Paul is saying, Be no longer with the world, but come across and do His work. We do this by the renewing of our mind. How may we cultivate that new mind? By thinking on the things laid down for us to think upon. The same apostle says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, if there be any virtue, and if there be any praise, think on these things." Why? It is thinking on these things that will develop the new mind, the new creature. We are living in a time when we must do that, and not allow extraneous matters to occupy our thoughts and attention.

What is the main thing? It is what we have just been talking about. We forget it and do something else. "Set a watch, O Lord, before my mouth; keep the door of my lips. That is a great trouble at this time—there are so many people who do not set a watch at the mouth; they do not keep the door of their lips.

It is a hard matter to keep the mouth shut. What is the reason? He is not in the mouth; it is not in the lips; it is in the mind. If our mind is in the right condition the mouth and lips will take care of themselves. The watch should be placed upon the mind. We must remember that the eagle is the eagle does, and then we can fly as on eagle wings. Not when we are, then we are going to need some eagle strength. I am going back to read some more about the eagle, and many of you will know just exactly what this means. It is in Deut. 32:11, "As an eagle flieth over her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings (I had better read the next, too) so the Lord..."
"You are a new creation, and so I must go to prepare a newly created place for you to live upon. In My Father's house are many mansions (in the great universe there are many planes of life), but, between the lines, there is no place good enough for you, and I am going to prepare one." Where? At the right hand of God. "That where I am, there may be many of you, and I will come and take it in? I can hardly do so. We can scarcely comprehend that we are invited to that place, and that now is our time for getting ready for it.

That class is to be called the bride class, the Christ class; it is the class called the sons of God class. This is pretty hard for me to take in, but that is what it is. We have not an eternity to get ready for that place. We have many things to do, because in Malachi we have it, "Who shall stand when He appeareth?" It is not a question of who shall fall, but WHO SHALL STAND? We sing so many times, "A thousand shall fall at thy side, Ten thousand at thy right hand."

There is a time coming when many will fall at our side, and at our right hand. Will you be among those to fall? Will you? Friends, pray for me that I be not of those. There must be a thinning out; there will be a thinning out. There are so many things attached to us that must be chiselled off. "He shall purge the sons of Levi as silver and gold is purged." How is that? Over a hot fire. The fire is already kindled and burning, and it is going to get hotter and hotter.

Let us see about this matter of refining silver and gold. First, the silver and gold is taken in big pieces of ore from the mines. These large pieces are put into the stamping mill. The stamp is a piece of iron 15 or 20 feet long, which is held up in the air by great machinery, and then allowed to drop upon this ore. It is crushed; then it is reduced to small particles it is next put into a mill that works on the principle of a coffee mill, and the great knuckles grind the ore to powder. Then it is put into a vat, where the chemicals are applied to the object of eliminating the dross. It concerns the temple of God, that, when all is done, he sits as a refiner of silver and gold." The refiner sits with his ladle over the cauldron, over the hot fire, because the silver and gold are put into a fire 27 times hotter than our ordinary fire, and he skims off the dross as it rises to the top with the chemicals, and this goes down and brings up more dross, which he skims off and keeps. Does he keep this up? Until he can see his own image in the metal as in a glass. Then he can let down the fires. Not until then will he permit the fire to do down. What does this mean?

Back there the prophet says, "He will purge the sons of Levi as silver and gold is purged." That is the way silver and gold is purged. The purging will continue until the Father can see the image of the Lord Jesus Christ in your character. Then He can let down the fires. This is our time to wait, and watch, and stand. Let us not think that He will let down the fire previous to that time, because He will not. He says so. He says the sons of Levi will be purged as silver and gold are purged. The purging is on, and will continue until the character is developed in you such that you will resemble Him as He is. He has been developing that character. The time is short. It cannot be long. It is not our prerogative to say how long. Some people got a little disappointed in that way once. We know that is a pretty severe test coming upon us. Suppose the Lord were to appear here on this platform and say, "I expect to set up a kingdom in the world at 9 o'clock. You are all My friends; you have been in the school of preparation for the bride class; all who feel that you are ready hold up your right hand," how many would feel that they were ready? He knows when we are ready. He will not set up a kingdom at 9 o'clock if there are not people ready. This is our business to know, but it is our business to rely upon His knowledge. It is our business to do what He says to ourselves ready. It is our business to develop that new creature to the extent of our ability.

We sometimes get this thought in mind: we say, "I am going to do this," or "I am going to do that." At other times, "I am going out to do His will." At other times, "I am going to do this to glorify God." We have no objection to a single one of these—not one, but what is God's will toward us as new creatures? That we should make our calling and election sure; that we should work out our own salvation with fear and trembling. He has not only called me to this, and
"WATCHFULNESS IN SERVICE"—BRO. J. A. GILLIESPIE

given me the right and privilege to attain thereunto, but He stands there with His mighty wisdom, says "And man lack wisdom, let him ask and I will give it him." What else has He done? After we came to the point where we were willing to lay our life, our all, upon the altar, what did He say? "I will do something for you?" "What?" "I will bury your past, and you let it stay buried." That is one of our great truths today. People say time and again, "I do not see why the Lord ever chose me; I do not see why He would call such a poor, weak, leaky vessel." What right have you to find fault with God Almighty's choice? If He chose you, thank God, but do not find fault. Choose your Master, go back to the Scripture which speaks of the old leaky vessel. Why not go to the Scripture which says, "Ye have not chosen Me, but I have chosen you?" Why not go to the one which says, "He is the Author and Finisher of our faith." Why not go to the end of the boat, and say to the others: "Do not think we are privileged to do the criticizing. If He has chosen you and me, let us rejoice to make good. We do not need to find fault; we have about all we can attend to. Perhaps you have not found it true, but I have all I can do to take care of Gillespie. He makes me more trouble than all of the rest. I doubt whether I can take care of him properly.

So many things tend to divert the eye from the main thing. I want to keep my eye upon the main thing. Let us use another illustration. Here is a boat on the water. The skipper is out there in the bow, and he gets into the boat and row toward the coveted goal, but all of a sudden the boat stops. "My! we have struck a snag now." By rowing back I get away. I start again, and again the boat stops. I make a search and find that a rope is attached to the bow end of the boat, and reaches to the side of the shore. Shall I go back, or cut the rope? Cut the rope. I do not care whether it is husband, wife, money, popularity, politics, or anything else. You cannot go on without cutting the rope. Cut it quick, and do not worry. Do not try to take the earth with you, for you cannot do it. You must cut loose from the earth.

I believe some people do love popularity, they do love the world, and thus they are attached to being somebody pretty big in one of the churches. They believe this to be the truth. They would like to embrace the truth, but their pride is not satisfied. One of the things that got off and gotten rid of. What would God do with a proud person over yonder, in the work of regenerating, judging, restoring and perfecting mankind? What would God do with a proud, stuck-up one, who thinks he is better than any one else. The millionaire thinks he is a great man close to God. I do not think he is. He should have come down to the common level. It will mean the cutting down of pride on one side, and the building up of humility on the other. There is no use of talking, we cannot get over there in the kingdom with those things on us. That is the reason why the church is not over there. We are not over there. Why do we not do it long to do it, and that is the point we wish to impress. This work must come to a close. Do we worry a great deal about what did not come in 1914, or what is coming in 1915? No. WE do not. Some do, but how many are rejoicing, and was it taken away in 1915? I find it been taken, a lot of us would have been left on this side. Are we ready yet? When will we be ready—1915, 1916, when? Let us get ready now, and then wait. Let us get the rough corners off, and the polishing of the new creature done, and this rest time begin.

You know those ramp stones in the pyramid, in the grand gallery, illustrate God's promises. Going up that steep course one would slip, but he may catch hold of the ramp stone and help himself upward. In other words, let us lean upon the promises of God. We have hope. What is hope? Desire on the one side, and expectation on the other. We all know the promises we have. What if someone were to say, what is the test comes. What do we mean by that? That we must have implicit confidence, and rest upon God's promises. We must trust Him to do as He said. He has the justice, wisdom, love and power to do so. Our expectation is a little short, not a long one. So I passed once a place where about 500 beautiful white swans were floating gracefully on some water. They tried to lift themselves from the water and fly, but they could not. I found that one wing had been clipped so they could not get away. So with our hope, and expectation is the short one, consequently we do not have the hope, because the wings must be equal in order for the bird to fly. We should have our expectation wing grow out a little more. Fearfulness never grows that wing longer. It takes faith.

Paul says, "Hope is an anchor to the soul." Now, if we have two wings, that will make an anchor. There is a boat on the water. There is a rope on the boat, fastened to an iron anchor—a great piece of iron with prongs on the end that would catch the boat, whatever way it may be to hold the boat from drifting. So hope is an anchor to our soul. It is what holds the soul in the right place; keeps it from drifting. I wish you to get that thought. If we can get ourselves chained to the promises, and to the one that says that the woman shall bruise the serpent's head, down to the promise of the last enemy shall be destroyed. His seed would bless all the families of the earth; the confirmation to Isaac and Jacob, and finally to the twelve sons of Jacob; along down until Jesus was born, later anointed, and finally finished His course by paying the great ransom price; if we follow until the bride is taken out, makes herself ready, and then after the marriage the regeneration, resurrection, and restitution, and redemption, how long shall we worry? The process is to continue until all enemies are destroyed, and the last enemy that shall be destroyed is death.

We are in the end of the age. The question is, what shall we do? Let each one of us go from this convention with our mind full of the thought that the time is at hand, and there is something for you and me to do to develop ourselves, to develop into great men, great women, to develop someone else, or the whole world. I think the thing is TO GET OURSELVES READY. I was asked this question one time, "What would you suggest about praying to have the health of a friend restored?" I said, "It would depend on two things: One, that friend was for whom prayer was made, and who the praying party was." A sister asked me a question about praying for help in church and temperance work. I asked her a question. "Suppose you had all the power that the Lord Jesus now has, and you knew you were to use this power for truth, for the destruction of sin and Satan, and for the establishment of good, how much of that power would you use for patching up some of the devil's work? We understand that the devil is the author of death, and all that leads to death. I never go by a cemetery but what I say, "devil's work"; I never see a house go by but what I say, "devil's work." She thought a few minutes, and said, "Brother, I would not use one iota of it." I would not ask Him to use it for that purpose, either. We will not ask the Lord to use His power to undo this devil work now. We will wait until the glorification comes. We would not know how to use it. I thought I had a good answer, and I think so yet. We are here for the purpose of discipling ourselves—how much time have we to spare in the doing of the other things? How much time have we to do what we are doing? The people who are tax payers, pay taxes for the building of churches, hospitals, and universities, and nurses to care for the inmates of such, and they have part in that way if they have anything (not many of the Lord's people have much to pay taxes on). That is their business. What is your business?

Coming right down to individuals, now, what is my business? I am talking now as a Christian, to you as Christian. What is your business? One says, "to glorify God"; another, "to serve God," but my business is to make my calling and election sure; to work out my own salvation. This proposition looks selfish in the extreme, from one standpoint of view. How can we make our calling and election sure, and work out our own salvation? No, not by growing our love to God? Does not the Scripture say, "How can we love God whom we have not seen, if we love not our brother whom we have seen?" There is another Scripture just like it, "We know that we have passed from death unto life." How can you tell you cannot go on with friction in the class, and fight it out, and make your own calling and election sure. That is not the way it is done. There is one thing I greatly admire as I visit the classes over the country, and that is the oneness of the Body, you do not see. One is the Body. Once in a while we find the reverse to be the fact. One brother spoke yesterday regarding friction in the classes, and I could say, "Amen, go on, brother." There are those who think they have a better way than we, and they want to have their way. You know the Lord is not looking for that kind of people. He will conduct the affairs of His
government Himself. Daniel tells us that He will establish a government, and not leave it to other people. All of the governments that have been left to other people have proven failures, and He will not leave His government to other people. He is preparing the people for that government.

There are two classes, the ruling class and the class to be ruled. He is now taking a people to be the ruling class, and if there is a ruling class, there must also be a ruled class. The whole world of mankind will be the ruled class. This is a wonderful work. I will give you my text now, and then I am through.

"WHAT I SAY UNTO YOU I SAY UNTO ALL, WATCH!"

Message from Bro. Morton Edgar, Glasgow, Scotland. Subject: "WAITING ON GOD."

DEAR Brother Jones:

I feel sure that I cannot better express the present attitude of the Scottish brethren, when I say that we are earnestly waiting upon God for the fulfilment of His gracious promises. We had hoped, in common with all of God's saints, that the close of 1914 would have witnessed the exaltation of the church. The Lord designed that we shall wait a little longer; and although, as the apostle truly says, we "groan within ourselves" while thus "waiting for the adoption," we are rejoiced to know that our faithful waiting will not fail of its reward.

We know that the plan of salvation shall run its appointed course according to times and seasons, which cannot be altered or hastened. The whole creation, therefore, must await God's good pleasure; but those who have an understanding of the Plan of the Ages, do not wait in ignorance. The children of God wait because they believe that the Lord's times are best; the children of the world wait because they must.

We recall to mind how the Lord specially rewarded some of the Ancient Worthies who, in the midst of trials and temptations, faithfully waited for the fulfilment of His promises.

Noah, after building the ark, waited seven days for the flood (Gen. 7:4, 10). This final period, though short, must have been a time of great trial. Noah endured, and his faithful waiting upon God was vindicated when the waters bore up the ark, and he alone with his household were saved.

Abraham, after a long 25 years of waiting, had the joy of begetting a "son indeed," in whom centered all the promises. For the fulfilment of these promises he still waits, as do also Isaac and Jacob, his heirs. But so real did the promises appear, that these three patriarchs "died in faith," having "seen them afar off, and were persuaded of them, and embraced them" (Heb. 11:13).

Moses waited forty years in the wilderness for God to appoint him the savior of his brethren. He believed the Lord's promise that his people would be delivered from Egyptian bondage in the fourth generation (Gen. 15:13-16); and when forty years old he sought to be the champion of the oppressed. But at that time Moses went in his own strength, and thus failed (Ex. 2:11-15). His experiences during the succeeding forty years of waiting taught him his own nothingness; and when at last the Lord honored him, he was the meekest man in all the earth (Num. 12:3). His long wait was not in vain—he became a mighty deliverer.

David would not kill Saul, although himself anointed king of Israel. In spite of many opportunities he would not slay the Lord's anointed, but waited God's time to ascend the throne (1 Sam. 26:23). He recovered the sacred Ark lost many years before at the overthrow of Shiloh. David was a man after God's own heart.

Surely with these and many other examples we should willingly wait for the sure fulfillment of the promises the Lord has made the gracious promises to us. Nor do we forget the dire calamities that befell such as refused to wait upon God and His arrangements.

The Jewish nation refused to wait for the return of the Law-giver from the mount. "As for this Moses," they said, "the man that brought us up out of the land of Egypt, is dead not many seasons of him (Ex. 32:1). And they made the golden calf in their unbelief, and forsook the Lord. Because of this, God threatened to blot them out; only two of all those above 20 years of age at the time of the Exodus from Egypt, were permitted 40 years later to cross the Jordan into the promised land.

King Saul refused to wait for the return of Samuel, and contrary to the Lord's appointment forced himself to offer a sacrifice. In consequence of this his house was not permitted to continue the rule in the kingdom of Israel (1 Sam. 13:8-14).

The Nominal Church of the Gospel Age refused to wait for Christ's return, and set up a counterfeit Christendom. The result was the formation of the "abomination that maketh desolate" during that dreadful period universally known as the Dark Ages. The Lord stigmatized the original Apostate church as a "harlot;" and the later Protestant denominations are spoken of as her "daughters." In the symbolic language of Cant. 2:7, the true "virgin" Church of Christ counsels the nominal churches (daughters of Jerusalem), not to stir up nor awaken love, that is, not to attempt the knowledge of the Millennial reign of Christ; but to wait "till He please." And they are counselled in the name of the roes and hinds of the field—two swift animals which need not to be urged to fly like the wind when occasion is necessary. So love, and power, represented by the cherubim with outstretched wings on the mercy-seat, will not require urging to fly upon man's rescue, whenever the atoning blood is sprinkled upon the mercy-seat the second time.

And in this we see the supreme examples of waiting; for God himself waits to be gracious; He is not slack concerning His promise as some men count slowness, but is long-suffering, not willing that any should perish, but that all should come to repentance (Isa. 30:18; 2 Pet. 3:9). And our Lord Jesus has patiently waited, sitting on the right hand of the majesty on high, until God makes His enemies His footstool. Known unto God are all His works from the beginning of the world; and He will not disturb any part of His Plan, for He is a God of judgment. Blessed are all they that wait for Him.

Even material things wait to give their harmonious testimony to the truth of the Lord's Word. The Great Pyramid of Egypt has waited for over 4,000 years to give its wonderful corroborative evidence. During all of this long period its purpose has been misunderstood. It has been set aside as merely an old tomb; whereas it is really God's "Pillar of Witness" referred to by the Prophet Isaiah (19:18-20).

The Written Word has had to wait till the "Living Word" should come to serve up its wonderful truths to His faithful people. Daniel was told to "shut up the words, and seal the book" of his prophecies till the "time of the end," for none would understand their import till the knowledge increased, and many should run to and fro (Dan. 12:4, 9). Thus Daniel's writings had to wait for nearly 2,500 years before they could give their testimony. And even the entire Old and New Testaments, the "two Witnesses," had to wait "clothed in sackcloth and in sheepskins, speaking in parables and similes," till the completion of the 1200 symbolical days, which is the beginning of the period spoken of in Daniel as the "time of the end" (Rev. 11:3). They then came to "life," and were exalted to Heaven. The Bible Societies, which came into existence immediately after 1799,
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multiplied the Scriptures a million-fold, and gave new life to the witnesses of God.

Archaeological remains of ancient days have waited in the dust of the earth (in Babylonia, Egypt, etc.) until their discovery, and their study, as archaeologists, will make them manifest as the living. This means, that the unsearched and unsearched testimony to the truth of the Bible. Before the unearthing of these material evidences, many historical narratives in God's Word had been doubted by the scholars of the day. The child of God takes the Lord at His word, and is thus guided and directed by the Holy Spirit. If a man, as an archeological witnesses vindicate the faith of God's children.

The founder of the Jewish nation, Jacob, declared that he waited for the salvation of God; and he strangely connected this hope with a prophetic utterance regarding one of his sons, which is true that will pass away in the past. But the prophets (Gen. 49:1); and their prophecies have had to wait for further elucidation by God, before their deep meanings could be searched out. This is specially true of the prophecy concerning Dan.

In Gen. 49:16-18, we read: "Dan shall judge his people, as one of the tribes of Israel, Dan shall be a serpent by the way, an adder in the path, that bite the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord." Now, looking at this dark saying, we must trace the history of Dan; and we also require to take a broad survey of God's Plan of Salvation. In Judges, chapter 18, we learn that the tribe of Dan apostatised from the worship of Je-hovah, and practiced idolatry. It is for this reason, undoubtedly, that the Omnipotent, who alone knows the end from the beginning, is stated in the 144,000 of all the tribes of Israel who were sealed in their foreheads with the seal of the living God (Rev. 7:1-8). Manasseh, Joseph's first-born, is there substituted for Dan. The whole manner of this tribe's apostasy even more disturbing to us, as we see them in the first instance, is that they did not conquer their inheritance in the promised land, owing to lack of faith in God; for not in their own strength, but in God's strength, they could have overcome the Philistines and possessed their portion of country. The Philistines inhabited the land, and they were a great power in the land, but when they came to the city of Dan, which was a city of refuge, the city of Dan was then a city of refuge, the city of Dan was the city of refuge.

Thus the city of Dan became the most northern of all the cities; and as Beer-sheba lies in the south, the saying, "From Dan to Beer-sheba" became the common method of denoting the entire length of Palestine (Judg. 20:1). etc.

Besides failing to conquer their own rightful inheritance in the land, they deserted their own family and nation and made war, and then conpired and formed a league among themselves and conquering a people who hardly knew their right hand from their left, the Danites on their journey northward possibly possessed themselves of a man's private priest and images, and established an idolatrous worship in their own city. So that through this flagrant sin of Dan, their affairs continued until the captivity (Judges 18:29-31). When on the death of Solomon the tribes of Israel divided into two kingdoms, we read that Jeroboam the king of the ten tribes, in order to prevent his people from going up to Jerusalem to worship the Lord, made two golden calves, one of which he set up in Bethel (a little north of Jerusalem), and the other in Dan. Jeroboam then cried to his subjects, "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt, and are with thee even in the wilderness at the time of the Exodus from Egypt. "And this thing became a sin; for the people went to worship before the one, even unto Dan" (See 1 Kings 12:25-30). Jeroboam evidently found Dan to be a very suitable place for this idol.

Bethel, where the other idol was set up, was in Ephraim's division of the land. From one standpoint it is correct to say that the city of Dan was also in Ephraim, for this tribe was the largest of all, and frequently the entire ten tribes as a nation are named Ephraim. And the particular division of land belonging to the tribe Ephraim is also called Samaria (1 Kings 13:22); then this name Samaria, as well as Ephraim, and also Israel, are used interchangeably as the name of the ten tribes (Hosea 7:1). Ephraim or Samaria are often taken to typify the apostate church of the Gospel Age (Hosea 4:17; 8:5, 6).

So much, then, for the apostate character of the tribe of Dan. Now, we know that the Lord overruled all things connected with His typical people of Israel, in order that they might foreshadow the antitypical realities of the Gospel and Millennial Ages. The Apostate Danites prefigured the Apostate Unfaithful Danites. Ephraim, the 1st head of the 1st Age, who, forsaking the Lord, set up idols in their hearts. Of this class Judas Iscariot was the forerunner. Judas, however, was but a tool in the hands of Satan, who is the great adversary and betrayer of the Lord, the real Danite and apostate. By John's symbol the Danite is the tribe of Dan forsook their first inheritance and seized an inheritance in the north, so Satan had said in his heart that he would ascend and sit in the "sides of the north," and that he would be "like the Most High" (Isa. 14:13, 14).

In the symbols of the Scriptures, the four cardinal points of the earth are specified with certain definite conditions. Thus we read in Psalms 75:6, 7, "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; He putteth down one, and setteth up another." By inference, God and the place of godliness are to be understood to reside in the north, as it is called in the "Dragon" constellation, a mythological representation of Satan. And this star at that time shone right down the Descending Passage of the Pyramid. When we recall that this passage symbolically represents the "Present Evil World," of which Satan is the "god of this world," we can see an appropriate significance in this arrangement. We do not suppose that such coincidences are haphazard; we believe them expressly supervised by God to strengthen the faith of His people. Satan, that "Dragon" (Rev. 12:3, 13, 7-9), is the god of a dying world, and this fact is portrayed in the Lord's "Stone Witness" by the Dragon star shining into the Entrance Passage, which descends at a steep angle down to the subterranean chamber or pit, symbolical of destruction.

A "horse," when spoken of in a symbolical sense, represents order, power, authority, the Dragon, the earth, the 4th horn, an appointed path. Thus the Lord's "horse," of which Jesus was the "Rider," is the Plan of Salvation—See Isa. 31:3, where we read: "Now, the Egyptians are men, and not God; and their horses flesh, and not spirit"—in other words, the plans and schemes of the world are not of the spirit of God; and woe to them who rely upon such "horses."

When Satan, the great Judas and Danite, waylaid and treacherously bit the heel of the Lord's "horse" so that the rider, Jesus, fell backward and was killed, he evidently thought he had upset the plan of God, and was in a position to take the throne, if not the earth itself. But Jesus, declared prophetically in the name of all Israelites indeed: "I have waited for thy salvation, O Lord" (Gen. 49:18). That which Satan considered to be a masterstroke, when he entered into the receptive heart of Judas and caused him to betray the Lord, was in reality his own undoing: for we read that Jesus became flesh for the suffering of death, that "through death He might destroy him that had the power of death, that is, the devil" (Heb. 2:9, 14). Thus, the death of Jesus means the salvation of the world, and the destruction of Satan. Just as the founder of the tribes of Israelforetold what would befal them in the last days, so the lawgiver of the nation, Moses, uttered additional prophecies in connection with each tribe. The prophecy of Moses regarding Dan gives us further elucidation as to the typical part played by this tribe in the future.

In Deut. 33:22, we read: "And of Dan he said, Dan is a lion's whelp; he shall leap from Bashan." On glancing at a map of Palestine, it will be seen that Bashan is a mountainous district in the north, on the east side of the Jordan; and that the city of Dan, which is the capital of this district, is on the border of Bashan. The typical Bashan represents the Kingdom of Antichrist, the stronghold of the Danite or Judas class. This thought is borne out in Ps. 68:15, 16. In the Authorized Version, this
passage reads: "The hill of God is as the hill of Bashan; an high hill as the hill of Bashan. Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it forever.

Every Bible student knows that the hill in which the Lord is figuratively, desires to dwell, is the hill of Zion (see Ps. 122:13, 14; Psalm 87:12, 13). We are not so enthusiastic, ye high hills of many peaks? This [small, unpretentious hill of Zion] is the hill which God desireth to dwell in; yea, the Lord will dwell in it forever.

During the Gospel Age the great Anti-christian system would fail, because it failed to come in the name of Christ. We might presumptuously exalt the name of登陆 as the mount Zion, and envieth its position of favor with the Lord, so the proud Antichrist with which all the high ones (many "peaks") of earth identify themselves, has envied while despising and persecuting the little Zion class, the little flock, to whom it is the Heavenly Father's great pleasure to give the Kingdom.

Our Lord Jesus, when encouraging His followers not to fear, for He pleased the Father that the Kingdom should be His, committed them to be "like unto men that wait for their Lord, when He will return" (Luke 12:32, 38). The Apostate church refused to wait, and it claims to have already set up Christ's Kingdom, calling the kingdoms of this world "Christendom.

Did "Bashan" From Bashan?" Yes, in the person of Judas, He leaped upon our Lord Jesus as a hungry lion upon its prey; for even at that early time Antichrist had its small beginning (1 John 4:3). Our Lord called Judas the "son of perdition," which is also the name applied by the Apostle Paul to some of the Canaanites (Romans 3:1, 2), i.e., the Antichrist (John 17:12; 2 Thess. 2:3, 7). During the time of the Gospel Age the Danite or Judas class have been "leaping" from the Bashan system upon the body-members of Christ.

David, prophetically in the name of Jesus, as well as in the name of Jesus' foot-stopper followers (in a secondary sense), speaks of this persecuting class as "Bulls of Bash-
an." See Ps. 22:12, 13 (margin): "Many bulls have com-
passed me; strong bulls of Bashan have beset me round. They opened their mouths against me as a ravening and a roaring lion" (notice the first verse of this Psalm). The mountainous country of Bashan was famous for its breed of cattle (Deut. 32:14); and its bulls were taken as types throughout the Old Testament of cruel and loud-mouthed oppressors (see Amos 4:1). During the height of its power in the Papal Millennium, the heads of the Counterfeited Church were called "bulls" (Rev. 13:11). The same term is used in the "bulls of excommunication," Why did the Papacy call these notices of ostracism "bulls?" Is it not because such decrees were backed up with so much fierce and irresistible power (even kings trembled at them), that they could be truly likened to the great strength of a bull's head set with terrible horns? We believe that this may be the explanation; for Papacy makes much use of graphic language.

But "Bashan" is rejected; and God is waiting for the Kingdom. Doubtless our dear Heavenly Father desires to develop in us during this final period, an earnest longing to see Him and His beloved Son. Such longing may be accentuated by trials. Ps. 42:1-3 bears out this thought: "As the hart panteth after the water-brooks in the mountains, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?"

The full force of this similarity is further obscured in the Authorized Version. To appreciate the Psalmist's thought, we must remember that for a continuous six or seven months of the year rain never falls in Palestine. With very few exceptions the rivers and streams dry up, and then the only water supplies are the springs and wells, and cisterns hewn in the rock (Jer. 2:13).

Wherever a good and constant spring exists, a village is generally to be found. Sometimes the water must be conducted from the spring's source to the houses, and in such cases a covered-in aqueduct may be useful. Holes are pierced at intervals through the cover of the aqueduct, to prevent bursting from the accumulation of air. There appears good reason to believe that it was an aqueduct like this to which the Psalmist referred and that the text should read, "As the hart panteth after the water-brooks in the mountains, so panteth my soul when I shall come and appear before God." The hart knows that the water is there, for it can both see and smell it through the air-holes in the cover. The animal pants after the life-giving water, but is unable to quench its thirst. We can well imagine the distress of the poor hunted creature as it stands near the closed-in waterway in the midst of that dry and thirsty land!

In a similar manner, we who are in this earthly tabernacle do groan, earnestly desiring to be clothed upon with our house which is from Heaven; for we know that when we are rich and in the flesh, we shall see God as He is. Flesh and blood cannot inherit the Kingdom of Heaven. We have heard of the patience of Job; it was not for his own sake so much as ours that Job declared: "All the days of my appointed time will I wait till my change come" (Job 14:14). "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3:25).

And now, dear brother, I must close. The foregoing message is the one I would like to have given personally to the dear friends at the various conventions in America. It appears to me to be an appropriate one at this particular time; for we have need of patience, that after having done the will of God, we should receive the promise. Soon our waiting will be over; and then what joy it will be to hear the poor groaning world shout, "It is done!" If we have waited for Him, and He will save us; this is the Lord; we have waited for Him, and we will be glad and rejoice in His salvation." (Isa. 25:8, 9).

Your loving brother in the Lord's service.


THERE is, perhaps, no point upon which we need more to discipline ourselves than upon this subject that has been assigned to me. All we have to do to evil surmise, and speak evil, is to just sit down and cease resisting the old man; just stop for a moment the Christian warfare; for it is the natural dis-

There is a difference between evil thinking and evil sur-
imising. Evil thinking has a broader application to thinking about anything that is not right. Evil surmising has a narrower application, and I believe it is more important to watch against evil surmising than evil thinking, because there is more difference between them. To surmise evil is to entertain some doubt in one's mind as to the sincerity, or loyalty, of another; some doubt as to the motive a brother or sister may have in some action. Evil speaking is the natural re-

Evil speaking is the expressing of a thought which was previously in the mind. Sometimes in a class meeting a brother will do something, or say something, and after we go from the class we will say to ourselves, or to someone else, "I wonder why Brother A—did that; I wonder why he said so and so?" We have not said that he did anything wrong, but it is one form of evil speaking against which we must be on guard. In the form the question was asked by Job, there was a sense that it has been rather implied that the brother or sister may have said something wrong in their moti-

There may have been an evil motive that prompted that expression, but it is not for us to meditate along those lines. That is a matter for the Lord to deal with. What you and I want to do is to be on guard that we do not think on
these things; that we do not judge the brother. We must consider that so long as he maintains his position as a brother in the class; so long as he professes to be loyal to the Lord, when he makes mistakes which may seem to indicate insincerity, it is not for me to say that he is insincere. He may do things which are absolutely wrong, and still be sincere.

There is one passage in the Psalms which specially brings to our attention something along this line of evil surmising. It is in the 19th Psalm, "Cleanse thou me from secret faults." That is surmising, dear friends. "Keep back thy servant also from presumptuous sins," the outraging of evil surmising in evil speaking, or the doing of that which is contrary to righteousness. "Let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression."

Symposium speakers a Springfield.

There is another passage that I wish to call your attention to in the same connection, from the words of the Apostle James in the 3rd chapter of his epistle. "The tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men." I do not think the Apostle was talking here about profanity. We believe he was talking about saying that which would result injuriously to another. "To say that which would bring injury to another would be to say that which is contrary to the spirit of love and charity over the actions and expressions of those with whom we are in contact. "Love thinketh no evil."

Love does not produce evil thoughts. Love does not prompt us to doubt another's sincerity. Love, rather, prompts us to bring before the Lord that brother or sister in whom evil surmising on our part seemed to be wrong, but I know they are trying to do right. I cannot do the things that I would, either. He is striving to overcome his fallen tendencies. We find, as the Apostle Paul says, that what good we would do we do not, and the evil we would abstain from doing, we do. Wretched man that I am; who shall deliver me from this body of death? I thank God, through Jesus Christ, our Lord."

We find there are continually suggestions coming to our minds that this or that course was prompted by some evil motive. We must repel that at once. And as we find these suggestions constantly coming to our minds it becomes a lesson to us. It points out the necessity of realizing that others also may make mistakes, therefore the necessity of showing forth the spirit of love toward them, realizing that these actions or expressions come frequently, not from an evil motive, but because in the battle that we are fighting the old nature had the overhand temporarily; that it does not represent the new creature. We remember the words: "He that is unclean washes his hands"; but he who blesses, his good name takes that which not enshrines him, but leaves me poor indeed.

This is the standard of those who do not have the Scriptures as a guide. Then it seems a pity that the Lord's people, who have a higher standard; who have the standard of the Lord Jesus and the holy Apostles and prophets, should so often stoop to so heinous a crime as to think, surmise or speak that which is evil against another. Let us be on guard against this, for it is something that will keep us out of the kingdom unless we fight against it.

"Discipline in the Ecclesia." By Bro. T. E. Barker.

LOOKING up the word discipline in Webster's Dictionary this morning, I have before me two or three definitions. The word means "the instruction to educate to inculcate the moral and religious principles and habits; to teach, rule and practice."

I think you will agree with me, dear friends, that order in the church is necessary. If love and forbearance have been exercised; if we have developed a large measure of that spirit of Christ, the spirit of love, we will not have so much need for the advice laid down in Matthew 18:15-17. But where it is necessary, it is well that we heed the advice and profit thereby.

I will bring to your attention a few thoughts on church discipline from the sixth volume, which you know I cannot improve upon. Our dear Pastor there says, "The administration of discipline is not the function of the elders only, but of the entire class. It should not be left to one or two who have had the most experience, but must be considered as a responsibility of every member of the church to which he belongs."

Discipline must be applied to brethren, in connection with church discipline, found in Matthew 18:15-17. "Moreover, if thy brother trespass against thee, let us go to the Lord in prayer, and seek His face, to get an understanding from Him as to whether it is necessary for us to go a step farther. Then, if the divine counsel has been stood for, we note the next injunction.

"Go and tell him his fault between thee and him alone. What is the thought, dear friends? Another thought from the Scripture Studies. Without judging or condemning beforehand; not to make him ashamed, but to secure a cessation of the wrong, we are to go to him privately, without previous conference or talk, with any one. We should go in the proper spirit, having the spirit of Christ shining out in our face and expressing it in our words. In nine cases out of ten there is no need for going a step farther. The misunderstandings may be made right and the trespasser may be won.

As our dear Brother Rutherford said the other afternoon, "Where there is over-spreading love it will cover a multitude of sins." If the case seems to be a peculiar one, and we want advice respecting it before going to the brother, let us confer with our brothers who have the most Christian graces, and character, and ask for advice without disclosing the real trouble, or the wrong-doer.

Note the injunction of the next verse. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three it may be established." That is the next step to take if we have not yet won our brother. We should take with us one or two unjudged or prejudiced brothers, who are well developed in character—well along in the way. No explanation of the trouble should be made to those whom we ask to confer, until they gather in the presence of the accused and the accuser. After hearing the matter, unbiased advice should be given, and this advice should be taken by both the accused and the accuser. Still the matter should be kept strictly private, and the brother should be given a chance to realize that he has wronged someone, and also that someone has wronged him.

Suppose our dear brother has not seen that he is debarred himself from getting the blessings of the Lord. My Bible tells me that if one offer a gift to the Lord, and remembers that his brother has aught against him, he shall not offer that until he first be reconciled to his brother. Then he may come and offer his gift. Do you know, dear friends, if that is the case we put a barrier between ourselves and the Lord, and we cannot expect to receive His blessings, His smiles, His approval, while that brother has aught against us. How do we develop in character, and in the likeness of our blessed Master and Head, if we continue to know that our brother has aught against us, and that we have not been reconciled to him?

Having taken these two steps, there is still a third step that we may take as a brother. Having gone the first and second steps, our dear brother says in the sixth volume of Scripture Studies, in the spirit of love—not hastily—oftentimes it is necessary to wait patiently upon the Lord, that eventually the dear brother may see that he is in the wrong, or that you may see that you have missjudged your brother. After
waiting patiently upon the Lord—not acting too hastily, the third step may be taken.

If the matter is still unsettled, and if it be thought of sufficient importance, the facts of the case being certified to the elders, it would be their duty (nobody’s else) to call a general meeting of the church, that in the name of its Head, Christ, it may render a decision in love. Yet, the one found in fault should receive generous treatment, in the hope that there may be reformation. Punishment of the offender is not authorized. Vengeance is Mine; I will repay, saith the Lord. If he will not heed the advice given by the church, what will we then do? The church is to withdraw from him its fellowship; they will cease their manifestations of brotherhood toward him.

If our hearts are filled with the spirit of love we will be “bearing one another’s burdens, and so fulfill the law of Christ. This is the injunction found in the text in Galatians 6, and the first two verses: “Brethren, if a man be overtaken in a fault, ye which are spiritual restore (reclaim) such an one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another’s burdens, and so fulfill the law of Christ.” If I have a minute or two I would like to read this portion of the text impressed at this time by the Lord to read this poem:

“Could we draw aside the curtain That surround each other’s lives, See the naked heart and spirit, Know what spur the action gives— Often we would find itbetter,

Purer than we judged we would; We would love each other better, If we only understood.

“Could we judge all deeds by motives, See the good and bad within, Often we would love the sinner All the while we loathed the sin. Could we know the powers working To overthrow integrity, We would judge each other’s errors With more patient charity.

“If we knew the cares and trials, Knew the efforts all in vain, And the bitter disappointments, Understood the loss and gain— Would it be he and she should be condemned? You endeavor to do something that He never instructed you to do. Consequently He will permit the punishment to fall upon you that you intended for me. He has made this arrangement that you may appreciate the law of love, and grow therein. If we all took this view we would be the most agreeable people in the world. We would be likely to fail along the lines of leniency, instead of being too punctilious. If you are merciful toward the brother, He will be merciful toward you.

Take, for instance, the prayer given the disciples by Jesus, which we know as the Lord’s Prayer. He made some comment upon one aspect. You remember what He said. It was respecting forgiveness. If you forgive your brother the Lord will forgive you. If you do not forgive your brother the Lord will not forgive you. At the end of the day you go on bended knees to the Father, seeking forgiveness for the shortcomings of the day. If you are holding enmity against some brother, or anybody, the Lord will settle this as He said. He will not forgive us until we forgive the one we have something against. The Lord expressed the matter when He said, “Happy is the man who condems not himself in the thing He alloweth.” In other words, happy is the man who will not condemn himself by the standard which He sets for another.

I noticed when I was going about preaching, and telling the friends what to do, the Lord tested me along the lines of the suggestions I made to them. I mentioned the matter to a Pilgrim Brother, and he said, “Every sermon I preach along that line seems to come down upon my own head.” I know of one brother who preached against marriage from Dan to Beersheba, all through the country. Finally he took the course of Abraham, and took unto himself a third wife in his old age. Happy is the man who condemneth not himself in that which be alloweth.” I am not preaching against marriage, because I would like to see every one of you married. Why? Because “through much tribulation shall ye enter the kingdom.” I do not know how some of you dear sisters will get the tribulation you need unless you get a man. The old expression says, “Chickens always come home to roost.” Judge ye all ye like. Paul says, “It is a small matter for you to judge me; I am not qualified to judge myself.” It is the Lord alone who is the judge.

WARNINGS are only to be given where danger is lurking. The very fact that this symposium this morning comes in the nature of a warning, indicates that there is a danger lurking in our midst. It is not a danger from the world, but a danger that is lurking right among ourselves. It has been mentioned from this platform before during the few days of this convention, that there are dangers growing, and growing greater in various classes. These are the greatest dangers that will keep some of us out of the kingdom of the Lord. These are the very dangers we will have to overcome, and there is only one way to overcome them, and that is the spiritual way. Any other way in the end will prove unavailing, it will not accomplish that which we desire.

If we would more familiarize ourselves with the sixth volume of Scripture Studies; and secondly, with the rules laid down in the Scriptures, many of these dangers, and many of these troubles and contentions, we believe, could be avoided in the beginning. That means that we should familiarize ourselves with these. If, however, we are familiar with them, it is all the more to our discredit, because we do not live up to them. We are living days when what we say should not be abusive, but it should be positive. What we say in these days must be imperative. That does not mean that we should warn each other in that manner, or in that fashion, should we warn each other at all?

In 1st Thessalonians 5:14 we read: "Now, we exhort you, brethren, warn them that are unruly." Let us find out first, who are they that are unruly? If a brother or sister happens to make a little mistake (and we are all imperfect) that need not indicate that they are unruly. To be unruly is to live out of harmony with the principles and rules laid down in the Scriptures, then such an one may be considered unruly. There are little offenses along this line, and also bigger ones. A little one might be of this character: Every ecclesia should have order. Order is Heaven's first law, and if we expect to get to Heaven we must be orderly. Since that is true it means that order should be preserved in these meetings. One way by which disorder comes about is by several talking at the same time. Perhaps some are whispering to each other while some one else is talking. That is a great disorder, and should not be permitted in any meeting. No one should be permitted to say a single word unless he first be recognized by the leader. We have no right to speak to each other in that way. There must be a certain amount of conventionalism in this matter. One who persists in transgressing this would be disorderly. Here we believe the responsibility, and it is not the leader conducting the meeting. That does not mean that the elders should always be the ones to do the warning. That is a duty and obligation which rests upon every one who is a consecrated child of God, and who is associated with that particular ecclesia. Who is mentioned, however, it is the duty of the elder, or leader.

We must not think, if someone is unruly, that we must shrink into a corner like a jelly-fish, and say, “I think brother so and so will see to that; he is pretty good at having his eyes open.” We say anything, that we do not ourselves. We must have backbone in order to stand up for the principles of righteousness. We must assert ourselves at times. All have certain obligations in giving warning. Of course we must be careful as to how we give warning. Warnings may be given in a profitable way, and sometimes they may be given in a way that proves unprofitable. Sometimes warnings are given in such an unprofitable way that it would have been better if nothing had been done. We must manifest the spirit of the Lord along this line. To make the warning profitable it must be given according to the Scriptures.

The brother has just told us something about how this should be done, but I will repeat briefly. Some offenses are against individuals; other offenses are, or may be, against the whole ecclesia. If the offense is against an individual we would say no one else is to warn the offender except the one who is offended; the one who feels injured, or hurt. If, however, the whole ecclesia has become in any way in the sight of the world, it is the duty of the brother or sister who is best informed in the matter to give the warning, and he must give it as the brother has just told us—to go to that brother and tell him. He is not to make him feel, "I know that I am right, and brother is all wrong." Go to him gently, kindly, and tell him. Say, "There are a few things I do not quite understand; let us talk them over. So far as I can understand the Scripture I believe I am right." Any of the Lord's people will listen if we go in that spirit. If they will not listen there is something wrong. We believe under such circumstances the brother will listen, the matter can be talked over, and some satisfactory conclusion may be derived.

If the brother does not cease the offending course, the second step may be taken, which is to take witnesses. We are not to go to the witness of one who did so did this or that to me, and I have been talking to him about these things, and now I want you to come along." These witnesses should know nothing about the matter; they should be unprejudiced, unbiased. We are not perfect, and we are apt to be prejudiced, one way or another, and the longer time we have to think about the matter the more prejudiced we are likely to become. All this should be done, and we say this with emphasis—all this is PRIVATE and not public property. If, after all these steps have been taken, yet no change has been made, the Lord will punish. "Vengeance is Mine; I will repay, saith the Lord." By warning another, let us not get the thought of punishing, or asking a brother to make amends for what he has done in the past. We simply want him to abandon his wrong course. We are an illustration which will bring this out exactly. A certain brother at one place was advocated as elder in the class. He professed to have made a full consecration to the Lord. However, he was still giving a great deal of his time and money, and talent to a wrong cause. The brothers knew of this. He said, "Brother, I know you are up for elder, and so far as I can understand the Scriptures an elder must be fully consecrated to the Lord; all of his time and powers must be put into that particular channel. So far as I can understand I think you are not doing that." I suggest that, according to the rules of the Bible, you withdraw your name." The brother said he would not do it. The brother took the next step. His course was still unchanged. At last he had to bring the matter to the ecclesia. (Chairman called time limit and Brother Sievert was not able to finish his illustration.)

"Proper Judging of Ourselves." By Bro. F. W. Plaenker.

In addition to the definitions already presented, we find that discipline is "subjection to control." Let us learn this in much better. We learn from 1 Cor. 4:3-5 that the Apostle Paul did not consider himself nor his fellow creatures competent judges of his loyalty to the Lord. His self-competence is apparent in the following facts:

1. St. Paul and all other men are naturally imperfect.
2. In addition to their inherent weaknesses, those who are called to be saints have previously been trained to protect self, with very few exceptions, if any.
3. St. Paul had enlisted in the Christian army to be trained as a soldier of the Cross of Christ— to be trained in the use, not of carnal weapons, but of spiritual weapons, which none but our Lord Jesus had learned to use perfectly.

(4) St. Paul could not make the proper allowance for the weaknesses of his flesh, nor could he properly estimate the responsibility resting upon him because of his natural advantages.

St. Paul therefore resolved not to attempt the impossible, but to strive with all his might to do the possible thing. He therefore left all judgment to the Lord so far as his heart condition was concerned and submitted himself to the discipline of the Father. He therefore says, "but he that judgeth me is the Lord." 1 Cor. 4:4.

Let us resolve with St. Paul to bear in mind the exhortation from our Father through Solomon, "My son, despise
not thou the chastening of the Lord, nor faint when thou art rebuked of Him." Prov. 3:11; Heb. 12:5.

If we have felt like punishing ourselves, let us thankfully submit to the Father’s rod, and indeed pray for needed chastisements. And when they come let us remember that we prayed for them, in order that we may not faint under them nor withdraw from the rod; for, “If ye endure chastisement (not, if ye evacuate chastisement) God dealthe with you as with sons.” Heb. 12:7. Let us not choose the form of chastisement, but allow this to be determined by the Father’s providence, as did our Lord Jesus. To illustrate: (1) He refused to command stones to be made into bread, replying to Satan, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt. 4:3-4). Here Jesus grasped the opportunity to deliver submission to the discipline which the Father had permitted to come upon Him, bearing in mind that the body of flesh had been entrusted to Him, not for preservation at any cost, but as the servant of His new mind. He therefore refused to do anything, dear self-preservation, that would displease His Father. May we not learn from the Lord’s example of loyalty to Jehovah a lesson which will enable us to resist similar temptations already confronting many of the saints? Shall consecrated wives consent to their husbands enlisting in the army? Ronom committee regret that they did this in ignorance of the divine will. May God overrule their error, if we rightly call it error. Shall consecrated men manufacture ammunition to prevent their families from starving, thus assisting in the slaughter of others? Is this an application of the golden rule? Shall we add to our daily life an indispensable part of our discipline or Christian training? If adultery may be committed in the heart, may not murder be committed without actually killing another? Remember that Jesus magnified the Law. Matt. 5:28; Isa. 48:15.

(2) Our Lord refused to worship Satan, thus despising his offer of earthly advantages. Is it not reasonable to expect the Church to be tested in a similar way through our governments? This is my mind is implied in the Master’s prophecy in Matt. 24:9, namely: “They shall kill him that shall rule over them, and shall kill all saints of mine name.” Only unflinching loyalty to our Lord’s commands can cause us to be thus hated, for the nations will not hate those who will obey them rather than God. If we do not discipline ourselves now, we shall fail to stand the severer test. If we succeed in bringing ourselves into an attitude of submission towards the divine will now, God may spare us the ignominy described by our Lord. In any event, let us bear in mind the great truth expressed by St. Peter in these words: “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 you, leaving you an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth.” 1 Peter 2:20-22.

Does not the text “ye have not yet resisted unto blood, striving against sin” (Heb. 12:4) imply, indeed, does it not clearly teach that it is our Father’s will that we should bear destruction, upon our flesh through a faithful support of the principles of God’s government, rather than to serve sin, unrighteousness? “Let us,” then, “walk honestly as in the day” (the millenial day in which they shall not hurt nor destroy in all my holy mountain” (Isa. 65:25). We need not resign the Lord Jesus Christ, and make not provision (at least no un-Christian provision) for the flesh to fulfill its lusts.” Romans 13:13.

So long as we need our fleshly bodies for the development of our Christian character, our new minds, God will grant the necessities of life in His own way if we but continue to “seek first the kingdom of God and His righteousness.” Matt. 6:30-31. But if God permits us to starve to death as a result of our loyalty to Him, let us rejoice, knowing that “in all things God worketh for the good of them that love Him.” (Rom. 8:28).“If any demit its duty to manufacture ammunition for the support of their families, and can do so with a clear conscience, I have no fault to find with them, but let us all means fervently pray to our Father for wisdom and understanding sufficient to enable us to do all things for the Lord’s sake.” Hence, for our enlightened conscience, forgetting not that God’s angels are still ministering spirits, ready at God’s command to sustain us in the hour of trial. Matt. 4:11; Heb. 1:14.

“THE CHURCH TO JUDGE SOME MATTERS.” By Bro. R. E. Nash.

O NE of the things which we must develop as new creatures in Christ Jesus, trying to be conformed to the image of the dear Lord and Master, is strength of character. We are not only to fight against sin in ourselves, but we are to fight against it in others. ‘Tis our duty to go out in the world and to be the bretheren and in the world. We are to be lovers of righteousness and haters of iniquity, even as Jesus was. That is to be the very foundation of our endeavor to be overcomers with Him.

So necessary is it for us as a collective body, the ecclesia, the church, to judge in certain matters. There is a difference, however, between individual judgment and collective judgment—the judgment of the church. We have a case cited by the Apostle Paul in the 5th chapter of 1st Corinthians where Paul reads (1 Cor. 5:2) commonal that there is a fission among you, and such fornication as is not so much as named among the Gentiles, that one should have his father’s wife. And ye are puffed up, and have not, rather, mourned, that he that hath done this deed might be taken away from among you. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.”

We might say here that this was one of the powers that Paul had, to deliver such an one, in such way, which we recognize we do not have today. He continues, “Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new creature, not conformed to company with fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any that is called a brother be a fornicator, or covetous, or an idolater, or a drunkard, or an extortioner; with such an one not to eat.

For what have I to do to judge them that are without? But them that are without God judgeth. Therefore put away from among you that wicked person.”

To my understanding the Apostle here desires us to get a proper conception of our responsibility in the church. It is not enough that we accept the Lord’s sufficiency and His authority, but that we are sufficiently loyal to God’s Church, and in our enlightened conscience, forgetting not that God’s angels are ministering spirits, ready at God’s command to sustain us in the hour of trial.

It is necessary for us, therefore, to take action, not only for our own good, but specially for the good of the brother. We believe it will be the best that is done by the Holy Spirit. If blessed by the Holy Spirit, the gift of the Spirit through the spirit of righteousness, when his error is pointed out to him, he will be glad to respond and come back into harmony with the principles of righteousness again. He will be glad that it was pointed out to him, in order that he may be able to help others. Therefore, we will be bringing blessing to him; we will be helping to bring him finally to the kingdom.

We will be doing injury to him if we do not take this upon ourselves, as a class, however. Let us differentiate between individual judgment and judgment as a class. If we believe we are doing this to injure the brother, because we are allowing him to go on in a way wrong, which is bringing reproach upon him, upon the Lord’s cause, and upon His people. We are doing something injurious to ourselves. How can we judge the church if we are not judging the mind of the church represents the mind of Christ. We are begetter of the Holy Spirit. Therefore, having the spirit of a sound mind, the
spirit of Christ, manifests itself in the action of the class. If the action of the class sanctions the course of a certain brother along a certain line, it would encourage us to be lax along that line, and thus work back to us. We would be injured by failing to perform our duty. It would be injurious to the Lord's cause. If we recognize this brother as one in full standing and he goes out and comes in contact with the world, pursuing a course that is wrong, what effect would it have with respect to the truth? They would say, "If such is the conduct of one of you, and you believe you have the truth; you believe you are following after the love of God, we surely do wish to come in contact with you, because our standards are higher than that. We would not sanction such a course." They would not be inclined to come into the eclect. We are, every one of us, ambassadors for Christ, and everywhere we go, the Christ we represent as an ambassador, to represent Christ Jesus our Lord, that He is a foreign country. We are aliens and strangers, having no continuing city. Therefore we are ambassadors here. If we represent Christ in such a way, and we sanction a brother taking a wrong course, in what a poor and terrible way we are misrepresenting our King. We are misrepresenting Him, but not representing Him.

There is a difference between the judging of the individual and the judging of the class, as an organization. Can we go to one another and say, "This brother is doing wrong, here and there," etc., and thus by telling one another finally start up a general scandal? Have we a right to do that? I am sure we do not sanction that. The brethren have pointed out the proper course in this matter. It is necessary to approach the brother. Perhaps, if we talk with him in regard to a certain matter after what we thought was wrong, by his explanation we would learn that the difficulty was entirely in our own head, and not in the head of the brother. Perhaps it was only an imagination in our own mind that caused us to think that the brother was taking a wrong course.

If we feel, after having the conversation with the brother, that he is still taking a wrong course, not relying upon our own judgment but still following the instruction of Matthew 18, we take in other brethren with us—those whom we believe to be capable of rendering some kind of proper judgment in regard to these things. After that, if the brother does not repent and change his way, it is necessary to gather the class and pass final judgment. If he will not hear the class we may excommunicate him, as we might say, and treat him as a stranger. There is a difference between us. If a distinction between the course which we, as individuals, should pursue, and that which the class should pursue.

I know I have been terribly injured by things which have been brought to me in regard to actions of elders of classes or, going further, some of the dear Pilgrim brethren. Sometimes it is brought to my attention, "This brother did not greet me as he should have done; I do not believe he has the love of the Lord in his heart as he should have; He is this, and that; I do not appreciate him." In this respect, pointing out the weakness of the brethren, this and that being said, the next time I heard the brother speak, or came in contact with him, the thing which would rush to my mind were those things which had come to my ears. What injury came to me. The good which the message would have brought me had been spoiled. See what great things we can bring to another by taking a course so out of harmony with the explicit instructions of God's Word.

We have a responsibility upon us. Let us assume that in the proper way. Let us conduct ourselves as we should. If the brother has been brought before the class, and judgment has been placed upon him by the church, should they (the various members of the class) continue to speak evil of the brother because the class as a whole has taken action against him? No. Nowhere else are we instructed to speak evil of him. The Scriptures direct to the opposite. No matter what course the class has taken, it does not give us the privilege to go out and talk evil of him. If he has wronged us, and we say the brother has a wrong heart, and so stir this matter up which has been settled by the class. If the class has heard the brother, and if that brother has repented, we should be glad to welcome him in our midst, because the desire of bringing him together upon this subject is that the brother might again be restored in full favor with the class, and with the Lord.

**Conclusion and Summing Up of Symposium on Discipline. By Bro. Joseph F. Rutherford.**

**WHAT** is the purpose of discipline? Why have discipline at all? Everyone must have a purpose in doing a thing, and surely God has a purpose in His dealings with us. We are new creatures in Christ Jesus, and are interested in discipline. The discipline is for the purpose of teaching needful lessons, that we may be fitted to be judges in His kingdom. God is choosing those who desire to be disciplined; who desire to be prepared for such a place.

It has been truly said that to know the right is useless unless we practice it. So we all want to put into practical operation the great truths we have heard this morning. Let us profit by the admonitions from God's Word by the mouthpieces. He says,

In arranging this proposition our dear chairman properly selected, I think, evil surmising and evil speaking as the beginning of an examination of this kind. To my evil surmising is at the bottom of it all. If we do not evil surmise, or surmise evil, most manifestly we could not speak evil out of the mouth speaketh. Our words are the indices of our thoughts. Whatever we speak must have been in the mind first. If we have had our mind filled with proper things, we could not be speaking evil. By surmising we are judging of our own minds. We see a brother claim because thinking, and conclude from what we can see that his conduct is wrong, therefore he must have an evil motive in his heart, and he must be a sinner before God. We have judged the brother or sister in our mind; in our own mind we have pronounced judgment contrary to the Scriptures and injurious to ourselves. We are not inferring anything about the other fellow. Does he not know anything about it? If we are going to discipline, this (pointing to self) is the fellow to train on—not the other fellow.

Evil speaking is merely pronouncing judgment upon others that we have already formulated in the mind. "Well," says one, "I know it is so, and I must tell it. I must tell the truth; if I do not tell it all I will be a liar." My dear brother, how do you know that what you think you know is all true? Perhaps you think you know, but possibly you do not. One hundred chances to one you do not. I never saw a man yet who thought he knew all there was to know about a subject, but what could find out something more about it. If he has formed a theory that he has seen or heard, it is not safe to base a conclusion upon his own mind—much less to convey to someone else.

Evil speaking has a tendency to bring injury to another. You say, "If I tell the truth, is that not that right?" No; even the laws of our land protect the good name and reputation of its citizens. What should be our motive? We should have but one motive toward the brethren, and that is to do them good. Let us put this gauge upon it. Is this that I am about to say concerning a brother going to have a tendency to do him good? Think about it. "Well, I guess not." Then put it aside unless it will have some tendency to do him good, or we will do him injury and ourselves greater injury.

The Lord has laid down a code of procedure. Order is right, it is because it is from God to us. Human wisdom recognizes some things as against our order in an orderly manner. Suppose a man gets into a fight. Some calls upon him to cease, and if he does not do so, they pull him up and say, "I will send you to the penitentiary for a year." Even a justice of the peace could not do anything. I repeat, it is God who lays down the laws governing such cases, and we know it is best to deal with them according to those laws. The Lord has laid down a law governing new creatures in Christ Jesus. The procedure for us is, He says, if you feel offended against your brother, go to him and sit down with him. "Then he shall come to me; he shall be responsible for another member of the class." He never said a word of the kind. Ever so many times you do that you violate God's holy will. I have no sympathy with those who go about the class asking advice as to what to do because of what some brother or sister has done toward us. It is true that one may go to an elder brother and no hypothetical case in such way that
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it may be possible to get advice that might apply in our matter. The Scriptures say plainly, “Go to your brother.” Let us always keep to that purpose. My purpose here is never to do anything else. If I have no duty to my brother it means that I will seek to do him good. I am going to my brother to do him good; not that I may satisfy my own flesh. Suppose he does not hear you. The Lord is to call in one or two, and some others, about private matters that they had nothing to do with. Furthermore, we went so far as to say that anybody who shook hands with him should not be recognized in the church. The whole purpose is to help that brother who has erred, and is walking a false way. Whatever we do, we all need discipline. I need it as much as you, or Brother MacMillan’s brothers have known him a long time, and I know his faults better than he does. I love him more every day. If the brother refuses to obey the church, the church may say, “Such a complete disregard of the decision of the Lord as expressed through His people.” In an order of first law, we believe this law tells us to make a difference in dealing with you. We cannot elect you as our elder; we cannot send you out as our representative. If you want to enter the class and sit down and learn with the other workers, you go that way. We don’t discipline any individual, or collective body, to inflict punishment on others. The whole purpose of this procedure which the Lord laid down is to show brotherly love.

We are to warn those who are unruly. How are we going to warn them? Shall we go up and say, “Look here, brother, if you don’t do so and so we will put the ‘ix’ on you and tell him what he must do in other who is longer standing than when lying down. He has a sweet, loving disposition and is a good adviser. I remember the first warning he gave me. He cited a hypothetical case in a kind, sweet manner, and I said, ‘Thank the Lord, and learn the way!’ Most of us would have been taught by Brother Sturgeon and saying, “You are doing wrong (of course I would go to—I am taking Brother Sturgeon because I know he is above reproach), we may say, “I know a brother who is doing so and so; I wonder whether that brother’s conduct is in harmony with the Word of God.” If he is in the attitude of desiring to see his own faults and will take the warning. If he does not take the warning you may put it again in a stronger way, if his course encroaches upon the church. From my experience in serving in various parts of the country I am convinced that often we are the cause because someone is busying the mind so much on the brothers’ business. It is a question of whether you are busying someone else’s affairs. You know, as our brother read from the book of James, the tongue is an unruly member, and this tongue is a part of our organism, the body in which the new creature is in a living and real body. The tongue is upon it until such time as you can prove that you are able to use a better one. Then I will give it to you.” The tongue is the most unruly member we have. As a man once said, “That fellow’s tongue is loose at both ends, and I don’t know what to do with it;” and the Lord said, “Do you know Brother Farr, of Louisville, Ky.? What does he do?” I would say, “Go and ask Brother Farr; it is not for me to tell.” “Don’t you know?” “Well, suppose I do.” I should certainly remember what Brother Farr told me; the Apostle Paul tells us in 1st Thes. 4:11, “Study to be quiet and mind your own business.” Nearly every church suffers because someone takes it upon himself to become a sort of policeman to go around and see what others are doing and tell everybody else. That is meddling in another’s affairs. The Apostle Peter tells us plainly that trials will come in the end of the age. In 1st Peter 4:15, he says, “Let no one suffer as a busybody in other men’s matters.” If you have been a busybody in affairs of others do not put it on the credit side of the book. The Bible does not authorize one brother to speak about another unless he says he can be for the good of that one. We have all done that. We need not be disciplined if we had not.

I cannot look into your heart and see your motive. Whatever I attempt to do that I am judging God’s law. How? I have made My rule of action which shall judge the new creature. Whether I look into the mind of a brother and judge his motive, you are saying, in effect, “God’s law is not sufficient to do so, I guess I will do it. There has been much trouble in ecclesiastic and throughout the church, some elders have a bump on their heads about the size of a pea, which leads them to lord it over the church. The Lord pointed out that this would be the case. The Lord says to us in Romans 8, “Who shall lay anything to the charge of God’s elect?” (Who shall judge another?) Have you any right to do it? No. You know who appears and lays a charge before Jehovah would need to have authority to do so. There is just one attorney in that Court. Some one says, “You don’t think it is yourself” (laughter). Who is it? He is my attorney—yes, and yours too. That attorney who appears before the Grand Advocate, the Lord Jesus Christ. He appears FOR US, and not against us. It is the devil who is doing the accusing. If he uses me to accuse my brother I am being used; if I know the facts I do not know all of the facts, sometimes, when we try to judge.

I think this is one of the great mistakes made in the ecclesi. Some brother comes and says, “I want to tell you something about Brother MacMillan” (I am not saying this to reflect on Brother MacMillan). You say, “If that is so, Brother MacMillan should be kicked out of town. He certainly should not be in the ecclesia.” We are not competent to judge any man’s affairs. We have no right to do so. We should say, “I cannot render a conclusion upon that statement, until I hear Brother MacMillan’s side; then I will try to advise.” I think the greatest trouble is that a person who has not been brought to these conclusions without hearing the other side. Let us not do it.

We have difficulties amongst ourselves, don’t we? Yes. One says, “You did so and so, and you will have to stand up before the church and apologize for what you did. You must render an account to me.” I have nothing to do but to fight to the very last with a brother higher up in the church than myself, much longer in the church, the one to whom I should look up, and to whom I did look up, thank God. I let my judgment go, and I said some things—and he did too. We went over it again the next week, and he came back and said, what each should have recognized, that they had made a consecration to the Lord we have no earthly rights that any one is bound to recognize. It stuck in my mind to this day. By God’s grace I shall never ask anybody to apologize to me. If I say, “Someday has offended me, and must apologize,” I am demanding something the I have no right to ask for. If I offend you, and do not apologize voluntarily, I am heaping injustice upon you, and injuring myself.

The Lord Jesus laid down the word. Do you know of any as you have done? He was, aside from Judas, than the Apostle Peter? He said, “I will lay down the last.” The Lord said, “I will see if you do.” That night St. Peter denied Him three times, and then cursed because of being accused of being a follower of the lowly Nazarene. He was accused of being a fisher of men, and many of the disciples went fishing, as many of the brethren are thinking of doing now. Some of these brethren had been fishing all night without catching any fish. In the morning, as their boat drew near to the shore, they saw a stranger standing. He said, “Children, have you been fishing all night? And they said, no, we have toiled all the night and caught nothing.” Then he said, “Cast on the other side of the boat.” They cast in the net, and when they pulled it up it was almost bursting with fish. John, with his perceptive powers, said, “It is the Lord.” St. Peter jumped out and made a dive for shore. He got there as quick as he could. They found that the Lord Jesus had some fire there, and some fish already broiled for breakfast. They sat down and ate a meal. The Lord rebuked him there.

I have often thought how differently we have gone
about it to rebuke someone who has done us an injury. Suppose the Lord had said, “Look here, Peter; you poor, miserable cur. You said you would stick to the last. Aren’t you ashamed? Don’t you know that you have done shamefully? Stand up and apologize.” That would not have been like Jesus. He would not break poor Peter’s heart. What did Jesus do? He said, “Let us have something to eat to steady your nerves.” He got their minds running smoothly. Peter had gotten over his excitement. The Lord then said, Peter don’t you love Me?” He said, “Yes, Lord, I love You.” “Then feed My lambs. That is the way you will prove it,” Again He said, “Peter, lovest thou Me?” Peter replied, “Yes, Lord, I love You.” “Feed My sheep, Peter.” Peter had been unfaithful back there, but the master of the house washes Peter’s feet. “Peter had a renewed watchfulness. The third time He asked, “Peter, lovest thou Me more than these?” Peter said, “Lord, Thou knowest that I love Thee.” That was a strong rebuke the Lord gave Peter.

Now it is not be much better for you and me to keep this in mind, and seek to learn the lesson therefrom. It is the natural mind that is inclined to say, “See, here, you did me a wrong, and I am going to make you apologize to me now, and then I will make you stand up before the church and strip you of all the privileges I ever gave you again.” It is not the Spirit of God that suggests this. We should say, “It is the flesh he is warring against.

I must war against my flesh, and he is warring against his.” If the new creature was doing that it would be evidence that the new creature was dead, and then it could not do it at all. How should we do? Go to the brother quietly; do not get him excited. Then say, “What is your heart condition now? Do you love me now? Let us try to forget the past.” After we have done all we can between ourselves, and before the Lord, then forget the things behind, and look to the things before. We are running for the heavenly crown. We shall not be Christlized by the brother. Whatever will be to his benefit will also be to mine as a new creature. Thus, by fixing up difficulties between ourselves, the church will have nothing to judge.

If we can stop evil surmounting and evil speaking there will be no need to be looking for the battle field. If that is the case, and there will be nothing for the church to judge.

Discourse by Pastor Russell. Subject: “GREAT DAY OF GOD NOW AT HAND.”

WE WHO KNOW THIS SHOULD WALK WORTHY OF OUR GREAT VOCATION.

RESPONSIBILITY OF ENLIGHTENED CHRISTIANS—PRESENT HEAVENS AND EARTH ABOUT TO BE DISOLVED—NOT LITERAL HEAVENS OR LITERAL EARTH, BUT SYMBOLIC—SHAKING PROCESS ALREADY BEGUN—“PEACE! PEACE! WHEN THERE IS NO PEACE”—COMPARISON OF EARTHLY AND HEAVENLY VALUES—OUR FULL SALVATION TO BE VIDEOLED—NECESSARY DEVELOPMENT OF CHARACTER.

PASTOR RUSSELL spoke as follows: My text, dear friends, is from the words of the Apostle Peter: “Seeing then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and behavior, looking for the doing of the things which are to be hastening unto the coming of the Day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat!” (2 Peter 3:11, 12.)

The marginal reading in our translation is “putting on the ardor.” The word “unto” is supplied by the translators in an endeavor to make the rendering more clear. But this does not give the right thought, evidently; for we could not hasten the Day of the Lord. The Plan given us by the Lord is a Plan for the world, and for the Church. The Word is the will of God, and it is the purpose of God to have the whole earth put under the sway of the Word of God.

This translation is the Greek, and it is necessary to supply certain words in order to give the correct thought. In this case another word would better have been supplied, we think. “Hastening the preparation of the Day of God” more properly expresses Peter’s thought.

We can hasten our preparation for the wonderful things coming; we cannot hasten the Day. “What manner of persons ought we to be,” indeed, in view of the fact that we are looking for the marvelous things God has foretold, and which are now beginning to be brought to pass. This is not the Day of the Lord, but it is necessary, to realize what manner of persons we should be and are. We should be saints, faithful to the Lord in all things. We should be giving as much time and thought to ourselves and to the building up of one another in the most holy faith. The apostle intimates that we should be examples “in all holy conversation and godliness.” If this were needful in His day, what force His words should have to us now.

This word “conversation” in the old English takes in the sum-total of holy living—our words, our acts, our general conduct. It has thus in the Scriptures a wider meaning than it has in our common speech. The Lord in His different Instructions, but not instruction merely; for if that were all, it would be very much harder for us than it is. He gives
us a noble incentive and assistance all along the way. Those in the world are scattered and some are very small. A thousand dollars would be quite a fortune to some, because money represents time, strength, wisdom, etc. But you know everything is estimated by comparison. If you had never seen any value greater than a dollar, you would not be very close to open eyes. Most of us have some ten-dollar bills and a few one-dollar bills and some one-hundred-dollar bills, but one dollar does not look so large. God has set before us a wondrous "prize," and some of us have seen its glory and are running. What a prize has He set before us? Oh, glory, honor, immortality, eternal life! But time—life in the Heavenly Kingdom, riches such as no earthly being ever dreamed of! He has not only shown these things to us, but has given us the offer of obtaining them.

INCOMPARABLE VALUE OF HEAVENLY RICHES

We are a great people who hope some day to have a great deal of money, to be very rich. Now the Lord comes right in here and offers to you and me and to every one of us who have the ear hearing something beside which a million dollars or millions would be as nothing, absolutely insignificant. He offers those who become His children riches of grace, of life, of glory and exaltation far above angels, cherubins or seraphim, and still farther above humanity, and this riches to be eternal. Is all this offered to us? Yes. Are you sure? Of course we cannot see the light, but He has written it in many places. The Lord through the Apostle Peter said, "You remember, that by the exceeding great and precious promises He had given us we might be made partakers of the divine nature (2 Peter 1:4)." Why did He make us this offer? Because of His love for us and because He has an infinite purpose to be worked. We are to be transformed, made New Creatures, meet to be partakers of our glorious inheritance.

As St. Paul says, "All things are yours." Why, the whole world would be insignificant in comparison with the Lord's rich promises to those who follow Jesus in the narrow path of faith and obedience. If we were to let years accumulate a fortune, and they generally die before they get much besides worry and care out of it; and at best it is all very disappointing. But God has promised that He will give His children everlasting life on the very highest plane of His Father's spirit in all things! He made the Father's will His own. So we are to have the Father's spirit and to make His will our own. We are to be trained in a meekness in our intercourse with the brethren, in a humble appreciation of ourself, in contentment with everything our God gives us, in a delight to have Christ as our Teacher. It is manifested in gentleness. There are some people who are gentle because, naturally, they do not know how to be anything else. But this is no character to be anything else. Some are born in the pussy class. But God is not calling petty people. These will gain character during the Millennium; but now God desires those who have a strong individuality and a love of righteousness. Other classes appreciate the Lord's Message. The class that appreciate the Lord's Word are those who have real character, something of a will of their own by nature. You could not give up your will to God if you had none. The condition upon which we may become disciples of Christ is to surrender our wills. From that time on we must keep them surrendered. There is no harm in a person's having a strong will. He will make one of the best soldiers in the Lord's army if that will is turned in the right direction. This class that God is calling have a good will which has not been trained to full obedience to the Lord. It must die to self. We are learning this daily in the School of Christ.

If you are inclined to practice patience for a while and then get tired, remember "you have need of patience, that having done the will of God you may be approved." The apostle in our text calls our attention to the fact that we not only have the Heavenly things, and that they are far better and grander than the earthly things, but also that the Present Order is to be dissolved, as we have seen. Let us not become entangled with them. One might gain a little more money, have more servants, a fine mansion, automobiles, etc. But when he saw all these things slipping from his grasp, taking wings, how differently he would feel! How foolish his course in clutching for these transitory bubbles would appear! How he would long for a solid rock on which to stand! This will be the case with many. All these earthly things are bound to go down in the great cataclysm of trouble now just ahead of us. In this time of the Lord's Second Presence the saints are to be delivered by Him. We look from the divine standpoint at the dissolution of all the things of this present dispensation. The only thing that will not be shaken down is the Kingdom of God. Let us then serve the Lord faithfully and realize the value of the spiritual things which will thus be ours.

Everything unjust, untrue, false and wicked, every word, everything imperfect, will be shaken down; they are all going to be burned up. The newspapers say that there is a great conflagration in Europe. The things of the world—economic, political, social, financial, political—will all become "as the chaff of the threshing floor, and the wind shall carry them away" forever. Then the New Order shall come in. The true Church of God will be the new heavens—all of God's saints. Then there will be a "new earth," a new social Order. This will gradually bring in perfection. Mankind will be delivered from sin and death. All may become complete through Christ.

Christ Jesus will always be the Head of the Church, although after our glorious change we will not need the role of His righteousness, imputed justification. This "change" of the Church is, we believe, very near at hand. Knowing all that is so soon to come to pass, is it any wonder that the apostle urges us to watchfulness and sanctity? Our salvation, our full delivery, is ready to be revealed in this last day. Yes, it is right upon us. For about 1,900 years the Church has waited and prayed for these things to come to pass.

NECESSARY CHARACTER-TRAYS IN THE SAINTS.

It is very important that we heed the apostle's words in our text, "Seeing, then, that all these things are to be dissolved, what manner of persons ought we to be in all holy conversation and godliness?" We hope to be copies of God's dear Son. And what was His character? Oh, the Father's spirit in all things! He made the Father's will His own. So we are to have the Father's spirit and to make His will our own. We are to be trained in the meekness that was in Christ Jesus. The mind of the apostles and all the true saints. The Scriptures tell us how their Spirit manifested in meekness in our intercourse with the brethren, in a humble appreciation of ourself, in contentment with everything our God gives us, in a delight to have Christ as our Teacher. It is manifested in gentleness. There are some people who are gentle because, naturally, they do not know how to be anything else. But this is no character to be anything else. Some are born in the pussy class. But God is not calling petty people. These will gain character during the Millennium; but now God desires those who have a strong individuality and a love of righteousness. Other classes appreciate the Lord's Message. The class that appreciate the Lord's Word are those who have real character, something of a will of their own by nature. You could not give up your will to God if you had none. The condition upon which we may become disciples of Christ is to surrender our wills. From that time on we must keep them surrendered. There is no harm in a person's having a strong will. He will make one of the best soldiers in the Lord's army if that will is turned in the right direction. This class that God is calling have a good will which has not been trained to full obedience to the Lord. It must die to self. We are learning this daily in the School of Christ.

If you are inclined to practice patience for a while and then get tired, remember "you have need of patience, that having done the will of God you may be approved."
stronger for every subject, fitting them for the responsibilities awaiting them later. So it is with us.

Mekness, patience, long-suffering—these are some of our lessons. Ah, says one, I can suffer some, but I would not be long-suffering. To be long-suffering means to bear long and be kind, to be very patient toward others, very kind in your home toward the husband or toward the wife, toward the children, toward your brothers and sisters. This is sometimes hard. You say, I am the brightest one in my family. But remember, there is none righteous [perfect], no, not one. If you have not found out that you have many imperfections, you have not learned the first lesson in the School of Christ.

We each have heads of different shape, and brains whose quality varies. But when we give ourselves to the Lord we all go through a course of vigorous training. We are all very defective. We must have experiences that will reveal to us our own individual weaknesses and faults, that by divine help they may be corrected as far as possible. I think that is what the Lord wants every one of us to know—how much and where we lack, what we need in order to build ourselves up into Christ. You want to know that part of your character needs the most attention. In order to thus build ourselves up, we look to that perfect Law which shows us just what a perfect character is—meek, loving, forgiving, patient, etc.

LET US WALK WORTHY OF OUR NOBLE CALLING.

If you are prayerfully striving to do the best you can, God is pleased. He sees this in you, and will love you very much. He will approve you. But the Lord will not make any mistake. He will not say, "Well done," unless you have done well. "What manner of persons ought we to be?" Oh, dear brethren, do not compare yourselves with the world, not even their noblest ones! They are not begotten of God's Holy Spirit; they are sinners. We are called to the highest of positions, we have been begotten of the Spirit for a special place of great exaltation in God's family. We are to look for every indication of God's stately stepping in this great Day of the Lord. Jesus only are we to see, that our characters may become conformed to His.

Our deliverance is at hand. "When ye see these things begin to come to pass, then lift up your heads, for your deliverance draweth nigh." Hesitate to prepare yourselves for this Day of the Lord, when all these things being dissolved the New Order is about to be ushered in. Where will you be when the saints are gathered beyond the veil? Will you be among them? Thank God, we have the most wonderful hope in the world! We are the antitypical Elijah class. We have come nearly to the close of our earthly pilgrimage. Let us then be true to God, waiting in patience and faith for our glorious "change."

THURSDAY, July 29th, was designated on the program as DISCIPLINE DAY. For the first four days of the Convention Brother Menta Sturgeon served as chairman. Beginning with Discipline Day Brother H. C. Rockwell assumed the chairmanship, and served until the close. Brother Rockwell's opening remarks follow:

MY DEAR BRETHREN: I am speaking to you all. Love has been the watchword of this convention thus far, and I trust it will continue to be the watchword, but as this convention is in two parts, in some respects, we are going to add to the watchword the word PEACE. Let love and peace be the sentiments dominating our hearts throughout this series of meetings.

We know that in the law given to Israel by Almighty God, through Moses as a mediator, there were two tables, or parts, of the law. The first part had to do with their duties and obligations to the Lord; the second part related to their duties and obligations to their fellow men. The first part, we might say, expressed the necessity for loving, honoring and worshiping God, the Most High, while the second part related to peace on earth, and good will toward man. So it would be proper to say that love and peace are represented in the two tables of the law.

How marvelously the Lord has favored us here. In the midst of conditions of storm, and distress, and difficulty that is being experienced so generally, and increasingly, we are permitted to have more and more of the peace that will overthrow the world. The more we imbibe this spirit of peace, the more confident will we be, and the greater will be our assurance. Let us bear in mind, therefore, the sentiment of the day—confidence and assurance, CONFIDENT ASSURANCE.

On Saturday, July 31st, the following RESOLUTIONS were introduced, and unanimously adopted by the convention.

TO OUR BRETHREN IN LANDS ACROSS THE SEA.

GREETINGS:

We, your brethren in America, assembled in convention at Springfield, Massachusetts, July 31, 1915, desire that you shall know and be assured of our loving sympathy for you in this dark hour of international sorrows and distress. We desire that you may be comforted in having the assurance of our prayers in your behalf before the throne of divine grace and love.

Our prayers, dear brethren, are that, whatever your experience may be, whether on the field of battle, or amidst scenes of starvation or disaster, or as prisoners of war, your hope in Christ may not grow dim to the eye of faith, and that you may grasp with firmer hold the exceeding great and precious promises of the Lord our God, remembering the apostle's words, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39.

Also, call to mind the word of the Lord through David, Psalm 46, and be sure that soon these words shall have their fulfilment.

Finally, brethren, be of good courage; fear not; for the Lord God is with us.


July 31, 1915.
PEACE RESOLUTIONS OF THE I. B. S. A.
In view of the great international conflict now being waged in foreign lands, and of the heart-rending sorrows, sufferings, and grief entailed by the enormous loss of life and property, due to the brutality and savagery of modern "civilized warfare"; and in consideration of the fact that these warring people are called "Christians," but which, in reality, are only the remnants of former pagan nations, and never Christianized; we, the International Bible Students Association, assembled in convention on this Sunday-first day of July, 1915, in the city of Springfield, Massachusetts, know we are not other ways of building character in such a wonderful manner as in the colporteur work, and I have never ceased to thank God for the two years spent in that service. My heart goes out, therefore, toward the dear colporteurs who are working in those foreign lands, where the Spirit of the Lord is working in the hearts of the people. I know of their trials and difficulties, and I also know something of the joys of the service. We would encourage the dear colporteurs, then, to keep on just as long as they possibly can. We would encourage all of the Lord's people to still encourage the Lord until He shall say, "Come up higher." In the talks given in the last few days we have noticed that the harvest work is still going on, there is still much more to be done, and instead of becoming discouraged, let us go forth with more earnestness than ever. Let us so use our privileges as to show to the Lord our appreciation of what He has done for us.

The topic of "Watchfulness in Service" is surely a very important one. This afternoon we are going to speak on a remarkable passage of Scripture, found in the 2d chapter of Habakkuk. It seems strange that nearly every speaker has alluded to this text in some way or other in his talk. I believe it is the Lord's will to have this thought impressed more deeply upon our minds. The Lord declares through one of the prophets that this is His way, "...the pure in heart shall see Him," and elsewhere there a little." These things need to be brought to our attention repeatedly because our vessels are so leaky, so we will refer to the prophecy again. In the first verse the prophet says, "I will stand upon my watch, and set me upon the tower." Combining these two words together—watch and tower—we have Watch Tower. So often it would be helpful to us to go to the Watch Tower more. Study the Watch Towers more carefully. I think if we gave more attention to what the Lord's servant is saying in the Watch Tower, we would not be drifting off course. Then, if I am correct in saying that the Watch Tower is not our servant, but our servant is giving us so many helpful things, and if we studied them more, we would know where we are on the stream of time, and what the Lord's will is for us. For my part, I cannot be content with one reading; I find it necessary to read each number twice, and then refer to the Watch Tower and see what the Lord is telling us.

"I will watch to see what the Lord will say unto me, and what I shall answer when I am reproved," or when brought into argument over the matter. In verse two, we read, "...I will not be silent: for the love of God;" and in verse three, "...I will not watch in vain, but I will watch, until the Lord shall speak and not lie; though it tarry, wait for it." Here is the thought of patience. How easy it is to become impatient. But we must remember that God has all of time and eternity in which to work out His great plans. We are to be so busy looking after our own little standpoint, and our lives are so short that, of necessity, we try to crowd all we can into those little lives. It was from that standpoint, undoubtedly, that we expected so much in 1914. We were looking for too much. For instance, we expected the church to be glorified by October, 1914, and that then the Gentile Kings would be deposed. We thought they would be sitting upon their thrones one minute, and the next minute they would be deposed. That is too quick. That is not the way the Lord accomplishes His purposes; it is not the way He has done in the past.

The prophet says, "Wait for it, because it will surely come; it will not tarry." According to Young's translation, "It will not be behind time." I think that is a fine thought, and it is important to keep in mind that it will come in God's time. It may not be in your time; it may not be as you expect, or as I expect, but it will come in God's own time and way. You will notice in 2 Kings, 2d chapter, Elijah visited four places: Gilgal, Bethel, Jericho and Jordan. These stations to which Elijah was sent represented dates in the present experiences of the church, to which the Lord has led His people. We read in verse 11, "It came to pass as they still went on and talked, that behold, there appeared a fire, and a burning lamp, which parted them asunder, and Elijah went up by a whirlwind into Heaven." You remember our pastor's words here last Monday. They were a source of encouragement to my heart. These are his words: "What shall we do now, that we have come to this point in our career?" He said, "We will do as Elijah and Elisha did. Let us keep going on until the journey is ended." Let us keep that thought in mind, and not get discouraged; let us not have one thought of turning back. "To whom should we go," as our pastor said. We have entered into this service, it is to keep on to the end. The word says, we have made our consecration right. Then our dear pastor said also that we must remember God will expect us to do all that lies in our power to be overcomers. We must remember that God will not do it all for us. There is a great deal that we can do ourselves. We are to "keep oil in the lamp of the love of God," and "work out our own salvation with fear and trembling." It has been suggested that possibly, 1st, Gilgal corresponds to 1874, when the church waited, not knowing, but somewhat expecting deliverance. Then, 2d, Bethel corresponds to 1878, when the church waited, not knowing, but not knowing just what to expect, and that this date would seem to correspond to our Lord's triumphal entry into Jerusalem. 3rd, Jericho, would represent 1881, a further period of waiting expectantly and still not knowing. 4th, Jordan, going forward together, but still waiting and expecting deliverance but not knowing, and thus they were separated by the chariot and horsemen. Bro. Russell seems to think the separation is to come soon, and this indicates that the church will be divided into two groups, one of which will be separate from the other when asked as to the nature of the trouble or separation, "that it would not be a doctrinal separation, for that most always leads to disfellowship, and the two were united even after the separation. In other words, the thought is, the church will separate, yet do not be sure which company he belongs to, and keep the separation shows it." And further, the world went into Jordan (witness present war, etc.), but the church did not. 

The significant and wonderful evidences which prove these facts are only recognized by those in the waiting and
watching attitude. The great mass of nominal Christians are not aware of the wonderful things transpiring in this, our day.

Then, later, we expected the harvest work to end in 1914. We did not seem to notice that the Scriptures mostly proved that the Gentile Times would end there. We were looking at things from the earth's standpoint; we were looking for too much to occur in that year. Yet, all the things that occurred in that year are sufficient to encourage our faith. We have no reason to doubt the chronology. I believe it is right, dear friends. There are some things God has hidden from our eyes, and that He will make known in His own time. The year 1914 was the most important, the most eventful, in the world's history.

The prophet says, “Wait for it; it will not be behind time.” Now, dear friends, look at Elijah. What a wonderful character. Surely he was a wonderful representative of the church. These are truths which we are living. Having passed these stations, what is the church doing today? Like Elijah and Elisha, she is going on, and talking too. But what a solemn thought. Let us be careful what we are saying. Remember the words of our great Head. He said, “Take heed to your words; for by thy words thou shalt be justified, and by thy words thou shalt be condemned.” You say you are disappointed. We should have no room for disappointment. Let us spell it with an H, and then instead of disappointment we will have His appointment. No, my friends, we are not disappointed, as the dear speakers who have preceded me have shown. If we were disappointed it would show that we wanted our own will accomplished. That is a great test today—do we want our own will do, or do we wish to have His will done? In our words, are we dead to our own wills? And not only dead to our own wills, but also alive unto God, as the apostle says. I think the poet has well expressed the matter in these words:

“We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
Our living is sublime.
Hark! the thundering of the nations,
Iron crumbling with the clay;
Hark! what soundeth? ’Tis creation
Groaning for a better day.

“Scoffers scorning, Heaven beholding,
Thou hast but an hour to fight.
See prophetic truth unfolding!
Watch! and keep thy garments white.
Oh, let all the soul within you
Forth to the prayer's harmonious cadence abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God.”

Oh, my friends, you and I are making our destiny today, or else unmanned—it—one or the other. How it behooves us to be on guard; to be very careful as we stand in the presence of God; as we stand in the presence of our living Head who is here taking a hand in earth's affairs today.

The thought of watchfulness implies that there is danger ahead. There never was a time when we needed to be more watchful than today, and we needed to be more prayerful. “Watch and pray,” said the Lord. Again, along this line we have the words of the poet:

“My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To work their way in these woes.

What are we to watch? Ah, my dear friends, we are to watch ourselves. We do not need to watch someone else, but we should keep our eyes well fixed upon ourselves. As the apostle said to the elders of the church at Ephesus: “Thou therefore must Watch unto prayer,” but especially to self. As our Lord tells us in Revelation 16:15, “Blessed is he that watcheth, and keepeth his garments” (white). “Watch ye,” says St. Paul in 1 Cor. 16:13, “stand fast in the faith.” Having had the grand victory over the seven churches, with these wonderful conventions year by year for such a long time, we should be well established in the faith; we should be rooted and grounded in the faith, steadfast and immovable.

We are living today in a world of imperfection, of misunderstanding of misrepresentation, and in consequence much of injustice results, both in the world and in the church. You are imperfect; so am I. Your judgment is faulty; so is mine. For this reason the Lord declares that we are not competent to judge. He is the great Judge; therefore we cannot judge one another. If we judge one another now we are getting on the judgment throne before the time. If we attempt to get on the judgment throne before the time, there is no doubt we will be in the judgment of the world in the Millennial Age. The apostle said he could not judge himself, and know just how he stood before the Lord. In a general way he could tell, of course, by his experiences and by examining himself in the light of the word. But he knew he could not be in the same judgment altogether, as to our standing with the Lord, as to whether we are still in His favor or not; as to whether we are still in the race, or no. I believe we may know about those things, but the question is, do we know exactly how we stand in the favor of the Lord? Do we know that we will be one of the little flock? We may be. “If we suffer with Him we shall also reign with Him.” If we endure faithfully to the end we shall surely be one of that little flock.

The apostle tells us there would be a very peculiar condition in the church, especially at this time. It has been true of the church in all of its history, on account of those imperfections shared in by all, that there has been injustice. It is one of the greatest tests upon the Lord's people, and it is not intentional, by any means. It is because of the imperfections, the failures, the weaknesses, etc. Nevertheless, we see that there are some things that could be righted by the Lord's dear people, if they will watch themselves. How often brothers and sisters injure each other, and know they have done it, yet this seems to be their thought: "I could never go to that brother or sister and acknowledge the wrong; I could never humble myself to do it." While he has certain qualms of conscience, he says, “I guess Brother—understands, and will forgive me.” We would understand that would be a very wrong condition. We would not understand that one must go to a brother or sister and tell them how you may feel about certain things, of which, perhaps, they knew nothing. To confess such things would be to stir up a hornet's nest in the church. There is no necessity for that. When you have wronged a brother or sister, and you know it, and they know it, if you should come to the point where you will acknowledge it, “If thy brother trespass against thee and he repent, forgive him.”

Sometimes injustice is unintentionally done in the testimony meetings, in that those who testify do not speak loudly enough so they can be heard. Some are not benefited because they did not hear. Often these friends could talk louder. The same is true of the prayer. The prayer should be offered so all may hear, and thus be able to say Amen at the conclusion, if it is in harmony with God's will. The apostle tells us in 1 Timothy 3:15, that we should be very careful about our behavior in the house of God. The "house of God" is not only the meeting where we gather, where we see our friends, and where our work is done; but it is the gatherings where two or three, or more, come together in the Lord's presence. It is frequently the case in the larger gatherings that, even after the meeting has begun, the friends are still talking to one another. Each should be in his seat at least before the service begins. A gentleman came into one gathering. He had been reading Pastor Russell's works. It was the first time he had attended a large meeting of our people. After the meeting was over he said, "Is this one of the meetings between the connections?" He believed Pastor Russell. He was told it was. He said, "I have seen all I want to this afternoon; I will never come again." That man was hindered by the conduct of the dear friends. I am sure when we were in the Nominal Church, in the various denominations, we behaved better than that. There we learned reverence for our holiness, and to serve God properly. I remember, when an Episcopalian, I would go into my seat at least five minutes before the service began. When we entered our seat on Sunday, we would bow our heads, and hearts, and pray God's blessing upon the service. Things were so reverent it is no wonder that people coming from these denominations, finding such conditions, are, like the man mentioned, disgusted with the whole thing. How careful we should be, along those lines, in the house of God. There God is present with His dear saints to bless.

Now, we are going to notice the Manna text for today. You remember what it is, no doubt. It is found in Can-
Watchfulness and carefulness on our part calls for a full consecration to the Lord. We find that some who attend the Wednesday night prayer and testimony meeting do not listen carefully. They may not even hear what is going on. They take part in singing a hymn like “ALL FOR JESUS.” It is a beautiful hymn, expressing grand sentiments, but do we mean it? That is the question. After the hymn has been sung the leader calls for testimonies. Not one is ready to testify. The teacher then asks, “How have you just sung, “ALL FOR JESUS.” The leader calls for testimonies, but no one will pray. Some will not even sing; they will not open their hymn book; they take no part in the service. They just came to get a blessing. We ask, “Did you come to give a blessing? They had not thought of that. These are important things. We must watch ourselves.

Sometimes friends come to the study meetings, but do not bring their study books, nor their Bibles. They call upon you to give them a study. They have asked for the Bible, and the leader has to ask the questions over and over again. They have just come to listen. That is not pleasing to the Lord. Let us remember that God keeps a big book of remembrance for all that reverence the Lord; for all that think on His name. He is keeping track of what we are doing, and what we are not doing. Are you not glad that He loves us so much that He is keeping track of whether we attend the meetings or not; that He is so deeply interested in us that He is carefully watching our percentage, to make sure that we are meeting the case? In the long run He may be able to say to us, “Well done, good and faithful servant; thou hast been faithful over—a great many things; Oh, no. We might exalt ourselves too much if He made such a statement as that. He uses an expression that is humble and even humiliating, and says, “You have not done much.” He says, “Thou hast been faithful over a few things (not very much); enter thou into the joys of thy Lord.”

We must be that this calls for full consecration. Some of the Lord’s dear people say, “I wish I knew for sure whether I am consecrated or not.” If that is so, in nine cases out of ten the individual is not consecrated at all. The best way is to settle it by making a full consecration to the Lord, and then you will be sure. Do not lie in doubt about it. You may not be able to do much, but there may be something else that you can do. You may be able to do something else, and you may be able to do it in the right way.

Undoubtedly one reason why the Lord has deemed it so necessary that we have prayer and testimony meetings is that, if we continually attend the study meetings, our poor heads will become so swollen that we will get into a habit of thinking that we know all the answers. By giving our testimonies, in which we sometimes have to acknowledge our failures, the swelling is kept down. A sister at one place I visited said to me, “Brother, I have to be so careful, for the brethren so easily misunderstand me in my position.” I judged from what she said that she was not only getting something from the Lord, but also that she was getting something from the Lord.

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Lord every day. Some of the dear brethren are apt to feel that their work is a sort of drudgery. They desire to be in the Lord’s service altogether; they would like to be in the colporteur service, or go out volunteering, but have a family to care for. The Lord appreciates this desire; He is glad to see our interest in His work. The housework is often looked upon as a drudgery by many. When we look at it from that standpoint it seems to me we are not getting the right focus. When you consecrate to the Lord you give Him your house, your property, your automobile, your children, your husband, and yourself. None of these now belong to you. The husband has not love the least, but he loves with a holier love—not a fleshly love. The wife has given the husband to the Lord, so she will be glad to let him go out in the volunteer work. Since all is consecrated to the Lord, when the sister sweeps the room, it is the Lord’s room to be consecrated. Better consecrate the room; consecrate it all. Then your vitality, your time, may be used in serving the Lord, whether in your home, at your place of business, or wherever the Lord’s will may direct us. That is the Lord’s business now, dear brother, if you have consecrated it to Him. Everything henceforth belongs to the Lord. If the dear sister has consecrated her children, they are not her own. They belong to the Lord. Now she is bringing them up for the Lord. One dear sister said one day, “Well, brother, I never thought of that way. I have a stove at home that hasn’t been blackened for some time, and it doesn’t look nice at all. I am going home and blacken it so it will look better, for it is the Lord’s, and I want to please Him in all things. I see consecration in a different light altogether; I see I can be in the Lord’s service all the time.” This is carrying out the Apostle’s command, “Whatever ye do, whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.” (1 Cor. 10:31) May the Lord help us all to get the true thought of what full consecration means. Let us watch and pray. Let us at close of each day go to the Lord Jesus for cleansing from all of sin’s defilements and thus keep our garments white. “For this end overspread shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.” (Rev. 3:5)

A Testimony from a Sister in Alaska. (Extracts from a Letter Written to Bro. Rutherford.)

DEAR Brother in Christ:

“My husband and I are for three years in the Truth and we are happy in it and it shines always more and more. Three years ago I found several pamphlets on my porch. I think Capt. Payne threw them in and I wish God to bless him for it. I read them and I was interested in them and sent outside for the six volumes of the Studies in the Scriptures.

“I can tell you my husband and I enjoyed them immensely and cannot understand why people cannot see God’s wonderful Plan. Bro. Rutherford, will you be so kind and let us know anything that transpires that shows that Jesus Christ takes His Kingdom very soon? You have no idea how hungry we are for anything pertaining to the Truth.

“I pray for Pastor Russell that God give him strength; he is surely a great Pastor and all the Truth you write he must love him dearly. Those who are outside the States have no idea how we long to meet some of the leaders of the Truth and how wonderful it would be to us to shake hands with you all.”

“My husband is a quartz miner; we have good quartz and have stamp mill and water power, but we always have some draw-backs, so our work is not easy. Sometimes we do not have enough water to run the mill. Think of it—15 years in Alaska without going outside once. People say that California is ‘God’s Country,’ but I believe Alaska is not forsaken by God.

“I like to know about that seventh volume of the Studies in the Scriptures. How I wish to get it and wish for the time of the reign of Jesus Christ. Brother Rutherford, when you come together, let it be known that there are some brothers and sisters hungry for the Truth in a country where the most time of the year snow and ice abound. Of course we have the Watch Tower but like to know about the Conventions.

“I do my share to talk about God’s Kingdom in every store where I trade and also to private people I meet. Please remember me when you come together, like you hear a voice in the wilderness.

“Your sister in the service of Christ,

“Mrs. C. F. Jannsen

“Nome, Alaska.”


Subject: “CONFIDENT ASSURANCE OF THE INAUGURATION OF THE KINGDOM.”

Text, Heb. 12:26, 27. Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

And this word, Yet once more, signifies the removing of those things that are shaken, as of things that are made that those things which cannot be shaken may remain.

CONFIDENT assurance must have a tangible and unanswerable basis, and upon this basis must be erected structural evidence which removes all possibility of doubt as to the happening of the event for which we hope. Confident assurance of the establishment of Messiah’s Kingdom cannot result from believing competent evidence which is so clear, cogent and convincing that all doubt of its establishment is removed. One who possesses such confident assurance will be stronger in the Lord and in the power of His might, and by His grace will be able to withstand crucial tests.

In the 11th, 12th and a portion of the 13th chapters of Hebrews, St. Paul presents a most impressive argument that the Kingdom of Messiah will be established and confidently assured the true children of God. Then they will attain to membership in that kingdom, and point out what they must do to have this confident assurance of being of the kingdom class.

Believing as we do, that we are approaching the inauguration of the Kingdom of Messiah, it is indeed appropriate that we consider this argument of the beloved apostle to the end that we might have the desired assurance thereof.

In the 11th chapter he first defines faith, without which it is impossible to even be considered in the class that is contesting for membership in that Kingdom. He points out the elements of faith, which, once acquired, leads to confident assurance. Beginning with Abraham he showed his blood for the cause of righteousness, he enumerates a long list of strong characters down to and including John the Baptist, the last and greatest of all the prophets prior to Christ Jesus. The crowning virtue of each of these approved ones, and that which gained for them a good report before God, was faith, which embodies confident assurance, faithfulness and loyalty even unto death. By this argument he proved conclusively the fixed principle of God—that the approved ones must fight against the foes of righteousness. For these are not enemies of God, but enemies of God and His cause of virtue, and demonstrates the character required for: the kingdom that cannot be shaken. The apostle waxes eloquent as he describes their virtues and loyalty, saying, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in the light, turned to flight the armies of the aliens. And they were tortured, not accepting deliverance, that they might obtain a better resurrection; of whom of whom the world was not worthy; they wandered about in sheep skins and goat skins, being destitute and tormented, of whom the world was not worthy; they wandered about in deserts and mountains and in dens and caves of the earth.”

All this they did that they might attain unto a better resurrection; that is to say, a perfect, instantaneous human resurrection.
reception. Citing these faithful ones as examples, he directs his arguments specifically to the consecrated who have been called to higher and better things which the Ancient Worthies could not receive. Wherefore, says the apostle, seeing that ye have been preceded by such a cloud of martyrs who testified their loyalty to God and sealed their testimony with their own blood, you who have been called to the higher place, show your appreciation of your privilege; lay aside every earthly weight and every close girdling sin, and with patient endurance run this race set before you. The captain of your salvation, Christ Jesus, was the first of God's faithful—the first of the New Creation, to which exalted position you are invited. Look to Jesus now and take Him as your receiveth. If ye endure chastisement God deals with you as a son, for what son is he whom the Father chasteneth not? But if ye be without discipline and training by the Lord, such is evidence that He is not dealing with you, therefore not a son, and if severe punishment were necessary to teach a son the proper lesson it would be applied in love to his body, to make the教训 more severe. He is no joy in it, but grief; however, after the trial or chastisement is passed we calmly survey the matter, if properly exercised therein, it yields the peaceable fruits of righteousness and we appreciate the fact that the Lord is making all things work together for your good for your salvation.

WHY SEVERE TESTS NOW?

All Christians who have fought a good fight have been subjected to severe tests, but it seems that the tests that come to the Christians now are more severe than in times past, and particularly than when we first believed. All of these are tests of faith; that is to say, putting us to the proof as to whether or not we know of and are relying upon the instructions and promise given us by the Lord. The apostle on another occasion wrote to the church, his message being recorded in Col. 3:12-14, giving specific instructions. In the preceding verses thereof he has pointed out the necessity of cleansing oneself from all the things that defile and to maintain the highest standard of righteousness and purity, and then adds, "Put on, therefore, as the elect of God, holy and beloved, tender heartedness, kindness, humility of mind, meekness, long suffering, forbearing one another and forgiving one another, and if any man have a quarrel against another even as Christ forgave you, so also do ye, and above all these things put on love, which is the bond of perfectness." After being for some time in the narrow way we find that we are being tested on all of these points. There comes an experience to us unawares which tests our tender heartedness toward others, and we find that we are not so tender and gentle toward them as we would like to be, and it really gives us sorrow. Again we find that we are not manifesting the goodness and meekness of mind that we should, and therefore are severely tested along this line. Again, that we are not forbearing as forbearers should-I would mean to calmly control oneself when provoked by an act of injustice and to refrain from exercising what we might consider our just rights. Having consecrated our all to death we do well to remember that we have no rights, naturally, which anyone is bound to respect. It is along these lines that our weaknesses of character is manifested to us. Then we find that our love for the brethren is being severely tested. We thought we had developed love for the brethren so completely that we could surely stand any test. Now we see tests grow more severe and more difficult to withstand. Why are the tests so severe at this time? The apostle answers: "Ye are come unto Mount Zion and unto the city of the living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born who are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel. See that ye refuse not him that speaketh."

SHAKING FIRST.

In other phrase, the apostle says, you are approaching the inauguration of the Kingdom of Messiah, but the full establishment thereof must be preceded by a great shaking or sifting, testing the faith and loyalty of all to the intent that everything not in harmony with the new Kingdom shall be removed.

PICTURES.

When God instituted the Law Covenant with the people of Israel, through Moses as their mediator, he there pictured the events which immediately precede the inauguration of Messiah's Kingdom and the consummation of the New Covenant. In the epistles of his epistle to the Hebrews, St. Paul states that the things pertaining to the House of Israel foreshadowed better things to come. God directed the people, through Moses (Exodus 19:10-23) to purify themselves for three days and on the third day he would make a covenant with them. Moses designated a type of Christ. On the third day, in the morning, amidst great convulsions of the elements, the covenant was made. This third day foretold in picture that Messiah's Kingdom would be inaugurated on the morning of the third thousand year day from the date of His first advent. We are now in the morning of that third day, and chronologi-
IN AUGURATION OF THE KINGDOM—BRO. J. T. RUTHERFORD

ecally the antitype is due. In the picture Mount Zion represented the Kingdom of Messiah, a mountain being the symbol of a kingdom. The great, thick clouds that enveloped the mountain and the thick darkness which covered the great trouble upon the nations of earth at the institution of the new order of things.

A boundary was set by Moses, under the direction of Jehovah, which none of the children of Israel could pass, and none of the Gentiles could enter. Any one who attempted to enter must be put to death. This pictured that everything in conflict with Messiah’s Kingdom of righteousness will be destroyed. At that time Mount Sinai was terribly shaken, and St. Paul in connection with the inauguration of Messiah, referred to it. Hebrews 12:21 saying, “Ye are not come unto the mount that might be touched and that burned with fire, nor unto blackness and darkness and tempest, to the sound of the trumpet and the voice of words, which voice they that heard entreated that the winds should not be spoken to them any more, for they could not endure that which was commanded, and if so much as a beast touched the mount it should be stoned or thrust through with a dart, and so terrible was the sight that Moses said, ‘I exceedingly fear and quake.’

The terrible shaking of Mount Sinai is to be repeated in antitype, and on a much greater scale, which shaking is to be the last, the apostle shows us, saying: “Whose voice then shook the earth, but now he hath promised saying yet once more, Ye shall not be shaken. Whom having had made perfect through sufferings, He hath set forth for ensamples unto the flock.” Heb. 12:27-28. Just as Moses promised, and while the people were still murmuring, the light of God’s face shone on the mount. Now the light of God’s face shines on the Mount Zion of righteousness. The shaking of Mount Sinai typified a class. He was in line for the blessing promised to Abraham’s seed. He did not appreciate it. He sold it in order to gratify his flesh. So the thought conveyed by this Scripture is this—that we should have such a high appreciation of the prize that is set before us (that is to say, that we might become a part of the seed of Abraham) that nothing on earth could have attraction for us. It is evident that since 1881 thousands who had been brought to some knowledge of God’s plan have fallen prey to the blandishments and futilities of the world, preferring this grand commodity before the prize of membership in the royal family, thereby selling their birthright.

The same pitfall is near by now.

Continuing his admonition to the church in the 13th chapter he says: “Let brethren continue,” the word is one that is drawn therefrom being that it would be a time of crucial testing of brotherly love, hence our necessity for guarding against anything that has a tendency to weaken our love for the brethren. Let us see to it that we delight to do good to the brethren, and that we do not.

“The being not forgetful to entertain strangers, for thereby some have entertained angels unawares,” is another admonition, suggesting to us that the spirit of selfishness is liable to come into our hearts at this time, and a disposition to say, in effect, “What difference does it make how long the Kingdom is fully in operation we will use everything we have or can get for self, disregarding the wants of others who may be in need. Some have said, “I will keep my farm for the time of trouble, and the Lord may let me use it as a place of refuge for the poor.” But God is going to give you an opportunity to prove you mean it.

Certain of our dear brethren in the war zone are bound by the laws of their governments to engage in the great controversy upon the battle field. Some of our brethren are forced to take part in war work in order that they might emphasize the unity and love of the members of the body. The apostle says: “Remember them that are in bonds as though bound with them and them that suffer adversity as being also in the body.”

The admonishes since in the fourth verse, to refrain from anything that is defiling to the flesh or to the new creature.

How many of our dear brethren in the past ten months, like some of the apostles, have had a desire to “go fishing.” This is to say, to plunge into speculative business enterprises and amass great wealth and comfort. Is there not a temptation here to have our minds turned toward the acquisition of money, fearing lest the Kingdom should not be inaugurated for many years, and we would be in need? Hence the temptation to lay up treasure on earth. Mark how the apostle treats this to this: “Let not your turn of mind be for money, but be satisfied with present things, for He himself has said He will never leave thee nor forsake thee, so that we may with courage say, “The Lord is my helper, I will not fear.”

Then adds the apostle, “See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on the earth, much more shall not we escape who turn away from him who speaketh from heaven.”

Let us for a moment take a mental vision of what we are approaching. The apostle says: “You have approached unto the city of the living God.” City is a symbol of a kingdom. Then this means that we are approaching the Kingdom of God. That the peoples of earth and the creatures of heaven might ever have in remembrance the presence
this great Kingdom, God will manifest to all His power and justice, and afterwards the peoples of the earth will appreciate the beauty of His wisdom. There are many evidences that the Kingdom is at hand can truly lift up their heads and rejoice. Four thousand years have passed since God made the promise to Abraham concerning the coming of this great event. The faithful martyrs looked and hoped for the fulfillment of His glorious promises, and the songs of its coming and their sweet ballads have thrilled the hearts of the followers of Jesus through the vale of tears and suffering. Long has natural Israel waited for it. Long had spiritual Israel prayed for its coming. It is at hand. The Kingdom is at hand. The wedding couch is empty. The vail await their change. The promise is that their change shall come in a moment, in the twinkling of an eye. One moment the members this side are creatures of corruption, the next moment changed to incorruption; one moment in darkness, the next day in the kingdom of light. One moment in sorrow and distress, the next moment ushered into the glorious light of the divine presence.

In our minds, now, we have gone beyond the vail, and we behold the assembly of the glorious ones of God. For whom shall we first look? Ah, it will be the bridegroom, the "lamb slain from the foundation of the earth" who redeemed us to God with His precious blood. He who is our dear and loving friend, our advocate and deliverer, and now the most precious relationship—that of Lord and Head. From the heavens He descents into this assembly, of course, to rejoice, but now what anticipated glory when the bride and bridegroom shall become one before the great white throne! How anxious we will be to express to Him our grateful devotion to Him for all He has done for us. Now with Him, we are face to face, possessing the moment "midst darkness and black clouds of trouble, surrounding by fear, sorrow and distress, the next moment ushered into the glorious light of the divine presence.

Next we will begin to look about for those whom we have known and loved this side the vail, and whom we expect to meet in the Kingdom. Some of these have been especially near and dear to us because we better understood them and they better understood us. By the grace of our Master we have had some special opportunities of service together, laboring in His harvest field; some have been especially helpful to us. Finding such, we will probably say, "Come let us together find the dear apostles, the honored agents of the Lord who were so faithful and loyal to Him and who so much enlightened us concerning God's wonderful plan. Those whom the Lord has delighted to honor for their faithfulness and so we will delight to honor them for the same reason. And we will be happy to behold the dear saints of God because they will all be like unto the Lord, all perfect, all glorious, all beautiful and lovely. But as the apostle says, "As star differeth from star in glory," so shall it be in the Kingdom, yet everyone will be perfectly happy in the position in the body in which the Father has placed him. That indeed will be a glorious assemblage!

For some years, by God's grace, it has been our privilege to assemble annually in convention. Each year when we come together we naturally begin to look for the faces of some whom we especially love or who are prominent before when first we met, and fellowshiped them in the Lord. The assemblage of God's people on earth is but a slight foretaste of what that glorious general assemblage of the First Borns will be. One by one, in the Kingdom, we will become face to face with all the people of God, for there are forty-four thousand. How blessed to contemplate the meeting of all these members, not one of whom will have a blemish or defect, among whom there will be nothing to mar the beauty and sweetness of perfect fellowship.

The last in the order, but certainly not the least magnificent company of angels will be at that general assembly. Pure, lovely and beautiful in form and character will they be. Early will we seek the dear guardian angel that has so faithfully and wisely ministered to each of us when we were fighting under great stress, and our spirits, tested beyond the endurance of flesh, Father said to us through His prophet of old: "The angel of the Lord encampeth round about them that reverence Him and delivereth them." (Psalm 34:7.) Again, through St. Paul He said, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) The dear angel who walked by our side, invisible, to us, of course, who kept our feet from slipping over the brink and delivered us in great temptation, and from greater dangers which beset us of which we were otherwise unaware. That sweet messenger who has borne our messages to the Lord and to our Father, concerning which the Master said, "Their angels do always behold the face of My Father who is in heaven," and that a pleasure it will be to become acquainted with these holy angels in ways in harmony with Him and who, according to His arrangement, have ministered unto us along our pilgrimage journey. Doubtless they have kept a record of all of our experiences. Well will we further declare, indeed, if at the moment we meet our great and good guardian angels, there will be ingrained in those experiences to make us blush with shame or regret. As they explain to us the many experiences we have now which we cannot understand, we will love them and rejoice with greater joy in the divine arrangement for our protection and blessing.

PRESENTATION TO JEHovaH.

The apostle indicates that the next in order will be the presentation of the bride to the Father. St. Jude (verse 24) strongly intimates that the Lord Jesus Himself will present the church, His bride, to the Father. She will be without fault then, because Jesus said of the members of the bride class, "They are without fault before the throne of God." (Rev. 14:5.) She, with her glorious bridegroom, will be the crownning feature of God's creation, because she shall be with Jesus in the throne. What a wonderful and happy day in Heaven that will be! Surely great formality will be observed in this ceremony. We can imagine that we hear the angelic heralds, with golden trumpets, proclaim in the courts of Heaven the formal union of the Bridegroom and Bride. The angels sound their trumpets in celebration of that coming glory, concerning which He said (Rev. 19:5-6): "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. And He said again, Alleluia: the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.”

To think that her beauty will be such that her Kingly Lord will greatly desire her for her beauty, and she shall worship Him. She shall be like unto her Heavenly Lord. In vision we behold the innumerable company of angels assemble before the throne of the King, the eternal, the All Wise and loving God. Their music of surpassing sweetness fills the heavens, while approaches the throne of Jehovah the glorious bridegroom, the King Immanuel, with His glorified bride. She is called the “daughter of the King” eternal because now she is the bride of His Son. And we hear the angelic chorus sing the prophetic description of her gorgeous apparel! “The King’s daughter is all glorious within the palace. Her clothing is of inwrought gold. She shall be brought unto the King in raiment of needle work.” (Psa. 45:13-14.) Her garments symbolize the symbols of her immortality, and her inherent beauty and purity. Following behind her fair maids, the Great Company class who have washed their robes in the blood of the Lamb, and who follow the bride, clothed in white robes and bearing palms in their hands.

THE WEDDING.

Behold the Bridegroom, loudly glorifying one of heaven before whom every knee shall bow, and whose praises every voice shall sing. The Great Conqueror who has triumphed over all the forces of evil and who is worthy all glory and praise.

Behold His bride standing with Him in the throne of God. Through Him she has been made pure and white, free from spot or wrinkle and now is presented faultless before the Lord. Now one in spirit Jehovah makes them one in fact. What a glorious wedding that will be! Truly has the poet said, "Oh, that will be a union such as earth has never known When the Bride and Bridgegroom are made one Before the Great White Throne.”

HER HONOR.

Prophecies speak that Messiah will honor and glory that is to be conferred upon the bride, the prophet said: "Thou shall be called by a new name which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God." (Isa. 62:2.) Those words will forthwith the exceeding riches of His Grace and His kindness toward her, through Christ Jesus. What a wonderful honor is thus pictured as belonging to the bride of Christ! Who seeing this high calling to divine honor and glory, and appreciating the blessings, present and future,
would hesitate to pay the price, namely, his little all in full consecration to the Father's will?

The Kingdom in Heaven being formally inaugurated, the church having received her better part, God will once more remember the dear faithful martyrs from Abel to John, and the day of their perfection will have come. The blessings long ago promised them, and for which they faithfully laid down their lives, is now due to be given. To the Christ will be granted the honor of conferring these blessings which the prophet describes, saying: "No longer shall they be called thy fathers, but they shall be the children of the Christ, whom thou mayest make princes or rulers in all the earth."

For four thousand years God has been preparing to put in operation His promise made to Abraham. For nearly nineteen centuries the Church has been approaching this marvelous climax. By the eye of faith we now behold it at hand. Based upon the sure promises of God, the evidence is cogent, clear and convincing. Confidently the saints are assured that the hour of deliverance is near. Then let us heed the words of St. Paul: "See that ye refuse not Him that speaketh."

Let us in convention assembled remember our brethren throughout the earth and send to them a message of good cheer. To the dear ones of the Church of the first born in far away Finland, in the lands of Sweden, Norway, Denmark, Holland, Germany, Austria, Hungary, Switzerland, France, Belgium and in Great Britain—in the war zone where the storms are more severe and the shaking of the nations has reached a severer stage; to the dear ones of this land from Maine to California and from Canada to the Gulf; to those in the isles of the sea and the far corners of the earth, let us say:

"Be of good courage and faint not, for the Everlasting Arms are underneath thee; He will never leave thee nor forsake thee; hold fast that which ye have; stand fast in the faith and ye cannot be shaken. A little while and the shaking will be over. A little while and the conflict will be ended. A little while and we shall be of that Great Assembly before the Throne of God and see Him face to face."

From Ceylon—Belated Pictures and Description of Associated Bible Students at Colombo, Ceylon.

DEAR Bro. Jones:—

I hope a brief introduction to the individuals in the photo herewith will interest you and the friends in other parts of the world. Beginning with the standing row or the back row from the left, the first is that of Bro. A. B. C. I. E. (i.e. Bro. A. B. Chapman), one of the four who accompanied you and your party to India. The first in the middle row is Sister Chapman. The second in the standing row is the eldest daughter of Bro. H. W. Wendt, having her father to the right. These two brethren are presently the leaders of the respective Bible classes on Tuesdays and Saturdays at their homes, open to the brethren for the meetings. It is the Saturday class at Zion House at Alexandra Road, where our Bro. and Sister Wendt meet me so regularly, giving me the privilege of being one of the inmates of their house for the night's rest, so that I may conveniently attend the Sunday class at King's Royal, for I have eleven miles to come to meet the Colombo brethren.

Sister Wendt is the third in the middle row and is looking towards the central chair, occupied by our Bro. E. W. de Van Twest, who takes a large interest in all the Colombo meetings and especially the meetings at King's Royal. We rejoice for the progress our Sister Wendt has made in the Truth and the object lessons she sets since her consecration.
symbolization—the baptism with water in harmony with those of her husband equally endeared to us all.

The fourth and the fifth in the standing row are none but the two devoted daughters of our beloved brother Van Twest, the one to his left; she who presides the harmonium and her sister, to our brother’s right, a good helper to us in the singing of our Millennial Dawn Hymns.

Between the first and third in the middle row you find our Sister A. H. Wijeyesinhe, Ebeneezer House, Kirilapona—a late Kandyan chief’s daughter whose husband our Brother W. P. Wijeyesinhe, retired station master, Ceylon Government Railway.

The last but one in the standing row is a representative of the elder sons of our Bro. Chapman, whom we gladly welcomed to the group, reminding us of both the eldest son and the eldest daughter, the main supporters of our dear brother’s family, as I believe. On his right is our last figure, bearing the loving look of our dear Bro. T. Edrisinhe. Our Brother’s Sinhala language literally means, “Against Lion,” as well as in “front of lion.”

His Christian name is Thomas. I remember our brother telling us, while we met in Matval centre, at a gospel mission trip, how he was a doubting disciple and had a warning from the words of our Lord to Thomas in John 20:27–29. He is now in appreciation of the Truth and against “the roaring lion,” and resists all endeavors of the same “in front” undamaged.

The ten sisters and the seven brethren representing the Associated Bible Students Ceylon, and also in four or five of them, the Gospel Mission Aid Society as well, having been so described, the third row sitting, of our rising generation, will be introduced.

Here beginning from the right side instead of the left as with the back and middle rows, you will find the first is a dear son of Brother A. B. Chapman. Next a dear daughter of Bro. Karanatilleke. The rest in turn sitting close to Sister Pieris is Earle, the eldest son of Bro. Wendi, and next, Beda, the eldest daughter of Bro. K., who has on her left her brother, sitting like Paul at the feet of Gamaliel in meditative attitude. This dear boy is a good singer and helps us in singing with his elder brother, whom we sadly missed on the occasion.

The last but one in the row is another daughter of Bro. Chapman, who, with all the other absent sisters, especially the eldest and the brothers as well, each and all endeared to us all in the love of Christ. The last and the full stop in the line is Joseph Donald, my son, who, since April, 1914, is out from college, and in the great school of Providence to learn the needful lessons to bless and curse not, to pray and not to fret, to wait and wait and pray with praises. I need not I think remind you that he was the young Ceylonese who availed the providential opening granted to accompany you and the brethren in their world wide Gospel Mission party so far as India.

In closing the communication I have again to refer to Bro. Toussaint, in whose house I have written this letter, having by reason of “Brother A Law, Chapman,” there, unable to move without a pass after 7 p.m., after a meeting and presentation of the Gospel which closed shortly before 7 p.m. He has kindly offered a room in his rented house, which is fairly commodious, to make my “headquarters,” as he called it, in the house.

I am,

Yours ever in the love of Christ,

D. N. Pieris.


DEAR Brethren in Christ: While the exigencies of the harvest work prevent me from attending in person at what may possibly be the last general convention on this side of the veil, I am grateful to the Lord (and our dear Brother Dr. Jones) for this privilege of addressing you. We who are holding up the banner of present truth in the outposts of the harvest field, on the far flung side of THE DARK CONTINENT have oftentimes looked with longing to the home centers with their greater privileges of fellowship, and sighed for the joys that are not ours. Yet, if distance has rendered impossible to us the personal ministrations of our well-beloved pastor, and the fellowship of many dear ones of like precious faith whom we would desire to have met, the dear Master Himself has given us a double portion of His fellowship by way of compensation. Then we have our dear Brother Russell with us in the Volumes and in the Towers, greatly appreciated, and we are grateful too, for many helpful lessons gleaned from the convention reports that reach us from time to time. We are glad to know, also, that the privileges which of necessity are denied to ourselves, are enjoyed by others of the Lord’s dear ones, and we, “rejoicing in hope” of the good time coming, yea, even at the door, when we shall all meet together in THE GREAT CONVENTION, the general assembly of the church of the firstborn ones. What will the program of that great convention be like? I feel sure there will not be a “Faith Day,” a “Holiness Day,” etc., etc., because then, faith will be lost in sight, day shall have no ending, for “there will be no night there,” and holiness in all its glorious beauty, shall be the common garb of all present. I am confident, however, that there will be something of the nature of a grand testimony meeting, in which many of the dear brethren will look for the first time, how the splendid exhortations and admonitions that they prepared for the conventions and classes in the great centers of civilization found their way into the lonely places of the earth; bringing instruction and encouragement to some truth-hungry child of God, isolated on the
back veldt of Africa; or how these were laboriously translated into half a dozen different Bantu dialects in order to assist in polishing some of the Lord’s “Black Diamonds.”

“Blest be the tie that binds our hearts in Christian love,” We are grateful to you all, my dear brethren, for all the help received, and on that glad day when we shall gather in the presence of Him whom our soul loveth, we shall cast our crowns before Him, and give Him the glory who hath placed us in the Body according to His good pleasure, and graciously granted to us privileges of service, difficulties, the work of the Lord prospers, and He is adding to the church daily those being saved. In nearly all the large towns of South Africa, the message of present truth has been proclaimed, and in many of these classes have been formed. Its adherents are also to be found in the smaller townships, “corps,” and even in the lonely farms, as well as in the kraals and beehive huts of the native African.

What a WONDERFUL BOND OF UNITY is this, that gathers out men of every tribe and nation, white men, black men and yellow men, to make of such heterogeneous polyglot material, one new man in Christ Jesus. How our hearts rejoice as we note the work in process of accomplishment, and see how under the healing influence of the Holy Spirit of God, the natural barbarities of all races disappear and the image of the dear Master who died for all becomes more and more apparent, an earnest of the more excellent glory that shall be the common possession of all when we awake in His likeness.

The work in Africa has provided incidents as intensely interesting and dramatic as the story of Philip and the Ethiopian eunuch. I could tell how one dear sister was taken away from a busy centre of harvest work and plentiful fellowship, ostensibly to accompany her husband to a farm on the lonely veldt, but really in the Lord’s purpose, to carry His divine message to one of His truth-hungry sheep, and through him to hundreds of others. I could tell how, emulating Paul and Onesimus, one dear brother has had the privilege of preaching the truth to his native servant and transforming him into a brother in the Lord. I could tell of journeys over hill and dale, “o’er crag and torrent,” on foot and in all sorts of conveyances, from the comparative luxury of a modern railway train to the slow torture of a gachila (a hammock slung on two poles and carried on the shoulders of four native carriers). I could tell of trips by sea in a palatial ocean liner and from there, right down through the whole gamut of discomfort, through sternwheelers and houseboats to the perilous passage in a native African canoe. Space, however, will not permit such details, and therefore I must not dwell upon them.

But the moral of all these experiences, dear brethren, is that the Lord’s Word shall not return to Him void, but shall accomplish His purpose, that

THE EYES OF THE LORD run to and fro throughout the whole earth, to show Himself strong on behalf of those whose hearts are perfect toward Him, so that he that will do His will shall not be left in ignorance of the truth. The glorious harvest message shall reach him, even though he be isolated on the lonely back beldt or hidden in the forests of tropical Africa.

W. Jordan, Maunba, Native Teacher, Nyassaland, South Africa.
"Ban Yan" Tabernacle. The Brethren at Ndwedwe meet under a huge Ban Yan tree

The Church at Ndwedwe, South Africa
Surely no sacrifice could be too great, no discomfort too severe, no isolation too profound to endure, in order that we may participate with God in gathering to Himself those saints who have made a covenant with Him by sacrifice.

My God, how full of sweet content
My years of pilgrimage are spent,
Where e'er I dwell, I dwell with Thee,
In earth or Heaven, or on the sea.

To me remains nor place nor time,
My country is in every clime;
I can be calm and free from care
On any shore, since Thou art there.

Could I be cast where Thou art not,
That were indeed, a dreadful lot,
But regions none, remote I call,
Secure of finding God in all.

Civilization has been found out
and that the nations are reaping today, what they have sown in the past. We know that the wheels and pinions of the clock of civilization have become clogged with shams and hypocrites, the accumulation of centuries, and that only the fire of anarchy will purge it from these hindrances. We know also, that when it has become thoroughly cleansed, the Great Master Workman will replace the mainspring of human selfishness with the spirit of divine love, and that when it is re-wound by His all-powerful hand, it shall begin to register the most glorious epoch this poor world has yet known.

Surely, then, we should be up and doing as never before. Surely we should be diligent to sound the silver trumpet, the message of divine truth, proclaiming that "The year of jubilee is come." Let us not grow weary in well doing. The world has a need which we alone can supply. They are baffled and sorely perplexed. They had hoped to have wrought a deliverance in the earth, to have given birth to the new era, and instead, "they have brought forth wind.” But we have the key to the problem. We are those who understand the true inwardness of the present situation, and brethren, God will require it of us if we do not put forth every effort, embrace every opportunity and utilize every possible moment in proclaiming the near approach of the kingdom of God. Once again the glorious message has gone forth, not merely within the confines of the land of Palestine, but through the lengths and breadths of the nominal Israel of God. "The kingdom of Heaven is at hand.” We are the heralds of the King, the honored custodians of the most joyous proclamation the world has ever heard. By God's assisting grace, then, we shall tell it out among the nations that "The Lord reigneth," while opportunity lasts. We shall crowd the few remaining hours of the day with that surging, glorious activity that is the hallmark of LIFE. The night is darkening, The clouds are lowering. Soon the storm will burst and all the workers will be forced to fly for refuge to their pavilion. Let us do with our might what our hands find to do NOW.
fellowship of our Great Forerunner. Though our expectations have not been fully realized, we are none the less thankful to God for the privilege of entertaining them. They have separated us from the world. They have enabled us to enter into a closer walk with God, and the signs that tell us of the coming deliverance of the whole groaning creation, proclaims to us likewise that the time of our deliverance is at hand.

This is no time for discouragement. What though the tests be more severe than ever before, they are but the final touches of the Great Lapidary in polishing the Lord's jewels. Soon the work of grace will be finished, the last pupil in the school of Christ will have passed the great examination and the Bride of Christ will appear, leaning on the arm of her Beloved. Then there will be the marriage of the Lamb, and the blessed association with the Master, not merely for a thousand years, but throughout all the ages of eternity. May God give us grace to hold fast the beginning of our confidence steadfast to the end, that we may be made partakers with Christ of His kingdom and glory. May we give all diligence to make our calling and election sure. Let us gird up our loins, dear brethren, for the final conflict with our wily foe. The Heavenly City is in sight. The eyes of men and angels are upon us. Just a few more tears, and victory is within our grasp. "Be thou faithful unto death, and I will give thee a crown of life." Trusting soon to meet you in the kingdom, and with Christian love from myself and all the brethren in Africa. I am, yours by His grace.

Discourse by Bro. R. G. Jolly. Subject: "CREEPING THINGS THAT FLY."

What a privilege it is! Are we not to be the bride, the helpmate of the Lord Jesus Christ? We are to help in the future.

How can we best help our fellow men, in general? We will have the privilege of assisting in their restoration in due time, but how can we, at the present time, work for their best interests? Surely it will be by preparing ourselves to help them when the time comes for doing that work. I do not believe we can help them in any better way than by preparing ourselves as instrumentalities, so we will be ready to be used for the uplift of fellow men when the proper time comes. We are to help the Lord by preparing for the great work He has mapped out for us. How may we best help our brethren? Here, again, I believe the same answer may be given: "By self-preparation; by walking carefully." Is it not true of most of the brethren who stumble, that it is on account of the actions of other brothers or sisters, which they cannot understand? Let us beware lest we place any stumbling stones in our brother's way. The Apostle says,
"If meat make my brother to offend, I will eat no meat while the world standeth." The principle source of helpfulness to the brethren is careful scrutiny of our own conduct.

Last of all, how may we best help ourselves? I believe in the same way. The best way for you to help yourself; the best way for me to help myself, is to prepare for the kingdom. Let us, then, consider our own conduct, in its relation to helpfulness in general.

Our subject is "CREEPING THINGS THAT FLY." The subject, it is true, appears irrelevant, but as we go into it we find it opens up beautifully. In Deut. 14:19 we read, "And every creeping thing that creeps is unclean unto you; they shall not be eaten." If we read the 14th chapter of Deuteronomy we find that, in the beginning of the chapter, God reminded the Israelites that they were a very peculiar people unto himself, a special people chosen out from other nations, a peculiar treasure. This is quite the same language that He applies to the apostles, and Israelites. Immediately following this He laid down for them a dietetic code, instructing them with respect to the things they might eat, of the animals, the fishes of the sea, and the birds of the air, and certain other things which they might not eat. Our text is one of the last in the code which the Lord laid down for the Jews. "Every creeping thing that walks is unclean unto you; it shall not be eaten."

What was the purpose of this dietetic code? What difference did it make to the Lord whether the Jews ate rabbit? What difference did it make to Jehovah whether the Jews ate cat-fish, having no scales, or the cormorant, or the bittern? Why should He care about those things? I believe that this dietetic code signified "Holiness unto the Lord." He reminded them continually that He has selected them for a special purpose. In connection with the Tabernacle service on each day of atonement, they were reminded that they were justified before God through the sacrifice, and had a peculiar standing with Him. Every Sabbath day they were reminded that they were expected to keep this day holy unto the Lord. Not only every year, and every week, but every day at the morning and evening sacrifices, they were reminded that they were in covenant relationship with the Lord. Not only every day, but at every meal the question of holiness to the Lord came to the Jew. He was reminded that he was not to eat the cat-fish, because it has no scales, he was not to eat the hare, because while it chews the cud, it does not divide the hoof. They were not to eat the camel for the same reason. The law of God reminded them continually that He was interested in thier affairs, and that they were His chosen people.

To us this applies in a much grander way, for we, too, have been selected to be a holy people unto the Lord. There are certain things that we may do, and certain things that are not allowable. We might ask, "Why should God care whether I speak evil of another or not?" Personally it makes no difference to God, except as He takes an interest in us. There is the thought. There are certain things unlawful for us to do. We are a holy people unto the Lord and He would protect us from evil. The lesson which we wish to draw from the text is one of the most important and practical we have of any of them; HOW TO KEEP HOLY UNTO THE LORD; HOW TO RECTIFY OUR OWN CONDUCT, SO THAT WE MAY BE HELPFUL TO ALL ABOUT US.

There are three stages in sin. The first is the theocrel stage, which sin destroys the theory. There is the experimental stage, where man actually fell into sin, and has had experiences therein ever since. We are now in the experimental stage of sin. Then there is a third stage, the historical stage, in which sin will cease to exist, and become only a matter of history. Being in the experimental stage we have the reason to recollect and to understand the subject of ourselves accordingly. There are two great ideas of man—God's idea, and man's idea. Man will say, to murder is sin, to steal is sin; the grosser acts of life are sin. God has a much higher standard, and that standard should be ours, viz., "All unrighteousness is sin." Not only is positive wrong wrong, but failure to do that which is right is also a sin. We cannot be on the fence; we cannot be neutral. From the world's standpoint, the person who sits down and does nothing bad is a good person. If he would just set by the window all day, with hands folded, he would be quite pious. The monks took this view. The monasteries, with this view of the matter. That might be good as man sees it, but in God's sight it is GOOD FOR NOTHING. It is not the kind of goodness that God seeks. In fact, such goodness is sin. Jehovah is seeking a class that will be positively righteous. Procrastination is sin; all lack of righteousness is sin.

There are two kinds of sin: sin against the letter of the law, and sin against the spirit of the law. It will be especially important to guard against transgressing the spirit of the law. There are three great avenues through which sin will approach us: the lust of the flesh, or the appetites; the eyes; and the pride of life. No sin can approach us except through one of these three channels. It is well for us to know these channels, in order that we may be on guard.

We will examine two great temptations, and notice how this is true. We will take the first temptation in the Garden of Eden, of which we have record in Genesis 3. The 6th verse says "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Notice, first, when the woman saw that the tree was good to look upon, she and her husband approached the tree. Next she tasted the fruit, and she and her husband were made wise. Notice the Lord's temptation. We see here the same three channels. He was tempted in every point like the first temptation. After being in the wilderness forty days He was hungry. The temptation came to Him, "Turn these stones into bread; appease your appetite; satisfy your desire for food." He was tempted to taste, but He resisted the temptation to taste. It was good food. She thought, "I bet that will taste fine!" Her curiosity got the better of her, and she wanted to find out what it would taste like. She saw the food was fair to look upon. It appealed to her eyes. Then pride entered in, and she and her husband ate of the tree.

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The dietetic code will apply to us spiritually. Perhaps you will also see a fleshly application. You and I have physical obligations, as well as spiritual. I wonder sometimes whether the dear friends appreciate the importance and sacredness of the blessing asked upon the food, when we eat. Often we express thanks, and then ask God's blessing upon the food to use, and upon ourselves to His service. Do we always live in harmony
with that prayer? For instance, there may be something on the table that is not good for our stomach, like pickles, or sauerkraut. Then the pies agree with most of us. We will suppose that pickles are the good things for you, and sauerkraut does not. If you should partake of the pickles and the sauerkraut, it will upset your stomach. Along comes the pickle dish. Your hostess tells you how good the pickles are. She has put them up, they are of a special quality, and she wants you to sample them. Do you go to yourself, What shall I do? Do I know pickles are not good for me? Will I risk just one, so I will not offend the lady? Perhaps one will not hurt me very much.

Now dear friends, reiterate the prayer, “Dear Lord: bless this pickle to my use, and me in thy service. May it strengthen and improve me, so I may serve thee better.” What answer will she wait for, except that you will partake of it for your good instead of your evil? Do you expect me to perform a miracle by taking that which is not for your good naturally, and make it a blessing to you despite your lack of wise judgment in taking it? Do you wish me to turn these stones into bread for you? Do you not see that we sometimes tempt the Heavenly Father, where the Lord Jesus would not do so? We must be faithful in the little things. So the Apostle says, “whether ye eat, or drink, or whatever ye do, do all to the glory of God.”—1 Cor. 10:31.

But we believe the special application is to be made in a spiritual way; that there are certain things that we are to beware of, in a spiritual sense—creeping things that fly. This would mean such as the beetle, which creeps upon the earth, yet could fly, and as it were, were not permissible for the Jews to eat. The restriction was not imposed by God in this case to prevent them from eating certain things on the earth, but finally develops wings, and becomes a butterfly.

Now why did God warn the Jews against eating these disgusting things? There are some things naturally disgusting to us, yet someone has enslaved to the use of such things. Let us take an example on this day. How about the tobacco plant? It is a hardy, rank, and evil-smelling plant, and when it is used is a very evil and poisonous plant. But we take it in its natural state. We grow it and we use it. We do that because we have allowed our minds to be taken away from God’s Word. We must learn to have our tastes, our desires, in harmony with that law. The conscience of one might tell him that a certain thing is quite right, while the conscience of another would indicate to him that this same thing is wrong. It is all due to how we form our opinions, how we are trained to God’s Word. If we are not in harmony with God’s Word our conscience is at fault. We must educate our conscience, and keep it in touch with the standard.

Our conscience is something like an alarm clock. We go to sleep and forget about it. Then there comes along an alarm clock. It is guaranteed to keep good time for one year. It is necessary that we be at work at a certain hour in the morning, and we set the alarm at the proper time. Just as we are about to take a last sweet little nap in the morning the alarm clock bangs in our ear. We are so provoked at having our slumber disturbed that we throw the alarm clock into a corner, and continue our dreams. Consequently we are late for work. We make a resolution to the effect that we must heed the alarm clock next time. It will not do for us to be late for work again. We wind and set it again. At the proper hour it whistles. We remember very well the promise that was attached to it. Giving thought we dash it into the corner again, and quite angrily. The next morning, though we have set the alarm, it does not go off. We had it set for 7 o’clock, and when we awake it is half past, and the alarm has not sounded. Somehow anything goes wrong with the alarm clock. Out we go and buy another. We must keep our conscience in touch with the laws laid down by God. We must not set our mind’s conscience to be deaf to God’s Word. We must have our conscience in keeping, just as we are instructed to do.

We receive from the Lord a conscience, which is illustrated by the alarm clock. If it is set properly it will give the alarm if we start in a wrong course. Sometimes we say, “Never mind; don’t bother me now. I know it is wrong to speak evil, but I must do it anyway.” We have very much neglected this clock. It is the alarm clock, but now is our opportunity. If you abuse that alarm clock the clock will come when it will not work so well. If we take such a course, let us not complain if our conscience does not keep us from evil. Let us respect our conscience, and seek to keep it regulated with the Lord. An Indian, describing the conscience in a rustic way, said, “The conscience is like a bee-nutch. It has three sharp edges. Every time anyone does wrong the nut turns, and the sharp edges cut and hurt. If you do a wrong act again, the sharp edge will hurt, and mess up the borers, and it will not hurt a bit.” I think it is a good illustration.

Have you not experienced the same thing? Every time we do wrong, and do not heed the pricks of conscience, the next time it will not hurt quite so much. We must sharpen the corners of this clock, so that it may act only on our behalf. Why is it that the cat is not as great a danger to the chicken as the eagle? It is the caterpillar with beautiful wings. In God’s sight it is theft. Did not the Lord say in His day to certain ones, Ye devour widow’s houses, while at the same time you tithe anise, mint and cummin? The merchant who from behind the counter is denying his customer of what rightfully belongs to him, is stealing. I am speaking of charging exorbitant prices. These
are some of the caterpillars which appear as butterflies. The Lord spoke thus, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you that whosoever looks upon a woman lustfully has committed adultery with her already in his heart." The butterfly is the caterpillar after all. Again He said, "Ye have heard that it was said by them of old time, Thou shalt not kill and whoever shall shed blood shall be in danger of the judgment, but I say unto you that whosoever swears falsely with his brother is a murderer." Would it not shock us to find some murderers in our midst? Would it not shock us to find in our little class meetings a murderer? You say, "Brother Jolly, that is harsh; how can you say such things?" I did not say it; the Lord said it and I think we do wrong if we keep silent about things the Lord has spoken. We must guard carefully.

Did you ever have a feeling in your heart that you did not want to sit beside a certain brother or sister in meeting; or when you met that brother or sister you did not want to shake hands and say hello to him or her? Did you ever have a feeling of envy, malice, jealousy or hatred in your heart? Has not the Lord said, he that is angry with his brother is a murderer? Has not God taken this butterfly of anger, of envy, of evil desire, and stripped it of its wings and colors, and left the ugly caterpillar, and I think we do wrong if we keep silent about things the Lord has spoken. We must guard carefully.

Let us notice something which may not come home so much to many of us, but a point that will illustrate a principle. A lady sends her servant to the door to tell the party who is calling that she is not available, but she will see them in a few minutes. The servant tells her about her beautiful dress and her hair. How beautiful she is, she wishes she could see her. The servant has a beautiful dress and it is often admired around the neighborhood. The lady has a beautiful dress and it is often admired around the neighborhood. The servant tells her about her beautiful dress and her hair. How beautiful she is, she wishes she could see her. The servant has a beautiful dress and it is often admired around the neighborhood. The lady has a beautiful dress and it is often admired around the neighborhood.

To call by its true name is the best way to express righteous indignation against sin. Did you ever hear of the Lord, or the Apostle Paul, Old Nick, His Majesty, the Devil? You never did, nor do I. When the Lord or the Apostles spoke of the adversary they called him Satan, the devil, that old serpent. They never once joked about him by calling him Old Nick. That makes him a sort of jokester. There is nothing bare about the honest serpent in an evil sense. It is as we express proper indignation against all manner of sin by calling it by its right name. Do you not believe that if you call sin by its true name you can repel it more easily? We have the task of discriminating between the butterfly and the caterpillar; between the good and the evil. If you call sin by its true name, you can repel it more easily.

Notice how beautifully God paints the butterfly. The finest piece of mosaic art contains 870 little pieces of glass, of separate colors, to the square inch. But when God painted the beautiful wing of the butterfly He placed there 150,000 separate styles he could not paint them any differently. The color of the butterfly represents it's attractiveness with which sin can cloak itself.

We want to notice a few wings that may be attached to the caterpillar to make it beautiful. Satan sometimes pins the wings of a butterfly to the caterpillar and causes it to fly. For instance, an evil, light story may be told to children who are in the Lord's people because it has such a witty turn. Perhaps you have witnessed this. They say "wasn't that cute?" It suggests something evil. The wit is admired, forgetting the caterpillar. It is pinning the wings of the butterfly. It has attached them. If you were to clip those wings off you would not notice the butterfly. You would be looking at the caterpillar.

The wings of fashion are made to excite things that would not otherwise be excused. A sister in making a dress will ask, "Is it a pretty dress, or decent dress?" The wings of fashion are fastened also to manners and conduct. Some people think they should not clean up the dish of ice cream. "People will say you have never eaten any ice cream before." "Leave a little food on your plate." "Don't forget to have the little butter dish." That same spirit should be taught the Christian. He who had fed the multitude, "You do not think, after feeding this great multitude of five thousand people, that we should go around and gather up the fragments? Lord, you must be magnanimous; throw away the crumbs. Don't be so stingy." If the Lord under those circumstances could gather up that nothing be lost, I wonder if we are justified in leaving enough on our plates when we eat to feed another person. I do not think so. What do you think of it? To warn him that he is going against the tide of ingratitude. God strips off the wings and looks at the center.

When someone calls, it is fashionable to say, "I am so glad to see you"; or when the caller is leaving, "Come again; come often. Then when the person is gone perhaps the lady says, "I hope old Jolly will call again." Now I don't know why she came to see me." She may look out of the window and see someone coming to call, and say, "I wonder why she is coming here this morning. I am just in the midst of my baking, and I don't care to see her anyway. Then she goes to the front door and says to her caller, "Oh, I am so glad to see you; come in." It is a fashionable lie. It is the caterpillar in the garb of the butterfly. If you do not want a person to call again, tell them so, or else keep quiet. It is a lie, and no liar shall inherit the kingdom of Heaven. These things sound harsh, but they are meant to be love. They are meant to keep home from the kingdom, and you want to see me there. It is only that heeding to ourselves that we can get in.

Good intentions attach themselves to the caterpillar, which in nature is quite hideous. We read of people having charity; and the Apostle says, "If there be no charity, it is as though there were no charity ball. It is the dancing that attracts, not the charity feature. We find there are great libraries, great institutions for the benefit of the public, perhaps with someone's name on the front as a great benefactor. We think that is a monument of love of beneficence, but perhaps in someone's heart it is a monument of selfishness, a monument of pride. Perhaps this comes home to our little classes. I had a person approach me one time with quite a bad story of another. I said to her, "Dear sister, I do not want you to tell me this. It is not my business. I do not want to bring out something in your discourse to benefit that sister." I said, "You are speaking evil. Why did you tell me the name of the party, if you merely wished me to bring out a point that could be helpful to her?" When you make the point, you bring out the thing you want the right thing to get it." That was speaking evil, with good intentions. It was the same nasty caterpillar, with the wings of good intention attached, but the Lord will clip the wings.

Another example is by meddling in someone else's affairs, in order to help them; seeking to give good advice to a mother or sister, and trying to regulate their matters. We have no occasion to meddle in anyone's business. Let us seek to help them, but let us not meddle in their business. Then gossiping. You know this doesn't like this, nor that; Brother So and So did this, or that; Pilgrim Brother So has heard a heart that he will not hear again; Brother So and So did this, or that; Pilgrim Brother So he has harried so and so; and has got married." What of it? Instead of wasting our time in discussing such matters we may use it to a better purpose. Some of the friends surmise a certain Pilgrim has gone to live in the truth because his name has not appeared in the Watch Tower in the last two or three weeks that he has left the harvest work. We may attach beautiful wings of various kinds to gossiping, but it is the same old caterpillar. We wonder sometimes if the Lord's people are not big bundles of caterpillars. I think one of the great evils that besets the Lord's people is that of gossiping, and meddling with other people's affairs.

We may bring this home to the family relationships. Some people read Grimm's Fairy Tales to their children, thinking it is something that will be good for the child. Some of our child fairy tales, or an other untruth, we are lying to them. We have plenty of good, true stories in the Bible, and some equally as interesting as these untrue tales. Surely we can develop the child's imagination by telling the story of Jonah. It requires the development of so much imagination to appreciate it. The story of our great theologians, who have been through college, cannot even imagine it yet. Let us not tell the child lies to develop its imagination. Then comes this story about Santa Claus. Have you ever told your child this lie. If you tell them of Santa Claus, be sure to tell the child it is a lie, as he will know soon that it is a lie, and then it will reason that you lied to it. My dear mother told me about Santa Claus; how he traveled over the
roofs to bring gifts to the little ones, and in the next breath she told me about Jesus. After a time I found out that there was no Santa Claus, and then I thought there was no Jesus either. I thought mother was trying to "pull one over on me," to make me a good boy. I asked the boys at school, and they said, "there is no Santa Claus, minister I asked, "Is there no Jesus either?" They said, "No, there is no Jesus. That is what they tell you at Sunday School to get your money." That was a test to me. My mother had told me something that was not true. I wonder whether many parents are not giving a similar test to their children. It is of great importance to the parent to have the children's confidence and to bear Confidence parent is the best restraining influence in developing the child's character. Will you forfeit this, the best influence you have, by telling the child a lie for the truth? If you tell the children of Santa Claus tell them that it pictures love; that the parent loves the child and gives little gifts to it, as an illustration of how God loves, and has given such a wonderful gift; that Santa Claus is not a person at all. The child will appreciate his Christmas candy just as much.

To illustrate, a little boy had a smaller sister, and his mother had told him not to take the little girl to play near a certain sand bank, because the bears that lived there might come out and eat them. She had good intentions. She wished to keep the child from danger. She feared the sand might slide down on the child and imprison it, but she told the story about the bears, thinking that would keep the children away. The little boy on Saturday told the minister walking near the sand bank, said to him, "You had better not go near there; a bear will come out and eat you." The minister said, "No, my boy, there is no bear there." "Yes there is," "No; bears do not live here." "But I know there is a bear there; mama told me there is a bear there." "Did your mama tell you that? Go ask your mama about it. There is no bear there; go ask her again." The little fellow went away with his heart almost broken with the thought that his mama had lied to him. He said, "MAMA! the preacher said there is no bear at the sand bank. But there is a bear there, isn't there, mama?" The mother came to her senses and said, "No, my child, there is no bear there, but I told you that to keep you from going near the bank, for fear the sand might cave in on you." "But mama, I would not have gone near if you had told me the sand would fall on me. Mama, you told me a lie. Don't you think you should ask God to forgive you?" They then knelt down to pray. The boy said, "Mama, let me pray; I am afraid you will not get it straight." Our little talk this morning has been for the purpose of impressing the beautiful meaning of helpfulness, by taking heed to ourselves, that our example may be a good one. Our Lord condemned a certain class who outwardly appeared to be very holy, but inside were not so beautiful. He said, "Woe to you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

If we are developing such a character as the Lord would have us develop, we must work from the inside out. Never put on a veneer. Never permit anything within that is wrong, or unholy. How beautifully this is illustrated in the pipe organ. I refer to this illustration because it has been on my mind for the past few days. Since being here I have had the privilege of passing through a pipe organ manufactory. I saw how they are constructed, from the innermost part. I was quite surprised to learn that the beautiful golden pipes which we see, make no music at all. They are simply put there for show. The beautiful pipe organ music comes from the inside, where we cannot even see the pipes. These fine golden pipes that we see are merely dummies, put there for show. Where is the most important part of the pipe organ? It is within, where you cannot see it.

That should be the way with us. The character is within, and that is where you must take heed. What matter if we are not good looking? What matter if there is powder on the face or not? What matter if the nose is full of freckles, or not? It is the heart, the character, that God looks at. What will we take to Heaven, except our character? How will we know each other there? We will not look like we do here, but we shall know each other in a better, a grander way. If we take an apple and cut a thin slice crosswise, instead of from stem to blossom, and hold this slice up to the light, we will see the apple blossom preserved in the center of that apple. To me this illustrates something beautiful. If on the other side of the veil it should be asked, "where is the apple blossom, where is the beautiful character developed down there on earth; where is the character that gave promise of being so beautiful," by looking into the inner parts of the heart, as they will then be able to do, they will see there preserved the same beautiful outline of character that we have been developing here. We cannot take our bodies with us. What will we take? I am sure we all agree that we will take nothing but the character. We shall know each other there, even as we are known. How will we be known? Not according to the flesh. The Lord looks on the heart. Then we, too, shall look on each others' hearts. You and I cannot keep anything from each other then.

Let me ask this in conclusion. Since we are preparing our characters here, and since it is that character we are to take with us over yonder, is our character what we want it to be? Are you satisfied with your character? I do not say with your flesh. Is your character ready to go into the Heavenly courts? Let us remember, no change can take place over there. What your character is here, with the last breath you draw in the flesh, is just exactly what your character will be, without change throughout eternity. Is it not important that we take the utmost pains in the development of the character that will fit us for the kingdom.

Let us help one another by the example of our own lives.
PORTLAND, MAINE, CONVENTION.

Convention Was Opened by the Singing of No. 236.

At 10:30 A. M. of August 12th, Brother J. W. Day, Chairman of the Local Arrangements Committee, addressed the convention as follows:

Dear friends: In the year 1910, or five years ago, the International Bible Students Association held their first convention in this city. Doubtless there are some present here this morning who attended that session. Perhaps it is fresh in your memory. We feel that convention was a grand success, because many date their real interest in the work and teachings of the Association from that session. Since then, and until now, it has been the hope of the Portland friends that another such session might be held in this city. That hope is now realized, through our Heavenly Father's providences.

We are glad to see so many here. Other cities have many more, but we trust before this convention closes there will be many more in person. We welcome you all to this event. We welcome you to Portland Ecclesia of Bible Students I bid you welcome here. We trust that your stay during the four days of this convention will be to your advantage, and I am sure it will be to our advantage. You know Portland is a beautiful city—at least we who live here think so. There are many places of interest that you might visit between times. Our trolley system is not excelled by any. The electricians will take you to any part of the city. You may do well to visit some of these places, as it will refresh you physically so that you will be better able to take up the work assigned to you in the Christian life.

You have seen the program, and you will agree with me that it is an excellent program. The thought has been in my mind during the past two or three days, “How shall we make this convention a success?” Many suggestions have come to my mind. One of these is found in I Thes. 5:17: “Pray without ceasing.” We want to make this convention a time of prayer. We want to keep our petitions before the throne of Heavenly grace, so this convention may be a grand success. We do not want to make it a one-sided affair. There is also a part for us. We must not expect the Lord to do what we can do ourselves. He will fulfill His part; it would be presumption to expect Him to do our part. As we pray let us also work, that this may be the grandest of all conventions yet. I trust we shall; I know we shall. I feel this convention will be a grand success. We welcome you here, and trust that you will enjoy your stay among us in this city. We will now be glad to hear from Brother Margeson, of the Boston Class.

Brother Ingraham I. Margeson, of Boston, then spoke as follows:

Dear Friends:

My heart is full to overflowing this morning. I want first to express thanks to the friends at Portland for the kindness they have extended to the Boston Class in giving them a chance to have part in this convention. The Boston friends have entered into this matter heartily, not only with their money, but by coming here in person. We are all glad that this world-wide Association has been organized in Portland.

We have spoken of the privilege we have had of being here at this time. I feel that this little convention will be one of the very best we have ever had.

The brother who presided has brought to our attention the matter of prayer. That is, indeed, worthy of our careful consideration. Let us not overlook it. I believe if we have come here to be a blessing we shall be blessed. As we are thrown in contact with the people of Portland in the various homes of the city, let us see that we give a witness that will be to the honor and glory of our Lord.

We had expected our dear Brother Rutherford to be with us, but the Lord has sent Brother Sturgeon in his place. We believe that He knows just how to take care of His work.

As we came across to Portland on the water I was reminded of the experience of the Saviour on the Sea of Galilee. We have come across from Boston to Portland, and it is like the gate of Heaven to us. The blessed Lord Jesus is here. It is a precious season. This convention here seems to be very close to the great one beyond. Let us enter into this convention with the spirit of prayer, that God may bless our chairman, and each speaker to take part here. Let us also pray for our Pastor, who will speak here on Sunday, that his words may give light and blessing.

The permanent Chairman, Pastor Menta Sturgeon, of Brooklyn, N. Y., was then introduced. His address follows, in part:

The Portland church is not very large in numbers, but they seem to have a very large faith, and a pretty bright hope, as evidenced by their entering into such an enterprise as this, the entertainment of so many of the Lord's dear people. We appreciate their warm welcome, and the deep and continued interest received through their chairman. We know that behind this Portland ecclesia, in connection with this convention, the class at Boston has had a share. They want to have a part in every good work, and they also had a share in this; the Lord being pleased to use them in connection with the arrangements for this convention. We trust that the words of welcome, love, and admonition which have come to us through the chairman of the Boston class also.

The International Bible Students Association is an association which, you well know, is made up of people who have feeling in harmony with its desires and its aims, and kindred and tongues for the purpose of studying the precious message of truth. By the guidance and blessing of the Holy Spirit they have been gathered together from everywhere, into the one name of the Lord Jesus Christ. They are associated together in the study of His Word of Truth, that they may understand and obey that word, and be sanctified thereby. This association disregards all divisions in the world, or in the great church associations. It exalts the Heavenly Father above all, and with Him His dear Son, our Savior, the Lord Jesus. It is an Association that is indwelt by the Holy Spirit of the Word of Truth. In gathering in the name of the Lord Jesus, the name of the Heavenly Father, we are gathered in the one precious name of the Lord Jesus; the one who is altogether lovely; the one and only Head of the Church which is His body; the one who dwells in every member of His body by His own precious Holy Spirit. We are gathered together in His name, which is the name of love, the name of peace, of unity, of harmony, of submission, of obedience to the divine will. We are gathered together in the name that stands for holiness, for truth, for righteousness, for upbuilding, for sanctification, for ultimate deliverance and glorification. This, of course, is a name above every name. For that reason, it is the name that is spoken of in the passage of which you have spoken. While that word means "general," it is now so used as to refer to the Roman Catholic faith. That is not quite large enough for the name of the Lord Jesus Christ. It is too narrow—it is not broad enough. There are many Greek Catholics, who are not included in the Roman Catholic church, and the Lord has doubtless some precious people among the Greek Catholics, as well as among the Roman Catholics. So we could not meet in the Lord's name, and at the same time meet in either of these
names. Neither could we meet in the name of the Episcopal Church, or the Lutheran Church. They are large institutions, of course, and a large number of the people, inserted in the Church of Christ, and, by the way, not a single one of them was established by the Head of the Church. It is true, in the Lord's providence they have had their position to fill, and their work to perform, and among them are some who are His dear people, and by whose help we cannot do without. Therefore we could not meet in either of these names.

We regard these bodies of nominal Christians with respect. We do not think that the Lord's Spirit within us is the spirit of judgment, or unkindness, but, rather, the spirit of humility, gentleness, patience, and love. And so, we desire, as members of the Church, to be treated as such by all of them.

Therefore we are inclined to take a broad view, which recognizes the honesty of purpose among those connected with these bodies, and to the extent that they have His Holy Spirit, we recognize them as members of the church, which is His Body.

But some use the names of the dear Presbyterian friends. What fine people they are. They are so orderly, and train people in such a nice way that they do a great deal of good. Some of us learned to be good by being Presbyterians, one time. You remember how careful you had to be when you were a Presbyterian. Back there you could not do anything on Sunday—you had to do everything on the other days. You were trained regarding Sunday, and many other things. They have done many good things for us. The Baptist friends have helped to clean many of us up on some points. They have done a lot of good in their way, and these are good instructions. We are very appreciative of all these good things they have done for us. We are thankful for the Lord for what they have done.

But when we speak of gathering together in the name of the Lord, we do not refer to any of these names. We are not referring to any name given by man to an denomination or sect. We are speaking from the Bible viewpoint, of the name of the Lord Jesus, which is above every name, the Father alone excepted. Of course it is above all congregational names—Disciple, Baptist, Methodist, Episcopalian, Catholic—it is above all names belonging to the holy angels. We are gathered here in the name of the Lord Jesus.

And that means what? It means that He is in our midst. It is only those who are thus associated together who are able to get all the real meaning out of the text, in their conceptions, and in the active life of the people of the Lord in His representatives, in His Holy Spirit, and in His Word, but also in His people. That, then, is a heavenly condition. We have a heavenly, restful mind, at peace with Him. Being at one with the Father and the Son, and having the one Spirit, our purpose shall be to have such a deep reverence for His name that we will influence us in everything we do in connection with this convention.

We would like to say that, in so far as we recognize His presence and reverence it, it will have a bearing upon everything that is done from this platform. It will affect every one who speaks here. I hope we will choose the phrase, and the words in recognition of the Lord's presence. Because of the reverence for Him we will not think that because they are up on these boards (the platform) that they are any higher than you are. We do not want any clergy here (on platform) and laity there; that is all done away with. All are brethren, and that includes you, and me, and him.

This spirit of reverence for the presence of the Lord is therefore going to influence us in our hearing. We are not going to hear as judges. Neither are we going to swallow everything that is said, because someone says it. We used to do that, and it did not help us very much. We do not want any of that here. We have a right to ask any speaker at this convention for a scriptural reason for anything he teaches. If you ask in the spirit of humility, and he does not give it, then you will get the blessing, and he will not. So we are going to behave up here. We are sure you will behave, but I am not so sure about these up here. Of course that includes the chairman. I think he will be the worst one for me to handle.

Supplement to Fifteenth Souvenir Report

This reverence for the Lord is going to characterize our singing. We are going to sing as unto the Lord. O, what fine singing that is. It is so impressive. The blessings which come from the Lord and from praising Him in song are inestimable. I cannot tell you how much comfort, encouragement and stimulus I have received in my Christian course by the songs of praise that have gone up to Him that sitteth upon the throne. So we will sing out of reverence for Him, and listen in that way, and then we will go on, and in our association, and fellowship in connection with the message, we will have a very broad, free, and deep spirit pervading this assembly, in all of its arrangements; that we will not be at any time unmindful of His presence; that we will keep that spirit of reverence when we are talking in groups of three or four, when we are in the hearts of strangers, that we will always remember who we be. This will eliminate those little things that are sometimes spoken of at conventions. It will make us walk these streets a little different from others, because they do not know that the Lord is now personally present. You and I have that knowledge, and we allow it to have its influence as we walk the streets of Portland.

I agree with the brother about the beauties of Portland, but I believe these angels of God who walk these streets are the most beautiful parts of this city at the present time, and the greatest blessing to the city. As we ride on the street cars we will remember that the Lord is with us. We will not speak to the conductor, and others, as other people will do. We are going to have the spirit of a sound mind in everything. We will not eat like others, who eat because they love to eat. We are eating out of reverence for the Lord. When we do, we do it for much better eating. Some people think the less they eat the better they get along. Sometimes when we see how weak they are in body we wish they would eat a little more, so they could talk better. We are not going to push and crowd people, and shove the plates, and pour it in, and all of that. That would not be reverencing the Lord.

Then in the place where we are stopping we will practice reverence. They think we are queer people anyhow, and we want to show them how good we can be. I sometimes wish I could be one of those who own these houses, so could have your average people in there. The Lord's people know how to behave; they can do fine. They know how to do it when they try. They are the best people on earth. With all thy faults I love thee still.

Not the least part of reverence is toward the program of the convention, in which I say, advisedly, that I do not recall one single convention of the Lord's people in the entire forty years of harvest, that has been quite so much honored as this convention. We start with Hope Day, then we have Faith Day, and Consecration Day, and then we have high day, Kingdom meeting. Nothing we have experienced this year will compare to this at Portland, when our dear Pastor served three times in one day. That is the best thing I can see about this convention, from this standpoint. Sunday morning, Sunday afternoon, and again Sunday evening at the love feast, our dear Pastor is willing to take some more, if we could get him up there. That is what represents in full measure the laying down of his life on our behalf, as we are convened together in the name of the Lord.

It seems to me we have the best of all for the climax of the convention. While we have had more conventions in 1915 than any previous year, and there are still more to follow, our confidence remains the same that this may be our last. At best there are not to be many more, and we will keep on saying that, because we know we will not miss it finally. We are hoping this may be the last for some of us. We hope it will bring such rich heavenly blessings that we will be better pre-
Discourse by Bro. Menta Sturgeon, on Boat Going to Portland, Me. Convention.

THE dear brethren of the Truth of the Boston, Mass., Ecclesia, in their zeal to serve the Lord and His people, were instrumental in making arrangements for a four day convention to be held at Portland, Me., August 12-15, the class at that place being too small to undertake such a proposition alone. Not only did the Boston class proffer their aid financially to make the Portland convention possible, but on Wednesday, August 11th, a party of about 150 took the day boat from Boston for the convention, to assist in various ways in making it a success. The boat from New York City brought several more to swell our party. Through the efforts of Brother I. I. Margeson, of Boston, a specially low rate had been secured for the round trip.

The weather was delightful, and the trip was greatly enjoyed by the friends, who gathered in groups here and there on the boat, and discussed the things so dear to their hearts. As there were many other passengers on the boat the friends were zealous to use this opportunity for witnessing to others concerning the good tidings of great joy. Accordingly the consent of the Captain was secured for holding a meeting in the parlor of the boat, and Brother Menta Sturgeon was asked to address the assembly. Marked interest was manifested by the large number who gathered to listen to the gracious words uttered by the Lord's servant. There was good reason for believing that some of this good seed sown will bear fruitage at no far distant day. A synopsis of the discourse follows:

Many of us on this boat are on our way to a convention of Bible Students to be held in Portland, Me. We have good reason to think that this boat will carry us safely to our destination, if we stick to the boat. In some respects this may illustrate the condition of the Church of Christ in the world.

They have entered into a special condition of separativeness from others in the world; they have started for a far distant port, where there is to be a wonderful gathering, a grand convention.

Some of us started from New York. When we took the boat to go to this convention the other people did not pay any attention to it; they did not seem to care anything about it. They went on about their activities just as if there were to be no convention up here at Portland. So when we separated ourselves from the world, and became a part of the Church of the Lord Jesus Christ, the world did not care anything about that. They said, "Go if you want to; we had rather continue our pursuits; it does not appeal to us."

We rode for a time, and finally reached Boston. We had not reached the place for the convention; we had only come to the place where we were going to take the boat that would really carry us to the convention. That New York boat had never been intended to carry us to Portland. This may illustrate to us how we first leave the world and come into a state of tentative justification. While that is a very necessary step, just as it was necessary for us to take that first boat, yet we must come to a point where we take another boat, as it were; we must come to a place where we enter upon the real purpose for which we started. When we consecrate ourselves fully to the Lord; when we give ourselves to Him, with all we have, all that we can do, all we can hope to be, without anything held back, then it is that we are on the boat that will carry us to the great convention, called by the Apostle the general assembly of the church of the firstborn. Now here we are, with everything provided for our safety and comfort. The captain knows the way, and he is going to steer our craft to its intended port. Christ is our great Captain. He has traveled over the course that we must take to reach our port. He who demonstrated power over wind and waves is guarding our safety. There is no power sufficient to snatch us out of His hands, provided we are obedient and loyal to Him.

This boat is made of trees. These trees had to be sawn down, hewed, and divided; then sawed into timbers and boards. To make these floors the boards had to be run through a planer to take off the splinters, and make them nice and smooth for people to walk upon. This floor is holding up the people. God is getting ready a class who are to lift up and hold up the world for mankind by and by. The Bible uses the term "Christians." The Lord's people are taken out of the forest of mankind. They are cut off from their old associations. They are severed from the old root. They need a lot of sawing, planing and sand-papering, so to speak, to make them as gentle, as patient, as merciful, and as loving as they will need to be to hold up and bless the whole world when God gets ready to do that work. They must be willing to be walked upon. As we sometimes say, "To be stepped on." If we are easily hurt when people step on our toes we would not be fit to be a part of that floor that God is getting ready.

When God has completed His purpose He will have something that may be illustrated by these decks of the boat. There are four of them. The top deck, which is used above all others, may illustrate the church which God is selecting, who, according to the Bible, will be associated with Jesus, high above angels, principalities, powers, and every name that is named, in heaven or on earth. These will have a general oversight over all of the others. The next deck might represent what the Bible speaks of as a great company, who come up out of great tribulation, having washed their robes and made them white in the blood of the Lamb. These are such as were willing to follow the Lord up to a certain point, but were not so loyal to Him that they would die for Him. Next will be the ancient city of Jerusalem, which was only a shadow of the eternal city, but those who were faithful to God in times past under great difficulties; those who proved their loyalty to God by enduring great afflictions, but could not receive the highest blessing God has to offer, because the time for extending the privilege of receiving that reward did not come until Jesus' day. The Bible tells us that their faithfulness was pleasing to God to the extent that He will grant them a better resurrection than others of mankind, in that they will come back from the grave as perfect men, and therefore suitable to serve as princes, or rulers over others. They will direct the affairs of men under the control of Christ and His church.

The next deck will illustrate the race of mankind as a whole. All of these, both the living and the dead, are ultimately to receive the blessings which God said to Abraham would go to all the families of the earth. It is God's purpose to have the entire world a happy, free from sin and all of its entailments, when Christ's kingdom has accomplished its ultimate end. All who are then willing to render obedience will have the privilege of becoming perfect, and of obtaining everlasting life, while all who are finally proven incorrigible will be destroyed.
"TRIUMPH OF LOVE OVER JUSTICE."

The Apostle says "Mercy rejoiceth over Justice." This text signifies that love gained the victory over justice, because mercy is merely the outward or actual expression of love, and so we might reason in what way does divine nature give what is not love to destroy the victory of justice, and in so doing, I believe we will be learning something for ourselves, because we should be copies of God. We are to study His method, His manner, and His ways, in order that we may have His love, and, in proportion as you possess His spirit, His mind, in that same proportion we will have the spirit of sons. When, therefore, we shall see how God's love gains the victory over His justice, we shall learn how it ought to be with us, in order that we might become like Him.

If we see the case of divine love and divine justice, we are to remember that there is no one of all these qualities and attributes. His justice is perfect, and His love is perfect, but, inasmuch as these are inherent, invisible qualities of the divine nature, we could not study them until they were manifested. They have been manifested. It is the manifestation of these qualities, therefore, that especially interests us. We are not to think what He is to do to attain perfection, because we know that He has always been perfect, but we are to see how these attributes manifest themselves, that thus we may learn valuable lessons.

It seems to me, and increasingly so, that there is no lesson that the Lord's people need to learn more than this particular lesson of the relationship of justice to love, and how we may practice them as God practices them; and yet, with some variations, too, for He has some rights which we do not have. We see this from the very beginning when He created His Son to be His logos, and it was afterwards seen in angels and man. Then we see that the fall of our race brought into operation divine justice, for it was justice that decreed that man, on account of his disobedience, should die eternally. And even in our present condition, the discipline of justice, and at the same time, love was obliged to agree with that. When justice decreed that death must result from transgression, love responds, and says, "Yes, that's the proper thing." Love agrees that it is altogether proper for man to die as a result of sin, not only because it is right for God to be just and He must have a holy God, but also because it would not be good for man to live eternally in an imperfect, fallen condition. If He had allowed him to live in imperfection and not die, we can hardly imagine what a tremendous power he would have had in the world by this time. Even as it is, we can only imagine what our moral rights would have been, what our rights would have been, what our moral rights would have been, if we were still able to cultivate such qualities of mind and character as to give them the ascendency over the remainder of the race, and were they permitted to live on indefinitely, they would undoubtedly bring all the others into captivity to them. They might become so powerful that the rest would go on indefinitely, and might become so moral that the rest would be able to do whatever he might desire to do, and thus be very tyrannical. Except man should exercise the attributes of his character in harmony with those of the divine nature, because of the great injury he would do to others of the race, he ought not to be permitted to live. And thus, in the divine arrangement, we see love agreeing with justice that sinful man ought not to live, but die. Then again, when our whole race came under the sentence of death, God might have cut us off much more quickly than he did, had he not had in mind the very nature of his race, which was such that our nature was unable to get away from sin because He intended to restore him in due time. All of the experiences of the present little life will have a bearing upon the members of the fallen race during the time of their restoration in the age to come. He has planned it, so that we may have these experiences and learn more, we've been persecuted, which results from its practice. Thus twenty thousand millions of our race have had a great schooling time for six thousand years. It seems to me, I can see a great deal of wisdom in His plan. His love was not inactive, but since He could not show man any love—could not resist justice in this matter—love had already arranged a plan whereby redemption would come, whereby love would triumph over justice. After justice had reigned for six thousand years, during which the world had learned its lessons with respect to the heinousness of sin in all its various forms, and had consigned its subjects to the discipline of the kingdom of God, He arranged it as the right thing to redeem because love restoring, calling them forth from the tomb during the thousand years of its reign, so that ultimately when death and hell shall have delivered up all that were in them, and death shall be no more, love will have triumphed over justice, and so we read, "O death where is thy victory? O grave, where is thy sting? The victory of God (God's love) who gives us the victory through our Lord Jesus Christ."

This is one of the wonderful things I see in the Bible—the more wonderful, the more I understand it. God always maintains His justice, and He always maintains His love, and we are being blessed by both. Justice having triumphed over the world for six thousand years has brought our race down to sheol, hades, death, the tomb. Love, in the meantime, began to operate in harmony with justice, and has given the great sacrifice of Jesus, and at the time of the return of the Lord, He has arranged through His reign of a thousand years, to awaken them from the sleep of death, to raise them from the tomb. We can thus see in the Bible proposition what a great equality or balance God has manifested. Since twenty thousand millions of souls have sinned, it would, in some way, require twenty-thousand-million years to deal with the problem, but God was wiser. Why was He wiser? Because He knew just how to do it like this except in God's plan. Just think of a great plan covering six thousand years in which the salvation of nearly twenty-thousand-million human creatures is involved, and yet, all so easily and perfectly poised and balanced that through the discipline of the kingdom of God, the thousand years, and death by sin, in order that, in due time, the redemptive work that man might fully offset the degrading work of the other one, and thus balance the account of the great day of justice, wherein all were condemned in one, by the sacrifice of the one redeemer, through whose sacrifice love provided for the recovery of all from the penalty of sin, so that the world—no longer in any dominion over them—justice and love co-operating to produce that great balance—love gained the great victory! While justice will never be cheated out of its part, yet love gains the victory and provides the way out of the difficulty, and does this at the expense of justice. When the justice in our little life has finished, the penalty is upon us all, but one has been required to pay the penalty. This had to be done by His sacrifice. How is that? Is that not unjust? Oh, no! The Bible assures us that God stated the proposition beforehand to Jesus, and Jesus was in full agreement with it. But when He offered himself in sacrifice, what was made to the Logos, the Word, the Messenger—Michael, the God-like One. In this whole matter then, He acquiesced. It was even presented to Him as a great bargain, that, by the purchase of the whole race through His sacrifice, He might obtain the great honor and glory of Messiah—the opportunity of blessing the thousands-of-millions of humanity who were condemned to death; and then, what more? Oh, much more, viz., that He would be exalted to the divine nature through all eternity, far above angels, principalities, powers, and every name that is names. And that leads us to the GREAT TRIUMPH OF LOVE OVER JUSTICE. While justice remains forever inanimate throughout eternity, yet love gains the victory, and justice and mercy rejoice.

My dear brethren, when we see what the Bible teaches about the matter of justice, it is only when we understand the Bible that we can get from no other quarter. It is the study of the Bible from the outside, by those who try to pick things to pieces, and the employment of their brains against the Bible, that proves that the professors of our day are the worst of all times. It is only when we understand the Bible inside and out, that we appreciate the strength of the Bible. No human mind ever made such a plan. It is surely divine. It is surely biblical. We did not discover it. It was shown to us in due time. We know it is of God; and the book that contains that message is surely the Word of God, and it is only in the Bible that we can have the evidence that is not as they were moved by the Holy Spirit. Wonderful message! God's spirit inspired this message. The many men who uttered the words did not know what they meant. They were meant for us, not for them. They were written for our instruction upon whom have come the end of the ages. And then, we could
not understand their words until something occurred to us and something was that we received the heritage of the Holy Spirit with the subsequent and consequent enlightenment, and this brought these things to our attention and enabled us to understand their meaning. So the Apostle writes to some, you remember, "After that you were illuminated. We now understand and know what it is to be enlightened." This illumination is primarily the work of the Holy Spirit of God which we received when we came into His family at the time of our consecration unto death. This illumination of the church had its beginning at Pentecost. Up to that time the spirit had not yet been given. The early church had to wait until Jesus had first hved His sacrifice for sin, had ascended up on high and seated at the right hand of God in the presence of God, for us, to sprinkle the blood of His sacrifice upon the mercy seat on our behalf, and become the Advocate of all those who would follow in His steps, having made righteousness to be a gift through the sacrifice of the body of His sin, and by the imputation of His own righteousness to the conscription of men. It is impossible to be acceptable to the Father—not until then could they receive the begetting of the Holy Spirit. But ever since then this Spirit has been with the church, begetting each one who would come into the same clan. This is never, it is not, for any one that comes the Illumination as the result of the begetting. Because we are sons, God has sent forth the spirit of His Son into our hearts, whereby we cry ABBA, FATHER. Not only does this illumination enable us to understand things previously hidden, but this very knowledge of God becomes food for us, that we may grow thereby in grace, in knowledge, in all the qualities of the divine character, that thus we may become more and more like our Father who is in heaven. Having then seen how divine justice operates in the blessings of mankind to the present time, we will now look further and see that divine mercy is about to operate in a work of mercy, in blessings, in justice, in all the qualities of the divine character, that thus we may become more and more like our Father who is in heaven. The work of grace in the church, the work of the word of God, the work of the Spirit, will come through the Lord Jesus Christ, who will be God's agent of justice and love, through whom the blessings will come through all that thousand years; and then, the church will be associated will be with Him and with His glory, in His delivering, with His honor associated with Him in this work of love. It will operate then by grace in this world. In order that we may be of that same character, we must not only be begotten by the spirit, but must also manifest this spirit, must be quickened by it, and eventually in the first resurrection be born of this spirit, share His glory, and be in this world in the future will have its sins forgiven. Is it not true that God has a reckoning? Will He not hold against the world something for wrongs committed in the past? Will the murderer have the same opportunity as the one who asks for mercy? Will not all sins be measured in the body of the hearer? We believe that God's dealings will be associated with justice all the way through; that, while love will be specially operative during the whole of the millenial age, yet justice will never be v3. When all is said, in the future, be punished for sins of the present time? Yes. The present principle will operate in the same way. For the present, we will consider the church. Suppose a man or woman had lived in such a way as to have gotten himself or herself into a very bad condition of body, mind, or what not, and one day, he or she found himself or herself or herself upon them after they have become Christians. Suppose Mr. A., B., or C. had lived a profane life in some way—a dishonorable life. Suppose that God's grace now reaches them and they learn the provision that God has made in Christ, and see that God is ready to forgive their sins and cleanse them from all unrighteousness; they accept His terms, and we say, their sins are forgiven. What do we mean? We mean that God no longer holds any displeasure against a person who has come into har- mony with the divine authority. Whenever anyone comes into harmony with God in His appointed way, His justice is no longer opposed to such a one in the same sense as before. Nevertheless, he will have in his body or mind certain punishments resulting from his previous sinful course of life. In the event he has lived a sinful life for a long time, then will the natural consequences of such a life be more deeply entrenched in his mortal body, and he will consequently be the greater the greater the sin, and the more deeply imbedded tendencies to sin. Whereas, in the case of one who has previously lived a good, moral life in all good conscience, that one will have just that much less to overcome. If, through evil deeds, the mind of a person has become poisoned, even though they are forgiven, there will be a tendency to do evil, an error thus sown, not in the way of a direct punishment for his wrong doing, but in the way of a natural law of punishment, because the new creature is to be developed in the flesh wherein the bad seeds have been planted. It is like a piece of land which has been used for evil purposes, even though the evil is completely uprooted, the very fields in which the evil grew will bear evil even though the evil is no more, because the root of wickedness in which case the roots will have become deeply entrenched in that time. This land may afterwards be changed into a wheat field, and you might sow wheat in that field, but we know that there will be weeds there also, and the wheat will not do so well because of this previous foul condition when it was given over for the time to the weeds. It is even so with our hearts and our bodies. After we have given them to the Lord they are what they were before, only He has accepted them as new creatures. His grace has provided a way whereby the evil acts are removed in the church, and in the church, but the evil seeds are still there, and that individual who has a large planting in early or later life, will have to do a great battle against these poisonous weeds, and that will be proper punishment for the wrong course which he had previously pursued. Thus it is in the church, and in the world generally. God is not mercifully passing over our sins by and counting us as new creatures, while justice continues to operate. You and I know full well that, to whatever extent we yield our minds to sinful practices, to that same extent we become favorable to the wrong conditions for the growth of the evil. The evil is not removed, but it is put on the way of growth by the manner in which we allow it to operate, and it is put on the way of growth by the manner in which we allow it to operate, and the world will be the world of sin and evil. So it will be in the future. The world will get retribution for their sins the same as we do for ours. While their sins will be set aside so as not to exact a penalty on account of being turned over to Christ, yet every member of the human family, in so far as they know wrong and do it intentionally, will be under a poisonous influence, and it will require years and years of the millennium to get free from it. Should we think that God would give the world any more than we get? Surely not! God provided for every evil that man created, and for what He intends to do for the world. The opportunity is ours now, but it will be the world in the future. There will be a difference, however, for whereas our sins are covered for a certain purpose, theirs will be blotted out. This matter of covering our sins is to permit us to be treated as new creatures. This covering lasts from the time we become Christians on during all of our experiences unto the end of our journey here below. If one should become a Christian at the age of thirty years, and should then live to be sixty, that one will have many years during which he will be under the bond of sin. Each Christian will have to battle against all such evil tendencies clear down until the end of this present life, and thus each one will have had a great conflict, and, by that time, will have demon- strated to the Lord to what extent one has been loyal and true to the principle of the salvation. It is not merely striving against error, but against sin. We have all been under a cloud of error in times past. Our minds have been in error. We all see that. But this is not the main thing. It is important indeed to have recognized that and come in line with rightness and come into the right thing. It is important only in a relative way. The most important thing is to get rid of SIN itself. There are errors of mind, of doctrine, of thought, of morals, of character, of justice by practicing injustice—all of these things had been going on all the time. Evil has been a part of life in many ages. But the man who has never known God, who has never come to know Him, and who has never really meant. Nobody preached about them; parents did not teach about them; but now, we see very clearly what the Bible has to say about these things. Now, God wishes His people to be free from the doctrinal errors, but He especially wishes them to be free from any sympathy with sin, unrighteousness, iniquity, or injustice. In other words, God wishes you and me to be very loyal to the Golden Rule. That is the first
proposition; and to learn that lesson is sometimes the experience of years. I know some who are highly esteemed, and yet they seem to be, in kind, this little thing to anyone present. Very many have not practiced JUSTICE in their lives. They are unjust in their dealings with their families—husbands deal unjustly with their wives, and vice versa, parents deal unjustly with their children, and children with their parents. It is the spirit of the law, not the letter of it. It is not the law of man that is more important than justice. From the time we become followers of Jesus, and see how justice is written in the law, from that time we begin to know that He expects us to observe the Golden Rule. We should begin right in our own families, with our parents, our children, our husbands, and wives. All of these things could affect all the little affairs of life. Time would fail to enumerate them. It will affect our walk—the way we walk in the house—the way we clean our shoes at the door, in fact, everything we do, or say. It applies everywhere, and in everything. Do we look the most unimportant and unassuming, as though we could get that thoroughly worked-down into our hearts and lives, it would indeed prove to be one of the greatest blessings in our lives, not only to ourselves, but also to many others. There are brethren, and there are sisters, who, from outward appearance, and sometimes I know these things from letters (I do not intend to judge) but from their letters I know that many are not as far advanced as they might be in this respect. Measure not by the world. The world does not know this rule. We are not to measure them by this rule. We are not to expect from them what they do not do themselves. We are to consider how we measure ourselves by other Christians. Some who are called Christians are morally inclined, and we appreciate their characters, but we are not to measure ourselves by them, because many of them have never been begotten of the spirit at all, and have no desire to be. To judge by them is not to measure ourselves by them, but by the word of the Lord which says, “What manner of persons ought ye to be in all holiness of living and Godliness.” This statement of the Apostle implies that we are a special class, different from every other people in the world; we have a peculiar character, a different dress, not in dress, but zealous for good works, zealous for everything that is right, laying down our lives for the truth, in the service of others, not only endeavoring to say nothing to our families that would injure them, but rather studying to give something to the world that would benefit them. So often we can say that some seem to be exact in their dealings with the world—they would not keep one cent from the world that was due them, and yet, in dealing with themselves and their loved ones, they appear to be very careless—treating them in a wrong way. But in following the Golden Rule, we are becoming more and more like our Heavenly Father. He only does to others what He might wish them to do to Him. No roasting then, nor anything of that kind. Let us keep the Golden Rule in mind, and it will furnish us with the very essence of the teachings of God’s word. We are to do to others the same things we wish them to do to us, and afterwards do a little more, but never come short on this fundamental. We should indeed give more than this, but NEVER LESS. Love will cause us to do more, even as it did in the case of our Lord Jesus Christ. He kept the Golden Rule inviolate always. He never did less than that, but more. He gave His life for others, and that is what all of us are to do. We engaged to do this. This is our covenant. Follow the Golden Rule, and then, do more. We are to give up our lives for our brethren. This is the Bible thought. It is one that should appeal to us even from the human standpoint. The world is full of the spirit of the law. The spirit of the law has been all that they have cared for, and therefore returned. In time he was more impressed, and subsequently received the truth, and made a full consecration of himself to the Lord. He said, I had been thinking for quite a while before I went into that meeting, before I believed in Christ, and I even saw some. But one by one, as I saw those who would do with my life. I said, I would like to take some noblest use of this life. Various persons came before my mind. For myself, I had tried to keep the law all my life, but I wanted to know how I could make the best and noblest use of the life I had. This young Jew wanted to know how to make the most of life. He was just the right kind. He thought that some people had done great things, in making money, some were great musicians, etc. He considered those in the world who reflected, what if I had been some celebrity in music. Oh, I would like to sacrifice my life for something. That is natural. It was to that young man. It is to many until other things become impossible. This is not so, for there is more joy in giving way with children at the age of twelve. It is then that we should give them a helping hand from this viewpoint. They are seeing different things. Without any talking, they are thinking—thinking about great men, great women, what they have done, what they will do. They are thinking of the great, ones and wondering about them. All of these things appear before the child’s mind. They learn something about requirements after a thing has taken place. They learn how people use their lives. They think how Jesus did, how the Lord Jesus lived, how great things have been done, and they become desirous of doing some great thing—a be a millionaire, or what lot, or they would like to sacrifice their lives for some noble object, just as this young Jew did. All of us who have become leaders of the people—we not only have had these qualities, but we have also had the same idea of the noble object—the same as did this young Jew. We have found the right thing—to sacrifice our lives for some noble object. All of us who have had this ideal, and made full consecration of ourselves to the Lord, should never forget this. Let us progress along this way of sacrificing our lives for the true in following in the footsteps of Jesus. As we progress, we will learn better what God wishes of us. We said we would give up all to the Lord. We did not know all that it meant when we gave our hearts to the Lord. Many things were hidden from the eyes of our human understanding, and it was not until we were in the Lord’s house that we began to see how much more Christ was asking of us. With our desire to grow ever increasing, we see the necessity for our meetings together, for our building each other up in the most holy faith. We see things more clearly. Other things pass away from our vision. We get better and clearer views of our Lord, and this will bear fruit in us. We will have these great principles of love and justice and their bearing upon our lives in every respect. As we advance in knowledge, they become clearer and clearer to us.

This same principle will operate in the millennial age. The Lord Jesus will operate with these persons as they are. They will come forth as they are. Justice will not turn them over to Him perfect, but as they went down they were, the more steps they will be required to take to climb up. All the assistance necessary to enable them to climb will be given them. They will not be able to overcome their own temptations. They will have to overcome than others. Confucius, for instance, will come forth in the millennium kingdom, and will be a towering giant among the people in that day. The people will then see a heathen man who lived without our opportunities, who heard no church bells, attended no church, etc., and they will be surprised at what a tremendous character he will be. They will say, as they behold him, if we had only availed ourselves of the privileges and opportunities we had beforehand, we might have had a place among the glorified in heaven, and yet, when they consider themselves in the light of their past experiences, they will look at him and see that his opportunity was greater. The example of Confucius, et al., and encouraged by the assistance of that time, will be encouraged to progress as fast as possible. Jesus said, it will be more tolerable for the people of Sodom and Gomorrah on the day of judgment than for the city of Philadelphia. Philadelphia being the city of the seven churches, because the former had less opportunities than the latter. These latter ones will come forth more tainted in their minds, their characters weaker, and somewhat less inclined to hearken and obey, whereas those of Philadelphia will not be so strong. It will be more difficult for them to them and they will be all the more inclined to give heed. It will be more tolerable for them than for the others. It will be a tolerable time for all, but more so for those who have never heard and who have never known.

This brings us down to putting these into practice in our own lives, let me suggest that, from the time that we have made our consecration, and have learned that God justifies us freely from all sin through our Lord Jesus Christ, we note that there is a tendency among the Lord’s people, some in one direction, others in another, to violate, unintentionally, these fundamental principles of justice and love as existent in the divine character and manifested in His dealings.
with His people, and we do not wish while speaking to one class to have the other misapprehend what we say.

There are some, who, by the natural condition of the brain and organs of the brain, may live without God, and are easily discouraged, and consequently need encouragement. They find themselves imperfect, and whenever they would do good, evil is present with them. We cannot do the things that we would. Now, some of them have small self-esteem and are unable to discern their opportunities, or the things that are designed for them. If God’s opportunities for service are offered, they are inclined to the thought—others can, but I can’t; I feel so weak and unworthy; I don’t seem to be able to do anything right. These need to be encouraged and to be assured that God knows their endeavors in doing the best they can to know, and He will not exact any more than they are able to do.

There are others who have plenty of self-esteem, and they are inclined to say—Now God won’t expect too much of me, He won’t expect too much of me because of the conditions of myself from birth—and those content themselves with doing the best they can. Christ died for their sins, they say, and God’s grace is a wonderful, and I want to live a good, pure life, and do what I can, but they do not live to the highest standard.

Remember, the Lord is going to judge His people, and we will do so according to what He knows about their ability. Mercy will be granted for every imperfection that is unintentional, but no mercy will be had toward those things we could avoid. Whatever ability we possess, we are responsible for, and God is going to hold us responsible for not doing the best we could with what we have, so that there is some danger of not attaining that which is possible. Those who are living up to their opportunities and privileges to the best of their ability, doing the best they can with what they have, exercising full faith, and having full confidence in the Lord, for He has promised a sufficiency of grace to cover every imperfection. We may thus receive judgment, but there must be no excuse for anyone to be careless in living. We are charged with duties and responsibilities. God is not mocked. He that doeth righteousness is righteous. Be not deceived. We are all imperfect in the flesh, but the New Creature is the one who will be held responsible for not doing his best. It is the new creation who is careless respecting His duties to try our opportunities, the requirements of the golden rule, and the additional exercise of the faith—it is he who will be held responsible and will not receive the “Well done; good and faithful servant,” unless he should exercise greater care respecting these important matters. God will have none in that material which we do not measure up to the standard of their full requirement. If we are judges of the world, we must be in a condition to be just judges. Therefore, we must pass through this schooling. Do the best you can cope, is what He expects of you and me—nothing more, but THAT!

Let us rejoice in the wonderful provisions of divine grace, sufficient in supply for our every need, through Jesus Christ our Lord, and let us feed upon His promises, while we follow His providences, and DO OUR BEST. Let us rejoice and follow the Lord, and follow the Lamb.

Discourse by Brother R. H. Barber.

WE have been thinking of the two most essential things in the Christian character and life, faith and love, and we have been turning the marks over in our minds and trying to ascertain which is the most important, and have come to the conclusion that both are necessary. The Bible says that faith worketh by love. We call your attention to the words of the Apostle. Christ, increase our faith. This is faith day. In connection with what is our faith, the Apostle speaks of the faith “once delivered to the saints.” I think we are all familiar with the old nominal idea of faith, that it meant to believe something somehow and in some way, with no definite to it all, and I think that, even as truth people, we are making a little mistake respecting what is our faith, what is the faith once delivered to the saints. Many times we put too much stress upon the thought of doctrines. Possibly we may think the all-important feature is the belief in the ransom work of our Lord, Christ. We believe this is fundamental. After we have learned of this ransom work and what the Scriptures say about it, and understand the reasonableness of it, it seems as if it would be impossible to increase our faith in it. But the disciples asked that their faith be increased. We might find many other arguments in support of the theory of the ransom, but these might not increase our faith in the ransom. We do believe that faith in the ransom is essential, that it is fundamental. Sometimes we may go a little further and think we must not only believe in the ransom, but in the other features of the plan of God. After having the plan of God in our minds thoroughly and understanding the various time features and the various works of the different ages, it seems impossible to increase our faith along that line. Then we ask what did the disciples mean when they said “Increase our faith?” My Bible teaches me that the ransom of our Lord is fundamental, and the plan comes secondary. Faith is built upon that ransom work and the features of the plan; the ransom is the foundation. What is the faith once delivered to the saints? It includes not only belief in the ransom and the plan, but much more than this. It includes such a faith in all God’s wonderful and precious promises, which the heavenly Father has given us, that every trial and every test shall come, we shall put our confidence implicitly in these promises and trust in them to an extent that there would never be a doubt, a murmur, fear or anxiety on our part at all. This faith we can increase. We can increase our faith along this line by studying the promises, which the heavenly Father has given us the right thought when he said “Claim the promise, plead the promise, and o’er; let your faith be mightier than o’er before.” The Bible abounds in these promises, every one of them written for us. If you, too, that the Apostle Peter further warns us that we do not wish, while speaking to one class to have the other misapprehend what we say, that the great days down at the end of the age are to be in connection with our faith, the trial of our faith which is more precious than gold, though it be tried by fire. It tells us that the trial of our faith is much more precious in our Father’s sight than anything else. God is testing our faith now in the ransom work and plan, but very especially and significantly in the promises. To have access to the kingdom we must believe them, so He purposes to try our faith along this line, along the line of the promises. Lack of faith in all these promises, would manifest itself how? I believe every murmuring, every complaint, every word of fault-finding, of doubt, of fear or anxiety or concern that comes into our minds and hearts, is brought to us by our heavenly Father. To increase our faith means to get more confidence in these promises, to have such implicit confidence that fear, doubt or complaint will never enter our minds at any time.

How are we going to do it? When He has given us certain promises he not only wants us to learn those promises so that we may retain them in our minds, but to have them in our minds, so that when the time of need comes we will lay hold on them and find the promise that fits that particular time of need; then we will look for the LORD’s overruling providences in our lives, so that we may see His glorious work. We will do a glorious work for those in trial, who have special temptations and needs; he will work a marvelous deliverance for them. He wants us to note these experiences and evidences of His love and overruling in our behalf. He wants us to take note of them and acknowledge them as coming from Him, and thank Him for them, in that proportion our faith will increase, but if we become so accustomed to these trials and experiences and the heavenly Father’s manifest blessings, that we look upon them as accidents in our lives, and have no note of or recognize them as coming from the Father and do not thank Him for them, we shall miss the greatest blessing of our life, the increasing of our faith.

Our heavenly Father has provided helps for our faith, that we may increase it, and the helps are all found in the word of truth, and in these exceeding great and precious promises. Because we cannot bring anything new to you, we feel it important to increase your faith. Faith is the gift of God; He increases our faith. We can but stir up your minds by way of remembrance. In Romans 8:31 there is one of these promises: “If God be for us, who can be against us?” Is that not a wonderful promise? If we get the sense of just these few words—if when severe trials come to us we can say “Well, God is for us, He is on our side and is more than all against us,” will it not bring comfort and strengthen us for the trial, and after the trial has come, everything has been over-ruled for our good, and we have blessings out of what we thought was to be a source of danger to us, and we then see the Lord’s hand in the matter, that it increases our faith. So, “If God be for us, who can be against us,” and we know God is for us, His people, those who love Him. When we think of that text, another good way to strengthen
our faith is something like this. How is God for us? Then I think it would be a good idea to remember the words of II Peter 1:3 and 4: “According as his divine power hath given unto us all things that pertain unto life and Godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

Think of His divine power; think how it operates, of the agencies He uses in manifesting that power towards us, all the heavenly hosts, the members of the body downstairs, the Holy Spirit, the Word of Truth, the Lord Jesus, our advocate—even our enemies, even Satan, for He uses him; every agency in heaven and earth He uses in helping his saints on the earth. “According as His divine power hath given unto us”—what has He given unto us? “All things that pertain unto life and Godliness, all that we need to make our calling and election sure, everything that is necessary. We can find no fault with the divine plan at the present time, not a thing that would be right and proper for us could we possibly ask our heavenly Father for that He has not provided; He has provided everything that we need; His divine power has given us all things that pertain unto life and Godliness, “through the knowledge of Him that hath called us” to His own kingdom and glory, through the knowledge of God. How do we get a knowledge of God? Through the word of truth and the revelation of the marvelous gift of God, our Lord Jesus Christ, concerning not only blessings for the church now, but for the world to come, and through the multiplied great and precious promises, through the gift of God’s love, and through the plan and the promises we discern God’s goodness, justice, love, mercy, sympathy, His power and His pity. In this way we get a knowledge of God. “His divine power hath given unto us all things that pertain unto life and Godliness, through the knowledge of Him that hath called us to glory and virtue whereby, (through this knowledge of God), are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature, by believing in these promises, not simply learning them that we might repeat them, but by having such a confidence in them that we may realize that the promise means “me” for this time of trial and testing. When we have such a knowledge and consciousness of it as that, we will lean on it every time we need it, and the promise will be what every event for God’s hand in it. That is how your faith will be increased in the best way possible.

“His divine power hath given unto us these exceeding great and precious promises that by these ye might be partakers of the divine nature,” hath given us. I want to call your attention to some promises of Scripture; some are stated in words, some are general teachings of Scripture, but no less promises, to this little class our Lord recognized as His brethren. Going back in my mind and reviewing the teachings of Scripture, I find in the beginning of creation, when God created the logos, Jesus in His pre-human existence, that God was for us there; He was doing a work for us; He had the church in mind back there. He knew that way down in this gospel age, and He had the church in mind; in relation to every promise. He foreknew the fact—He proposed to have a church class, and He knew that before they could be called they must be redeemed, so the Lamb was slain in the divine mind before the foundation of the world; even back there God had in mind, that was the plan that He had up, that was the plan. So it is just the fulfillment of the plan He had in mind for our comfort and help and our encouragement, that we might be redeemed from all iniquity and run for the prize of the high calling. God was for us then in the creation of the Logos. In His special creation, the angels, the cherubim and seraphim, were sealed by the Scriptures that God was for us in this; are they not all ministering spirits to minister to the heirs of salvation; that is what God provided them for, for this “us” class at the present time. He had us in mind in this work. God is for us. And 34:48 of the Lord encomplashes about them that fear Him, and delivereth them.” This is one of the precious promises. God is for us in that promise. Are you able to lay hold of the promise, and do you believe it, that God has special guardian angels watching over and caring for you, ready to communicate your prayers to the heavenly Father, when you have faith enough to go to Him and make requests for help. This is what the Bible teaches. These angels do always behold the face of our Father in heaven and are in direct communication with Him. Evidently we cannot approach the throne in any way as we would, we will send a telephone message, we will call up the central; so to approach the heavenly Father we have to call up the central, which would be these angels that encamp round about us, and they communicate our message. We should realize that they were provided not only for this special purpose, but for getting our prayers to the heavenly Father, but for more than that—for overruling where you and I could not see, preventing those other angels, unseen spirits who are not assuring but hindering us, trying to keep us from making our calling and election sure, where we could not see nor guard against them; these guardian angels are protecting us along that line. Would not that thought help us to have more confidence in our heavenly Father. When we learn, after the experience is over in some special trial, that God very especially and very phenomenally overruled in our behalf and kept us during that trial, our mind is made up that these guardian angels are for us. It would be very encouraging for you to know that God has seen fit to improvise this arrangement upon us. Every one who will have this divine nature must have learned obedience through suffering; that is the proposition. If this is the divine arrangement, in that order that there should be suffering, God had to overlook evil, a spirit of subjection. He saw that He could overlook that permission of evil for the good of all His creatures, not only of the angels, but in ages to come for the good of other unsaved hosts. He permitted it for this general purpose. He saw He could just overlook the permission of evil in His gospel age, for the sake of a little flock of sheep for association with Jesus in the kingdom. It is the greatest agency that God has for the preparing of the church in this present time, aside from the word of truth and the Holy Spirit. God is using it in a special way, for every one who would sit in judgment with Jesus in His kingdom must have learned obedience through suffering. Why is that necessary? This class must deal in the other age with those who are sinners and degraded; every phase of sin will be represented there, every phase of degradation and suffering. The Father purposed to show Himself in the different phases of sin, and to show how men have learned obedience by those experiences and have been perfected in love. He purposes to turn the world of mankind over to us; this class is to be used in blessing the world of mankind; if they had not learned obedience through suffering, they could not do the blessing. He proposes in the future. Evil is a necessity for the church.

God is for us. These thoughts ought to encourage and help us and strengthen our faith. He is for us in preparing a
Bible. I like that thought. It took about two thousand years to write this Bible and it was written for the church in this Gospel Age. It sounds as if God’s view of His purpose in creating the world and that we, through the Scriptures, might have help. It took two thousand years and the sacrifice of a great many different lives; many men wrote the Bible. See what they suffered for their faithfulness in the 11th chapter of Hebrews, as types and shadows of those who would come after them. Jesus and the Bible might be properly finished the Son of God came into the world and went though the sufferings He endured. Then the Apostles wrote also before the Book was all complete. Note the care that had to be given in writing it just for us in this wonderful way; it was written of God through God’s speech and word, and great sayings, so-called, that they might not be understood by anybody else. It is a wedding invitation written to the church, not to the world. When Jesus came into the world the Book is spoken of as a sealed book. Revelation tells us that they did not open the book until the time was to lead to the great and precious promises by the operation of God’s Holy Spirit. He has been preparing through all these ages of the past that we may make our calling and choice sure. Our faith is strengthened and we are made to have a wonderful confidence in God for we can trust Him implicitly in the future.

God is for us not against us. His is the fulness of the Holy Spirit, and sending it into the world. He did not send it until the time was ripe. It had to be preparing for God has set the members in the body, which is another provision for our help. He also has a people in the world, His elect, the saints. He also did predestinate to be conformed to the image of His Son. Then He is able to do good. He has great and precious promises by the operation of God’s Holy Spirit. He has been preparing through all these ages of the past that we may make our calling and election sure. Our faith is strengthened and we are made to have a wonderful confidence in God for we can trust Him implicitly in the future.

There is another provision made especially for the church. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” This is the second promise. Does it mean? After Our Lord arose from the dead He had the merit of His sacrifice. Remember He told His disciples: “It is expedient for you that I go away”; it is absolutely necessary that I go away; something must be done before the court of justice. You can not sin, except for a purpose. When He went away He told His disciples that all that was necessary completed. He told them if He did not go away the Comforter would not come and that if He did go He would send the Comforter. So He went away on that mission before the heavenly court. His sacrifice was for our justification as God has us in mind. Jesus had us in mind; the whole plan was arranged for us. When He appeared in the presence of the heavenly Father, He deposited the merit of His sacrifice in that bank up there. What took place? Acts 2:33: “Being by the right hand of God exalted above all principality and power, who Father has made Lord and Governor for the fatherhood of the Holy Spirit,” when He made that deposit He became the surety for a better covenant, the guarantor for a better covenant. Then the Father turned His spirit over to Him; having received that He “shed forth this, which ye now see and hear.” When the Holy Spirit was given. It did not come, it was put into the Holy Spirit’s hand. This is because we have the Holy Spirit with us and the word of our Lord fulfilled: “Lo, I am with you always, even unto the end of the age.” So our God is wonderfully helping and preparing us. How our faith should increase in looking at this wonderful arrangement.

There must be something stupendously grand for us beyond for God to have permitted this wonderful cost of life and every-
and mercy are very closely connected. Mercy is one of the most prominent ways of expressing His love that God has.

Every time you use the phrase "to bear the weapon" you are referring to the 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 of the servants of the Lord. “Many times will the world grow some weapon and launch it against us; it does not need to hit it not to do the service of the weapon;” if we believe that promise it will save many a heartache, many a groan and many a tear. So let us put our confidence in this promise in the time of need. “And every tongue that shall rise against thee in judgment thou shalt condemn. We have made arrangements for a meeting. Some in the photo drama work was sick, and one of them was the lead man. Some of the world tried to do something against the truth, sometimes the preachers, sometimes the priests, sometimes the city councils and various other people of the world; they tried to stop us, but You can do nothing against the truth.”

There was one time where our dear Pastor was to speak; arrangements were made at the opening of a fair. The various preachers and priests got together, the assistance of the city council and others, and at the last moment they put a stop to it. The papers in that city had been so prejudiced they did not want to publish anything, they made the whole scene: the sentiment of the people in this town thought he could stop it, but he did not. The Lord did not want Pastor Russell to speak on that fair ground; He permitted Satan to interfere; He wanted Him to speak in the other building. The people wanted him to speak at the Fair Ground; the Lord would not have His wish in the matter, and just overruled things that way. There have been a great many instances of this kind in connection with the drama work.

“We can do nothing against the truth, but for the truth.” The people help the people in thinking for the truth, the city council and the Fair people and the Devil, all did something for the truth; they could not help it.

We must have such promises as these in mind when persecutions and opposition comes, and the world and everything combats against us. Our Heavenly Father is at the helm, and He is running the machine; nobody can stop it. The Lord will just overrule, and it will go just where it will do the most good. Sometimes we have experiences when afterwards we can see no good and cannot see the Lord’s hand in this marvelous way. How does this work out for good? Sometimes we may see that the results of that victory would not do any good, and that a little humiliating experience for the saints is the proper thing for that time; He lets it go flat to humble us; we might be injured otherwise. We are to understand in any instance and every instance that everything is working together for the good of them that love God and His work.

I Corinthians 10:13 applies to God’s provision for us in trials. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will also make a way to escape, that ye may be able to bear it.” The Bible does not say He will remove the temptations to make the path straight, but He leaves the temptations there and provides the grace that we may bear them. And the temptation is “common to man,” all the members of the body. And the body may have were having especially severe trials; some of them come to me in my work and tell me in mournful tones that nobody is having such trials; seemingly as they were, others were not having such trials. The text says all our trials are just alike, such as are common to all the members of the body. In what sense? Every one is a test of your faith and confidence in the Lord Jesus Christ. When you murmur about the severity of the trials, you are not standing the test; you are objecting to the trial; there is not the faith required for the test; we need to strengthen our faith. I told one sister, “It is very manifest that you need these trials; the Lord sees you need them.” She wondered why. I told her that I should just imagine that He would keep the trial right there until she found out if she could bear the trial, and if she could bear the trial; if she could not bear the trial, I told her that we may find ourselves murmuring we will find the trial will remain. Some dear friends are very much given to murmuring, always murmuring; they never get to the point where they stop murmuring; they never learn the lesson of the trial. I told her that everyone of us has one trial, that everyone of us has one trial, and on complaining and faultfinding, with doubts or fear or anxiety in our hearts, we just need another trial to test us. Then I should expect the Father to send the trial.

Romans 8:28 tells us that “all things work together for good to them that love God, who are called according to His purpose.” That is not exactly right. There are two words, the two first words that everybody leaves out, the most important words in the text: “We know.” If we are complaining, do you know? It shows that we do not know. We know the words in the text; we have them so we can quote the text, but if we know that all things work together for good, would we be finding fault? No. There would be what the Scriptures call the full assurance of faith, that confidence which is the strength of the Lord’s people; that is how we get this assurance? In quiet and sound confidence will be your strength. Why? Because we know.

Psalm 76:10: “Surely the wrath of man shall praise thee.” He makes the wrath of men to praise Him, and “The remainder of wrath shalt thou restrain,” the wrath of men and Satan too. We must know that Satan will try to shake us and God will make the wrath of men to praise Him, and any wrath that would not praise Him, that would not work out to some praise of the heavenly Father, either now or in the future, to further His plans in some way, this text says He will restrain. We have a wonderful thing about the Father, that when we have no confidence in that promise, that quietness and confidence and full assurance of faith. Everybody may be combing against our work and everything seeming to be going against it, but we know that He maketh the wrath of men to praise Him, and we know that He will restrain the powers that do not praise Him. We confess our sins. He is faithful and just, and will forgive us our sins and cleanse us from all unrighteousness, so that we have the same love that we always had; He has been making provision for us, and still has blessings and favors to give us, multiplied blessings, favors of our heart. Are there any persons for such an experience as that? Is. 55:7 “Let the wicked forsake His way;” then what must he do? “And let him return.” He could not return unless he had been in favor. Return unto the Lord and He will have compassion on us. What part is in these experiences? These failures should teach us certain lessons; if they teach us the lessons and we come back to Him again and seek for His favor and love, He is willing to keep us there. Our desire to return is an evidence that our hearts are right and that we are not in sympathy with the wrong course we took. “He will abundantly pardon” if we confess our sins. He is faithful and just, and will forgive us our sins and cleanse us from all unrighteousness, so that we have the same love that we always had; He has been making provision for us, and still has blessings and favors to give us, multiplied blessings, favors of our heart. Are there any persons for such an experience as that? Is. 55:7 “Let the wicked forsake His way;” then what must he do? “And let him return.” He could not return unless he had been in favor. Return unto the Lord and He will have compassion on us. What part is in these experiences? These failures should teach us certain lessons; if they teach us the lessons and we come back to Him again and seek for His favor and love, He is willing to keep us there. Our desire to return is an evidence that our hearts are right and that we are not in sympathy with the wrong course we took. “He will abundantly pardon” if we confess our sins.
love. We would like to have a little credit for our effort on our part to manifest our love and loyalty. Yet, not sin that grace may abound. Let us not presume that He will not ken our efforts toward Him, just as He did with His faithful Thorns. We are not to strive and strive as though He would not overlook a single thing in any way, then trust to Him to overlook; then the proper thing for us to do is to renew our vows after having broken them and then get busy in the Lord’s work. It is true that, after breaking vows or with or without Him, the Thorns He tells us are not so great in the Lord’s favor as before, the tendency is to cease to be active in the Lord’s work, to become cool. What we ought to do is to renew our vows, to get down on our knees and make some definite promises to the Lord; then get busy in the Lord’s work; then our minds are to be lifted above these things that were temptations in the past; our time will be all used in the Lord’s service and we get help. So the Lord has given us these thoughts of renewing our vows and coming back in harmony with Him.

The victory over the world is our faith; this is the victory, even your faith. Faith in what? Faith in the promises. What are these promises? We have reviewed quite a number of them. Every single one of them points to you and me as a creature needing mercy, pity, sympathy, love and help from the heavenly Father. Every one of them points to that fact. Then the victory that overcomes is our faith in these promises, so strong and implicit that when trials come, we may all lean on Him and believe that we can do nothing for ourselves alone, and that we have His mercy and favor. Let us plead the precious blood for your faith in the Lord and in the promises and in the arm of flesh or our own strength in any sense of the word.

I would tell you a little instance that came under my own observation. A sister came to us thoroughly discouraged, expressing the thought that she was thoroughly discouraged with herself; she told me how many times she had failed and kept on failure; she did not tell me the particular line of failure. She had got to the point where she had not been able to go to the Lord in prayer for some time. She felt that the Lord had cast her off almost entirely. I said, “Sister, what is the victory that overcometh the world? The Bible says you go to the Lord and say, ‘I know that you are making it seems to me that the victory you would like to have would be to overcome every single weakness of your flesh, so you would make no mistake. You are not looking for the victory of faith; you wish to overcome the flesh. How would you like to live so perfect and so free in the presence of the Lord that every night when you went to bed you could say, ‘I have not made a mistake in thought, word or deed today!’ how would you like to live that way?’” She said, “Well, I think I would like to do that.” I said, “I would not.” She wanted to know why. I said, “If you go to the Lord and you claim that you had not made a mistake today, you would stand in your own righteousness; you would have no use for your Advocate, for the representative of righteousness; you would have no need to come to the throne of grace; you would be standing in your own righteousness. There is not a promise for such a one as that. But that is exactly the attitude the people of God also, who are married and imperfect, and need help and is provided because we need it, and we want the help that the Lord has provided. Let us have confidence in the promises. When the Father tells us He will make all things work together for good to them that love Him, it means you and me. The Father tells us that there is a throne of grace, it means that you need the grace. When He tells us that God is a God of mercy, it means that you need the mercy. When He gives you an invitation to come to the throne, it means that you need to come. In order that we may not be discouraged, He says to come boldly to the throne of grace; He had to put that word ‘boldly’ in there so that we should not feel discouraged when we come to the throne of grace. That sister, of whom I spoke, when she first went to the Lord felt confident that the Lord had heard her prayer and that she was forgiven; the next time she was not so confident; the third time she had no confidence. Satan had thoroughly deceived her and got her to distrust the heavenly Father, to lack faith in the heavenly Father. What the Lord wants is a faith so strong that every time we fail, or make the same mistake over and over again, we will just look to the Lord and say, “It is not I, the new creature, who does this; I do not glory in this sin; I did not want to do it; I despise it; it is not I, it is the sin that dwelleth in me.” He makes a provision for this, and that provision is this throne of grace, to which we are invited to come boldly, not in any self-righteousness, but pleading the mercy of Jesus Christ and God and asking for grace sufficient for our need and for the forgiveness provided in this way for us in just such trials.

How many times should we go? Satan gets us to think that two or three times is the limit; we think God will not hear our prayer after that and say that we might as well give up now, that we cannot make any further progress. But there are these suggestions come from? Not from God’s word, not from the heavenly Father; they all come from Satan. Our Lord is pictured as a father who loves his children, and if there is an estranged child, one who has wandered away, God is inviting him back and the child who comes to receive him, as illustrated many times in the Word of truth. These promises are made that we may be encouraged; all the Word of truth furnishes encouragement and help; it is designed to increase our faith. But to get the help, we may lay hold on these promises, because the promises are, “If you want to hold fast your faith, the faith that was once delivered to the saints, the world has not such a faith as we have. It is a fact that our God is a God of love, that He loves us as a parent loves his children, and that these various agencies in heaven and earth are being used for our calling and election sure. Say to yourselves those promises are not made for me; let us claim them over and over; let our faith be sound. May the Lord bless us and help us, is my prayer.

Discourse by Bro. W. J. Thorn. Subject: “HOPE OF THE CHURCH.”

DEAR friends, in line with the subject for today, “Hope,” we will take our text from Rom. 8:20: “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same, in hope.”

From our text we gather the thought that there may be no ways of taking it, First: God subjected the creature to become the power of sin for a wise purpose. Second: The creature Adam, the representative head of the race, through disobedience subjected the whole race to death, and we do not read that they were subjected to an eternity of torture, this dear friends, as we look rather from the standpoint of God’s plan as we see it now and according to the text, the whole creation was subjected to the power of death, but in hope.

This was what the hope is, because the creature itself, referring to the whole groaning creation (humanity), will be delivered from the bondage of corruption into the glorious liberty of the sons of God. Here we have a plain statement in regard to man’s final restoration to human perfection, as enjoyed in the garden of Eden before the fall.

We will next notice the word “Hope.” It is one of the three great things mentioned by St. Paul, I Cor. 13:13. “And now abideth faith, hope, love, these three, but the greatest is love.” Hope” then signifies the confident expectation of the things promised. The desire for good accomplished by expectation. To cherish the desire for good. Anticipation. We hoped to get to this convention and have been looking forward to it with anticipation. And now that we are at the convention we have realized our hope. We, however, remember the Apostle’s statement that “faith without works is dead,” and so we arranged all our affairs and got busy getting ready to go and here we are no longer hoping to be at the convention but really here now. So with the Great Convention which we hope to reach in God’s due time if faithful. It is not enough to wish and hope to get to a convention, but if we press along earnestly and zealously following all the promises as directed in God’s word the Lord will see that we shall surely get there. There would have been many more at this convention, but they were not able to come because of finances, etc., but let us remember in such a case, if it is as God really want to get to the great convention, that the fare is paid for those who want to come when the ticket is provided and there will be no need of a return ticket, for when we get there and are with the Lord, the promise is that we will abide there forever. That will be “Home, Sweet Home”.

In a sense the world has no hope or expectation of receiving any blessing from God. They know not what blessed things God has in reservation for them because their minds are alienated from God by sin and wicked works. In that same sense we as the people of God also at one time were without God and without hope in the world, as St. Paul states in Eph. 2:12: “And ye, what in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope,”
and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

The Scriptures teach us there is not only a hope for the Church in the life of God, which is she, but for the Church of the Living God composed of all saintly believers in all denominations, and outside of them, all who are following in Jesus' footsteps, but the selection of this Church is with an end in view, viz., the blessing of the whole world of mankind through the Church of the Living God, as the Head of the Spirit, the Head on the spiritual plane. We are further told that this Church reigning with Christ will constitute with her Head, the Kings and Priests who are to reign over the whole world. Then the hope of the Church is that she may be like her Lord as St. Paul tells us (2 Cor. 4:18) "Beloved, we are not ashamed; even as Christ also is revealed in us, the Spirit of the Son of God, who is the glory of Christ."

We surely agree with the apostle that such a glorious hope as this should have the effect of purifying us and making us more and more like the great Pattern, our Lord Jesus Christ. We see that the hope of the Church is that she shall be like unto the angels. That would be very wonderful indeed, more that we could ask or think or expect. We remember when we were connected with the nominal church systems that we used to sing:

I was an angel, And with the angels stand, A crown upon my forehead And a harp within my hand.

We do not sing that any more because we know better. Many Christians today say that Jesus is the same human body, only that some change occurred, and that they say it has been glorified. They believe that it has the same scars and that these are really more manifest because that body shines with glory; if this were the case it would make the scars more marked, and what a spectacle that would be both to God and the angels. Then if, as the Apostle says, that we, the church, shall be like Him, then we too will have the same human bodies with all the marks or scars attaching to them, and that also would be a dreadful spectacle and would surely make heaven a very unhappy place.

In Hebrews, 1:3, it is stated that Jesus “is the express image of the Father’s person,” being made so much better than the angels as He has by inheritance obtained a more excellent name (position) than they. The church will bear His name, His nature and His glory. The old Christian people do not seem to realize that the Scriptures hold out the thought that there is a hope for the world, that is, those who will not be of the church class but the hope of the world and the hope of the church are two different things altogether. The distinction between the two is well shown by the words of the Scriptures declare: a restitution or restoration of that which was lost, namely an earthly inheritance, and St. Peter states, in Acts 3:9-21, what is the hope of the world. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. This hope will be realized by the world at the second advent of Christ.

Coming back to the hope of the Church, we find that the Scriptures state that it was God’s object to give this offer to the Jews first, viz.: to become members of the Messiah or Church of Israel. The people of our Lord Jesus Christ were sent out his disciples “I am not sent to any but the lost sheep of the house of Israel,” therefore “go not to any of the Gentiles, but rather to the house of Israel,” not even to your near by neighbors, the Samaritans. At first, we are inclined to ask the question, if the Messiah was sent only to the Jews, why did Jesus send out his disciples “I am not sent to any but the lost sheep of the house of Israel,” therefore “go not to any of the Gentiles, but rather to the house of Israel,” not even to your near by neighbors, the Samaritans. At first, we are inclined to ask the question, if the Messiah was sent only to the Jews, why did Jesus send out his disciples to the Gentiles? Is it because he did not love them? We know this could not be the case, because He said “I lay down My life for the world.” John 3:16 also corroborates that, “God so loved the world that He gave His only begotten son that whosoever believeth in him should not perish but have everlasting life.” However, as we understand the matter now, we see that God has a wonderful plan, and that plan was that during the Gospel age, God purposed the selecting of the Church. This Church as we now see it was at first intended to be selected from the Jewish people. The Gospel was given to the Jews for nearly nineteen centuries, and it was reasonable to suppose that after dealing with that nation for so long a period they would have been fully prepared to receive the Messiah and this wonderful call to the divine nature, extended to them by the Father through Christ. We are told that only a remnant were ready to receive Him. Nevertheless, we are greatly surprised to find that, according to the record, up to the time of the end of the last week of their favor, about twenty-five thousand seemed to be in a state of readiness to receive the call; but that was not all. Jesus in the parables of Matthew chapters 7 and 14, the number is stated to be one hundred and forty-four thousand. In Romans, the eleventh chapter, the Apostle in the eleventh verse raises the question, “Have they stumbled that they should fall? God forbid: but rather wipe them out, that their places may be filled with others. And so being provoked to jealousy, “Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office. Who is he that wonders, and provokes them to jealousy? ...to the Gentiles.” In Romans 15:14-18: “Signifying that the Gentiles are declared here at the first visit of the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the tabernacle of David, and I will set there a place for my people Israel, and they shall dwell in their own land. And again, when the Lord gives to the children of Israel the land which he promised them by his name, this is the Lord’s, but the earth hath He given to the children of men.” The thought evidently is that this is to be their everlasting possession. We no longer believe the teaching that the earth is to be destroyed by fire, nor in any manner, for in Isaiah is it written, God himself that formed the earth; God himself that formed the earth; He hath established it; He created it not in vain; He formed it to be inhabited. Ecc. 1:4: “One generation may come and another may go, but the earth abideth forever.” God made man then to live on the earth, and when He destroyed the earth by the flood, He said, “This generation.” Clearly, it is declared that then this earth shall become once more a beautiful paradise and every man will sit under his own vine and fig tree. They shall build houses and not another inhabit them. When God’s plans are completed, it will be found that those selected from among the world during this age, all these saintly ones will be glorified on the heavenly plane, and all the willing and obedient among mankind during the millennium will be restored to the perfect human nature, and all the willfully disobedient will be destroyed in the second death. By that time there will be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things shall have passed away. Rev. 21:4,5.

When the millennial age is fully inaugurated the Scriptures reveal that Jerusalem will become the Capital of the world. Then many nations shall come and say “Come, let us go up to the mountain of the Lord and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths, for the law shall go forth out of Zion and the word of the Lord from Jerusalem.” When Israel has been fully recovered from her blindness, then God declares that he will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his first born.” Zech. 12:10. This latter prophecy may have a literal fulfillment, and possibly the body of Jesus, which was put to death, having been preserved by Jehovah, may be reproduced this Go-in case, in the world’s great Capital, Jerusalem, and thus literally Israel will look upon him. If this would be the case, what a wonderful memorial this would be of God’s love
and of Christ’s love also for the world. What a wonderful testimony throughout all the ages to all God’s creatures everywhere, of the great love of God and Christ who died for the human race.

We wish to notice that this hope should bring us great joy. Romans 5:5-6 states: “Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom, we have also access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, of hope.” The 5th verse tells us that hope maketh us not ashamed. Heb. 6:19: “Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.” We believe that we shall very soon realize this hope, as our Lord says: “When ye see all these things begin to come to pass, then know that your redemption (deliverance) draweth nigh. The Apostle Peter also exhorts us to hope to the end, that is, do not give up, but realizing that God has promised grace sufficient for all our needs, we may realize by His grace the fruition of our hope.

Discourse by Pastor Russell. Subject:

I

HAVE before my mind, dear friends, the first verse of the twenty-third Psalm: “The Lord is my Shepherd; I shall not want.” Amongst the people of the world, in all the great families of the world, the aristocracy, they have coats-of-arms that represent their own ideas, and differentiate them from another. Some use figures of lions, others have various kinds of birds and peculiar beasts, so that when you look upon them you might wish that you might never fall into their clutches. But no family that I know of has ever yet adopted the symbol that God has adopted for His, viz.: the lamb, the sheep; and there is nothing ferocious about the lamb or sheep, nothing great about it. It is a very simple thing, for the Lord is David Shepherd, and that means that I am His sheep. It is a very wonderful suggestion, dear brethren, that the Father of Mercies, the Almighty One from whom comes down every good and perfect gift, the One who is so high, and in comparison with whom we are so small, that He should be willing to take the charge for us. I am so thankful that He has been willing to take me in charge. I am not anxious to escape from Him. I am anxious to abide in His care, and abide so fully that ultimately, under the care of this Shepherd I may attain unto all the blessings which He has in store for His faithful people. We do appreciate this great favor which God has bestowed upon us, we consider it, the more we appreciate it. When I have before my mind such a great God, a man in comparison would be something like comparing a man to an ant. You pay little attention to the little ant. You have no special interest in its welfare, for it is of no account to you. And I believe, my dear brethren, that, when we compare mankind with God, there is a still greater contrast. We are like the small dust in the balance, not worthy to be accounted of. In the grocery store the salesman will not stop to take every little mite of dust on the scales. It is not worth paying any attention to at all, and that is the illustration that suits our case. How little and insignificant we are when we can be compared to the small dust in the balance! Nevertheless, God has favored us, and made a great plan, not only for our redemption and eventually for every one of the human family, but for the “little things” as God’s hands, making the angels, including the cherubim and seraphim, but still He was not of the divine nature, and it was to this divine nature that God wishes to exalt some. He wanted to have some on that higher plane. But, at the time that this went into effect God had already created Jesus and angelic beings, among the holy ones in harmony with Jehovah, in which there were no requirements of sacrifice. But now God has put Him to a special test, and made to Him a special offer at the same time, and the two must go together. If He will be loyal even unto death, among the holy ones in harmony with Jehovah, then He shall have the exaltation far beyond any angels, dominions and every name that is named; and the Apostle sums it all up, after he has told how the Lord accepted these terms, after He left the glory He had with the Father before the world was, He was made flesh, and dwelt among us, and being found in fashion as a man, He became obedient unto death, even the death of the cross—he sums it all up by showing that He was found worthy, in that He, for the joy that was set before Him, endured the cross, despising the shame, and was set down at the right hand of the divine majesty on high—not a seat or place, but a position, an honorable situation. Just as we say that General Kitchener is at the right hand of King George—his right-hand man, placed at his right hand, the most prominent man in Great Britain at the present time, representing the King; not meaning, of course, a literal seat, but a place of service, an honorable position next to the one who gave him this honor. So, our Lord Jesus Christ was to have the honor of being next to our Heavenly Father. At what cost? We may not have known at one time what the cost was, but, looking in the Bible, we are learning what it cost.
He needed to be tested. Are you sure that He was tested? What is the evidence? We will see; evidence of it all through the Master’s life and experiences—every trial and test that came. For instance, every High Priest before He could enter the most holy, was first to offer sacrifice and take the blood, and offer the incense at the golden altar in the holy, representing perfect human nature, and then the Triune God. By that sacrificial rite, the High Priest would then pass under the second veil into the most holy—the veil representing death itself. If any high priest did not fulfill every requirement to the letter, he would die as he passed under the veil. That priest was a type of that day such as Christ would be, and He would be put to death if He had not fulfilled every requirement to the letter. This being the requirement, He indicated that there was a great distress upon Him, even as the Apostle has written: "Who in the days of His flesh, when he had offered up prayer and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." What did He fear? He feared lest His death would be an utter destruction. He feared that, in passing under this veil it would mean death to Him as the priest, and that consequently He would never rise again. He knew that He was on trial for His life here on earth. He knew that He would either in life or death everlasting. Knowing this, He appreciated the life and other blessings He had, and in a very marked degree appreciated His life on the higher plane. Why did He cry? Because He wanted to know if He had been faithful. He wanted to know if He was one with the Father, even as the Father was with Him. How did He hear and answer. God sent an angel to minister unto Him, and to assure Him that He was all right. From the moment that Jesus got that assurance, we remember what courage He had. None of the disciples had such courage as He had. He knew the answer on the throne, and powers and authorities were ready to prove ourselves worthy to be joint-heirs with Him in the kingdom, even as He proved Himself worthy, by the laying down of our lives in the service of the truth. Oh, but you say, it seems to me, brother Russell, nobody is worthy. True indeed. We are all sinners. We are all sinners. It is the mercy of God, this call comes in as a special thing over and above all justification. There is something else, and you must be worthy according to this call, and prove yourself worthy, or never get in. The worthiness is just the same as that of our Lord Jesus, who has provided for the covering of our blamings through Father Adam and the fall. The test is the same as in the case of our Lord, viz.: loyalty to the truth, faithfulness to God, putting away all selfishness, seeking to do only the will of our Heavenly Father. You can’t do God’s will as perfectly as He could. Therefore it is important for us to do what is for us, and therefore the blood of Jesus cleanses us from all unintentional blemishes, but we are required to have the same spirit, the same mind, even as the Apostle Paul admonishes us, “Let this mind be in you which was also in Christ Jesus; that mind which it was not for the mind to be exalted above measure toward itself.” It is God who does that. This justification comes out our Lord Jesus. Being justified by faith in His blood. So that it is not of works, lest any man should boast, but it is by faith in the Lord Jesus Christ. That justification merely brings us to the point where we must use the new in us to do the will of God, and not go any farther than that for you. You must present your bodies. 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 be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. He knew that we had missed some great blessing because no one was found worthy to carry out God’s plan. Then it was that one of the elders said unto John, “Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed and opened the book, and sealed the seals thereof.” The Lion of the tribe of Judah had shown Himself worthy. When had He done that? Not before He came into the world because He was not the Lion of the tribe of Judah until He came into the world. He was born of the tribe of Judah, but had not yet become the Lion, or strong One. "Our Lord was the Lion of the tribe of Judah, the time that He made a covenant with the Father at the river Jordan. There He became the strong one of Judah, although He did not finish His sacrifice until Calvary. It required, in one sense of the word, the entire three-and-one-half years of Christ’s ministry to demonstrate Himself to be this strong One, and so, in the picture in Revelations, we read, “Weep not; there is one like unto a Lamb, and He is opened the book, and sealed the seals thereof.” The Lamb is the strong One. By that sacrifice of Himself, He had prevailed and was found worthy, and then, as John looked and saw the Lamb, the people were heard, saying, “Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing.” (Rev. 5:12) He was worthy not without blood, not without sacrifice, not without being tested by the Father, not without coming off conqueror and thus proving himself to be worthy to be the Father’s representative in opening the scroll. Even if we were of the world, and not of the church, how glad we would be for the redemption in His blood, how glad that God will ultimately recover all from the death curse and bring them back again to harmony with Himself by restitution processes during the millennium, during the reign of Christ! But we who are of the bride-class, when we think of being invited to come and join in with the Savior, and live in the place that is set up in His name, and sit down in the glory that shall follow, how glad we are! And this is indeed our privilege and portion, dear friends, in carrying out the Father’s plan. We might well rejoice that, by the Christ of God, we have heard the glad message; we have been made joint-heirs with Him, and we are to be the instruments to prove ourselves worthy to be joint-heirs with Him in the kingdom, even as He proved Himself worthy, by the laying down of our lives in the service of the truth. Oh, but you say, it seems to me, brother Russell, nobody is worthy. True indeed. We are all sinners. We are all sinners. It is the mercy of God, this call comes in as a special thing over and above all justification. There is something else, and you must be worthy according to this call, and prove yourself worthy, or never get in. The worthiness is just the same as that of our Lord Jesus, who has provided for the covering of our blamings through Father Adam and the fall. The test is the same as in the case of our Lord, viz.: loyalty to the truth, faithfulness to God, putting away all selfishness, seeking to do only the will of our Heavenly Father. You can’t do God’s will as perfectly as He could. Therefore it is important for us to do what is for us, and therefore the blood of Jesus cleanses us from all unintentional blemishes, but we are required to have the same spirit, the same mind, even as the Apostle Paul admonishes us, “Let this mind be in you which was also in Christ Jesus; that mind which it was not for the mind to be exalted above measure toward itself.” It is God who does that. This justification comes out our Lord Jesus. Being justified by faith in His blood. So that it is not of works, lest any man should boast, but it is by faith in the Lord Jesus Christ. That justification merely brings us to the point where we must use the new in us to do the will of God, and not go any farther than that for you. You must present your bodies. 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 be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. He knew that we had missed some great blessing because no one was found worthy to carry out God’s plan. Then it was that one of the elders said unto John, “Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed and opened the book, and sealed the seals thereof.” The Lion of the tribe of Judah had shown Himself worthy. When had He done that? Not before He came into the world because He was not the Lion of the tribe of Judah until He came into the world. 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"THE LORD IS MY SHEPHERD"—PASTOR RUSSELL

The word justification means to make right. Take for instance a pair of scales. Put something into one side, and something of equal weight on the other side, and thus make them balance exactly. Then if you take something older and heavier, make that on the one side, and then Adam on the other; and Jesus has become our Savior on the other hand, and makes things right. Just so. That is to be done for all men, because Jesus Christ, by the grace of God, has taken death on every man. But, neither before Jesus came, nor ever since Jesus came, has anyone been justified except a special class—the church. God has willed that the whole human race shall go down to the tomb unjustified in sin, and wait until the millennium age, and in that millennium day Jesus who died for them, will be their justified. He will make it right for them. He will make it right for the Father, because the Father will have justified them, made them right. He gives to the Father the ransom price for them, which is His own death. The penalty was Father Adam’s death, and Jesus has given His own death, and in due time He will make application of it for the world and the control of this world, which is His purchased possession. Jesus paid the very price that was due by Adam, and God dealt only with Adam so far. He is not dealing with the world, as yet. Only Adam was condemned to die. Only Adam was found to be a sinner, and only one condemned to death. All others have not sinned in the same way. If Adam were to die for the whole human race, as by a man died, so by a man the resurrection of the dead. For as in Adam all die, so in Christ all shall be made alive—even every man in his own order. But now then, in this gospel age you and I have a different kind of justification. That will be the actual justification—actual perfection in body, mind and morals, but now, with us, God, who is in Christ, who has a different plan, so that from the time you hear the word of Christ and accept His covenants, you receive justification by faith—not the real thing, does not make perfect at all, we have the same brain, the same mind, the same everything, we are not changed a bit. It is merely as you become our Advocate. Why will God call us right when we are wrong? He does not call us Advocate for the purpose of justifying and blessing us. What does He do? You and I, in order to obtain this invitation, accept the One who is pointed out to be our Advocate. We have an Advocate with the Father. The world is to have no Advocate by and by. Now the Church has an Advocate. We have an Advocate, a Christ. This is a marvelous. We come to the Father through Him. We give ourselves by consecration in Christ to God, realizing that God’s arrangements are all in Christ. We say, Father, I have heard that you will not destroy the world in the age to come, and it will be extended to them through Christ. He will not destroy the world, but He will give us glory, God offering restoration, and that we can accept such things. We are to sacrifice, and if you find that you have no sufferings for Christ, you have reason to question whether God is dealing with you as with sons. God delivered up Jesus freely for us all, and He allowed Jesus to be abandoned and thrown upon His head, to mock and crucify Him. God allowed all this. It was truly said, The birds of the air have their nests, but the son of man hath not where to lay His head. His Father permitted all this because He was dealing with His own. In a new way we were demonstrating His worthiness by obedience to the things which He suffered. It will be so to us if we are true to the Lord, even as it is written, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and spareth not the son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, wherein are all partakers, then are ye bastards, and not sons. We are not of the world; He did not choose angels, but all who have received the begetting of the spirit now, who have been received to become joint heirs with Christ—He chooses every one of them, because of the great, and honorable and high position to which He has called them. It is such a wonderful thing, that God wishes to test the loyalty and faithfulness unto death of every one who will be in that glorious company. So then, instead of thinking that you are having a great number of trials, that you are always in some kind of trouble, and that you are secure in the respect, you rather think, I wonder how it is that the Lord lets me have so few of these terrible trials; I would think that He would want to prove me more. He has
not yet proven how much I must suffer for His sake in order to lend support to those who suffer for the same. That is what the experiences of Jesus and the Apostles proved. Not many can hope to prove themselves to be worthy. "Fear not, little flock, for it is your Fathers pleasure to give you the kingdom." It is only a little flock that the Lord is calling out now. He is the Shepherd of the little flock, who walk in the narrow way. Straight is the gate, and narrow is the way that leads to life. The Heavenly Father is the Great Shepherd, and He is the one who has called us. We are following Jesus because God has pointed Him out to be the Captain of our salvation, whom He made perfect through suffering, and thus it must be with every one of us. We must be in every sense of the word, His faithful through sufferings unto death. The Father is deeply interested in all this, and so the text says, "The Lord is my shepherd." I remind you dear friends, you who have not heard it, that you can have something but what He heard from the Father, even as He said, My message is My Father’s message. So, whatever message He gave us, is the message of the Great Shepherd, the Father. This message coming from the Heavenly Father is for the purpose of calling us to be His sheep. "Gather my saints together unto me," saith the Lord—that is the Father’s word—"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Thus saith Jehovah, but what kind of a covenant is this that we make with Him? It is one by sacrifice. And the Father is not satisfied until, as the Apostle says, "Ye know your calling, brethren. Do not be discouraged by your calling, brethren. We are not called to be Lutherans, Methodists, Baptists, Presbyterians, etc., but called to be sons of God. "Gather my saints together unto me, those that have a covenant with me by sacrifice—the this is the call. Not gather them together as Russell, Luther or Calvin, but unto Him. Who are they? Those who have made a covenant with Him by sacrifice—not a covenant with the church, but with HIm by sacrifice. It is not a general covenant. It must be made by sacrifice. There are those who will come into covenant relation with God, and who are of the sheep now called, they are called to sacrifice. There are no exceptions. If you are not a sucker, then you are not one of them. The Lord’s true sheep have heard the shepherd’s voice and have presented their bodies to be living sacrifices—sacred. As such, we are the body of Christ. In God, our great High Priest, has made an atonement for our imperfections. He has become our surety, our Advocate with the Father, and He makes us acceptable and we become sacrifices. We must be satisfied as to what we will do. Jesus at the age of thirty came to John the Baptist to be baptized. He came as soon as He had been thirty years of age to John, John Jordan. He came as soon as He had been thirty years of age to John, John Jordan. He came as soon as He had been thirty years of age to John, John Jordan. He was thirty years of age to John, John Jordan. He was thirty years of age to John, John Jordan, and then presented Himself to the Father. What He did on that occasion, you know we all know. The Prophet speaking for Jesus and telling what were the sentiments of his heart, says, "Lo, I come to do Thy will, O God. Everything written in the covenant book? The Book of the law of The Book of the Prophets. Everything which God had caused to be written respecting the Messiah, Jesus was ready to do. There was the serpent on the pole lifted up in the wilderness by Moses, even as it is written, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up. He was slain by the High Priest Aaron on the Day of Atonement in connection with the tabernacle service; and there was the lamb that was slain every spring at the Passover time; all this was written in the book concerning Him, the Lamb of God. Also He would be lifted up. Not only in the Old Testament book, but also after the shepherds is dumb, so He opened not his mouth. And so Jesus says, at the time of His consecration, "I come to do Thy will, O God, as it is written of me in the Book." He could not understand the time that all was written in the Book, but He said, “If I can do anything to expedite the writing, I will do it. And then, Jesus symbolized the tabernacle as presented to us by John the Baptist, John on Jordan, John by John, showing forth His death and consequent resurrection. This same figure comes to you and to me, and becomes an outward confession that, whatever is written in the Book concerning us, and comes to us in His providence, we will be glad to have written in the Book. This is not that His will be done in us, even as it was done in our Lord and Master. This is the only kind of sacrifice God will accept. One says, I have consecrated myself to be a Christian, and I think I will be a pretty big Christian, too. Much may have their ideas about consecration, too. Others say, I will consecrate myself to God and will try to do some kind of mission work. God ask them to do that. They believe in sacrifice, but they are not sure that they will be led in the path of light and strength in any way. God did not say you should do it, but we should consecrate ourselves to God and put no restrictions, whatever, around our sacrifice. "Thy will be done in me," whatever that might be, should be the sentiment of our hearts. So then, my dear brethren, we see what God has arranged for us, and how reasonable it all is, and thus we have been invited to become partakers of Christ’s sufferings now, in order that we may become sharers in His glory that shall follow. It has been said that we may not come to God as such, but we need not. It is right. God set before you a great prize. It was set before you. He did not command you. He made no threat, used no force. If we do not wish to come without being forced, we cannot come at all. He has merely set forth His message, and where there are no commands, it is plain that He will have no right. It is like the wireless messages that go forth from the telegraph instrument. Waves of sound go out miles and miles across the Atlantic Ocean. They go from New Jersey clear over into Germany. It is not one that everyone can catch the message. The sending instrument is tuned to a certain key. If you have a good co-hearer, or receiving instrument, and yet, do not have your co-hearer properly tuned, you cannot receive the message at all. If you have a good co-hearer and get it in line with the message that is coming in, you can get the message. It is just the same with the divine message before it gets in tune with the sending instrument. And so, you and I have to be in tune with God before we can hear His message, and we must continue to keep in tune with Him, if we shall continue to receive messages from God. They pass over the heads of millions of people, and they do not hear, and they do not see the things that they have but they hear not. Blessed are your eyes for they see, and your ears for they hear." Many in Jesus’ day having co-hearers that were properly attuned to receive the message, did not receive the word of Jesus. They did not hear from His mouth because they were not tuned up. They did not receive the message which our great Shepherd has sent to His sheep, that we have become true co-hearers, and that we are keeping our instruments in tune with the Infinite One, so that we are able to hear the message more and more, and are abiding in the love that rejoices to lay down your lives in His service, continuing therefore in the spirit of Christ and of all them who shall ultimately be accepted in Him. In the eighth of Romans we read that God has foreordained that all those who would be of the church class in glory, must be copies of His dear Son—else they will not be accepted of Him. Now, my dear brethren, I cannot tell you when we will reach the end of our race course. As far as I can see, judging from the Word, we must be near, very near, even at the door. We are certainly down to the time referred to by Jesus as characterized by “Men’s hearts failing them for fear”—every financier and statesman is fearful—it is a fear respecting the future rather than for the things present. The things coming upon the earth are causing perplexity. When we see these things beginning to come to pass then are we to lift up our heads and rejoice? rejoice that your desires areabout to be met? or that the church is close at hand? When the door shall once shut, no one else will ever enter therein. The door of mercy for the world will then be thrown open wider than ever, and the door to the bride to enter into the marriage will be closed forever. So, then, if we hope to be among the first to enter in, we must be ready. Shortly, now is the time to make our calling and election sure. Sure! It is not sure, yet, is it, my dear brethren? It is not uncertain, but sure upon the terms to which God has agreed. He will never fail you. It is absolutely certain with Him. He is only concerned in your growth, in the growth of our church—the church, to be a company faithful to the best of your ability, God asks for nothing more. All things are yours if you abide in Him. Continue in the same spirit of the Master, growing in grace and in knowledge, and becoming stronger and stronger. His grace will be sufficient for you. All things shall be done in due season, and all things—the trials, the sufferings, the persecutions, the misunderstandings—all shall work together for good to those who abide in His love, the called ones according to His purpose. This applies to us, dear brethren, I hope, and as we see the terrible trouble drawing nearer, I hope we are becoming stronger in faith and stronger
in His service, and will be pleased to lay down our lives in His blessed service.

See how the type of Elijah. At the close of his life, he being a type of the church, he was taken away by a whirlwind to heaven. That is a picture of the church being taken away. Elijah was a type of many things to the church, but we now notice, that at the close of his life previous to his departure, knowing that his time was at hand, he did not do any little office-thither and thither, and beyond. He went here and there as God directed. Wherever God said go, he went. After thus going from place to place, as directed by the Lord, he finally came to the last place, and there God did not say anything further as to where he should go. And thus it has been with us. God has said to us, go there, and we went. Then to another place, and we went, and then came down to 1914, and now he is saying, go to the last place. Of Elijah we read, “As they went on—beyond the place where the Lord last sent them—as they went on, beholding there appeared a chariot of fire from the Lord fire we laid down the two disciples; and Elijah went up by a whirlwind into heaven.” All of this, I think, is a picture. The church is to be taken into glory. It will not be by a literal, fiery chariot, but by a symbolical one. Fire stands for persecutions or sufferings of some kind. So we enter the kind of a fiery trial will come. We do not know exactly when, but we will be in expectation. We know what to expect. The fiery chariot parted them, and then Elijah went up in a whirlwind—a whirlwind of trouble. When the wind blows from four corners, it represents general strike. What it is not precisely, we do not know. But it is a whirlwind of trouble, and we will be waiting for it. I am looking for it and am anxious to get into that whirlwind. All the faithful ones must pass through that experience. I am giving you this as a consolation. This is coming, no matter how. Don’t make a chariot of fire for yourself. The Lord will make the chariot of fire. Leave everything in the Lord’s hands; do not worry; leave all with the Lord. Do your best and leave everything else to Him. He will bring it all to pass, and will do exceedingly abundantly above all that we can ask or think, through our Lord and Savior Jesus Christ.

SYMPOSIUM ON FAITH. Participated in by Seven Brethren.

(Chairman) As an introduction to the discussion of this subject of faith, in its various phases and operations, we have a few words in poetic form:

O BLESSED peace of a perfect trust,
My loving God, in Thee;
Unwavering faith that never doubts,
Thou chosest best for me.

Best, though my plans be all upset;
Best, though the way be rough;
Best, though mine earthly store be scant;
In Thee I have enough.

O UR part of the service has been pointed out to you. What is faith? The Apostle answers in the 11th of Hebrews, very definitely and distinctly. There he tells us that “faith is the substance of things hoped for; the evidence of things not seen.” If we look in the margin of our Bible we will find a little explanation there. It tells us that the word “substance” means ground, or evidence, or basis, of our faith. It is very important to have a sound basis of faith. We are represented as Christians here, warring a good warfare; fighting the good fight of faith, and laying hold on eternal life. This faith of a Christian is not in something seen, for the things that are seen are temporal, and the things that are not seen are eternal. It implies that we must have a great deal of knowledge beforehand to build up this wonderful faith in God’s plan.

Another thought is that faith is the opposite of unbelief. I was reading this morning where the Apostle Paul went to prison in Rome. He called together a number of Jews, and spoke to them of the Gospel of Christ, every morning and evening. At the conclusion he said, “Some believed, and some believed not.” All do not have faith. Only a special class at the present time can exercise faith in the books of fire, for we must have a certain knowledge. Faith has been privileged to see the wonderful features of His plan. Our hearts rejoice when we see that feature of His plan, and also when we see the other feature, namely, that there will be a class developed later by seeing. Our hearts rejoice as we are taught on this.

Another thought is, we must recognize Jehovah as the author of this great plan in order that we may have faith in it. This would be the beginning of our Faith, as it were. In the 1st Chapter of Romans the Apostle says, “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed, from faith to faith, as it is written, the just shall live by faith.” So we see that there are degrees of faith. We must build up a building of faith. What faith is, and how does God make salvation to every one of them that believe? We will learn more about this. We must learn about the burdens we have been carrying before, and received the peace of God through faith, taking Christ as our only hope of salvation. It then became our privilege, having been justified freely through Christ, to enter upon the higher plane. We are seated at the present time in the heavens in Christ Jesus; in an exalted position. To maintain this position means to fight the fight of faith.

We find that “he that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him.” How may we see Jesus through His Word? It is there we see Jehovah reflected. It is there we see His wonderful plan, and as we see that glorious vision our faith becomes established in Jehovah, so that nothing can move us; so that we become steadfast, unmoving, abounding more and more in the reverence of Jehovah.

The other part of our lesson is, “How shall we increase our faith?” Faith, like love, must be developed to perfection. We must learn to trust Jehovah all through our course. The Apostle has pointed out to us, also, that we have to pray without ceasing. This may be, some have said, a prayer of the lips; but it is a prayer of the heart. He may see fit to permit in our life.

There is another way to develop faith, and that is through the study of God’s Word. The Apostle told Timothy to study to show himself approved as a workman. That is a wonderful verse, and I believe the Bible Scriptures are following this course of studying the Lord’s Word, His plan, His methods of dealing with us, in order that we may grow more and more into the likeness of that One whom we have taken for our example, and in whose steps we are seeking to follow.

Again, we have not finished with this. This is only the beginning of this high exalted stage of our faith. We see here some of the manifold wisdom of God, in calling this class from among fallen men, and He is testing these first to determine whether they will truly value the worth of the Blood of Christ. We are the only true kingdom of God. We are a new creation, different from any beings God had before; a creation of divine beings. God has been pleased to call these from among fallen men, and He is testing these first to determine whether they will truly value the worth of the Blood of Christ. We are the only true kingdom of God. We are a new creation, different from any beings God had before; a creation of divine beings. God has been pleased to call these from among fallen men, and He is testing these first to determine whether they will truly value the worth of the Blood of Christ.
strengthening. We can lie in our bed at night and meditate upon the promises God has given us, knowing that the angel of the Lord encampeth round about us. This we develop more reliance upon the Heavenly Father, and more faith in His wonderful promises, and we become more and more pleasing to Him. Thus we make them our own, we apply them to ourselves, we believe, for, as we see God’s plan in its completeness and fulness we see that it is being fulfilled and consummated, and especially as we experience day by day His wonderful care.

Another way still by which we develop our faith is by watching our experiences. When we come into this relationship of faith, having made our consecration and received the begetting of the Holy Spirit, we have this assurance that we have entered into God’s special care, and the Lord Jesus is our teacher. He has his interests in His hands, and all things are working together for the good of this class that loves the Lord, and has been called according to His purpose. So, as the daily experiences come in our lives, we are watching to learn the lessons that God intends for us in them. It will not do for us to take the experiences of life as they come and go, and think nothing of them. The Lord has given us a method for using these lessons and making it fit for the Master’s use in the Kingdom. We should carefully watch these experiences, that thus we may become more and more acceptable to the Heavenly Father. The Apostle says, “without faith it is impossible to please God.” Again we read that “this is the victory that overcometh the world, even our faith.”


WHAT is meant by trials of faith? There are many ways that our faith may be tried, and what would be a trial to one would not be to another. When we are assailed by the Adversary, and everything is made to look dark, and we are told that we do not belong to the little flock; and it is no use for us to try, for it is only result in failure; and we can never make our calling and covenants sure, or complete our trials of your faith? Yes, and I presume we have all been tried along this line. What do we do? Why, if our hearts are true, and loyal; if we are thoroughly rooted and grounded, we take it to the Lord in prayer and thank Him for the trial, and for the need; and go to Jehovah for help, but apparently we are forsaken loyal, but weak, we will be given an opportunity to work out our salvation, that we may become strong. The Lord will see to it that we are not tempted beyond that which we are able to bear. If we prove faithful in every temptation we are made stronger for the next. The dear Lord blesses us, and our characters are being formed into a Christlike character each time we overcome.

Our trials frequently come suddenly upon us, and therefore we are apparently culprits in the eyes of our fellow men. We may appeal to Jehovah for help, but apparently we are forsaken by divine providence. We may then recall that we have sung, “I would rather walk in the dark with God Than go alone in the light.”

We are now to show whether this be an empty boast or not. When tempted to our limit a ray of sunshine comes to us, a blessed promise appears, and another, and another, and the cloud begins to go away. Once more we seem to be in favor with the Heavenly Father. We have come off a conqueror. I think these experiences have come to every true child of God. They are necessary to us, that we might become more like Christ.

Did you know, dear friends, that every trial of your faith is an occasion for prayer for the promised help; and every failure to gain a victory is occasion for prayer for forgiveness, and for divine blessing, that the lesson of our own weakness may be deeply impressed upon us, so that in the next similar trial we may promptly apply for, and lay hold upon, the promised “grace to help?”

We find the Psalmist saying, “What man is he that feareth the Lord; him shall he teach in the way that he shall choose.” Therefore, we see that it is not for us to supervise the trials and difficulties which may beset us. It is for us to make an unreserved consecration of ourselves to the Lord, and then leave to Him the decision of how great shall be our trials and besetments. The Lord may see that some need special trials, more than others. Why? He sees that no one is given such a trial for no purpose. If His children need to be taught, He will put them on the rock. If there be a stone in the path, He will make us walk on it. Be this as it may, we need not feel discouraged or thus fear the future. He says that the fire in the end of this age shall try every man’s work, and consume all but genuine faith and character structures.

The Apostle James says, “My brethren, count it all joy when ye fall into divers temptations.” No doubt we all frequently wish that the temptations were all over, and that we were accepted to a place amongst the overcomers. But patience and faith are to do a refining work in our hearts, making us acceptable to Him. Let us rejoice if our trials have brought us lessons that are probable to make us strong in character, and more firm for the truth. The Apostle James says, “Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him.” If by these trials the Lord is proving our love and devotion to Him, then, however trialling they may be, or how important, let us diligently use them as favorable opportunities to demonstrate to the Lord the fulness of our love and devotion to Him, and His cause.

WHY ARE TRIALS PERMITTED? I think, dear friends, that nearly every one before me has progressed far enough in the truth to know that it is necessary to have trials to perfect our faith. Let us read what the Apostle Peter says, I Peter 4:12, 13, “Beloved, think it not strange concerning the fiery trial which is to try your faith, and be patient under it, knowing that the end of your faith is the salvation of your souls. Rejoice inasmuch as ye are partakers of Christ’s sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy.” Therefore, we find that all who will live godly will suffer; they will be permitted to pass through the fiery trial of their faith to prove their loyalty; to perfect their characters in holiness up to the highest mark—yes, up to the point of joyfully suffering for the Lord’s sake, and for the truth’s sake. Let us remember that it is the fiery trial which is to try every member of the Lord’s body, that they may prove their love and loyalty, strengthen their characters, and cause the principles of truth and righteousness to take deep root in their hearts; to the intent that they may know Him, and the fellowship of His sufferings.

WHAT ARE SOME OF THE PRESENT REWARDS OF FAITH? Let us read I Cor. 2:9, 10, “But as it is written, eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God.” If we believe that God is the Spirit, then we can see these things. They are not new, not mysterious, not powerful, all-wise, all-loving, Creator; and if we believe that He is the rewarder of those who diligently seek Him, the effect will be that we will seek Him. We will seek to know and understand His Word; and if we know and understand His Word, then we will have confidence in it, and we will direct our course of life accordingly.

This beginning of faith under divine favor is pointed to Christ as the new and living way or union with God, and return to his favor. As this faith grasps Jesus, and exercises itself in obedience, it increases. As the growing faith grasps the promises of God, the blessing of the Spirit, the begetting, the anointing, the adoption as sons. Through the Word of promise, illuminated by the Spirit, it sees exceeding great and precious things—Heavenly things that are to be attained in the first resurrection. It sees the kingdom then to come. It says, “Who can see these things?” It says, “No one.” They are not clear and distinct to the natural man. These are some of the present blessings, some of the present rewards.

So let us keep on praying, “Lord, increase our faith.” And let us remember that it is our faith that is on trial now. We are in the furnace to be proved. You must summon all your courage, pare yourself to endurance, hold fast to your hope, call to mind the promises (they are still yours), and “cast not away your confidence, which has great recompense of reward.” “In quietness and confidence shall be your strength.” “Keep in the Lord’s way and wait patiently for Him,” and faith has gained her victory.
Faith at Work. By 
Bro. W. T. Dowden.

The Apostle James says, “What does it profit, my brethren, though a man say he hath faith, and hath not works. Can faith save him?” Let us see. The Apostle Paul, in Romans 5:1 says, “We know that, if you thought it was your work, we have peace with God through our Lord Jesus Christ.” Does not that suffice, if we do not go any further? We thought it would suffice, but we began to search the Scriptures. As we found there were a few passages in the Old Testament, in order that our faith might be strengthened and increased. So the Apostle, in the 2d verse of the 5th chapter says, “By whom, also, we have access through faith into this grace wherein we stand, and rejoice in hope of the glory of God.”

Then again the Apostle in Romans 12:1 gives us instruction. Notice that those who have come into the relationship to Christ described in Romans 5:1 are fitted up, through faith, to a condition, or plane, of human perfection. Then comes the exhortation of the 12th chapter, verse 1, “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And be not conformed to this world.” No longer allow the attractions of the world to allure you, but set your affections on things above, and not on things of the earth, as the Apostle says in Col. 3:2.

The Apostle James knows that “Faith without works is dead, and when a person is dead he is of no use, is he? All vitality is gone. He becomes useless, helpless. So we are to get both faith and works together, prompted by something else. What is it? The Apostle Paul tells us in Galatians 5:6, “In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.” Yes, that is the motive power that works. I am going to ask the dear friends who got up half past five this morning, and went about the streets of Portland to distribute some literature, what prompted you to do what you did? Was it that you thought it was your duty? Was it because you thought if you did not do so the brothers and sisters would think you were not doing right? No! It was because of love. It was because you have come to a knowledge of God’s wonderful plan and purpose, and you know that this message which you were going to distribute would, if the invitation should be received and properly acted upon, bring great blessing to those who would accept it. That was the motive that prompted your course. How this message has lifted us above the things of this life, and, as the Psalmist says, “It has placed our feet on the solid rock, it has established our goings, and put a new song in our mouth, a song of salvation, unto God.” “Many shall see it.” That is the result of the work of faith, prompted by love. Our lives will become a blessing to others, and the words that we speak will be unto the holy, helpful, encouraging, instructive, and comforting to those with whom we associate. They will see that we have something which they have not. They will say, “It is strange; we cannot understand how it is that you can be so joyful, and glad, and look at things as you do. Are you not fearful as to the result of this trouble that you are in? Oh no! Why not? It is because we are walking by faith in the Heavenly Father’s plan, and know that all He has promised He will fulfill.”

In the 55th chapter of Isaiah, the prophet says, “The word that goeth forth from my mouth shall not return unto me void, but it shall accomplish that which I please; it shall prosper in the thing whereof I have sent it.” That is a wonderful assurance to dear friends. As we lay hold upon these wonderful promises, having implicit faith, confidence and trust in the Heavenly Father’s Word, we are greatly blessed.

The Scriptures tell us very clearly, that “he that repareth (or worketh) receiveth wages.” If we receive any wages? Surely; our hearts are being enriched, and we are being blessed day by day. I am sure that as we listened to the dear brethren at this convention, our hearts have been greatly blessed, and we almost forgot that we had anything to do with the world, or anything else. We have been in our hearts set apart in the truth that our hearts are rejoicing continually day by day. As we come in contact with fellow men with this joyful message, always ready to assist, to help, what aid and comfort they will receive. We remember the words of the Apostle in 2 Corinthians 5:18, “And all things are made ready.” We have been led to believe that the Father of mercies, and the God of all comfort. Who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God.” So, as we have received this comfort we are enabled to assist and comfort our fellow men.

What is the result of this? As we associate works with our faith we are able to go on, as the Apostle says, and “work out our own salvation with fear and trembling; for it is God that worketh in us to will and to do of His good pleasure.” So the result is that our mind and our being becomes improved. We become settled, rooted and grounded, so that all the powers of darkness that may come against us will not prevail to move us. The Apostle tells us just what this will result in, in Romans 8, beginning with the 34th verse, “Who is he that condemneth? We will come to the condition described in the verses immediately following. We will get to the point where we fully realize that “Christ died for us; who also maketh intercession for us. Who shall separate us from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more abundantly overcomers through Him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord.”

Full Assurance of Faith.

This condition of full assurance of faith is an ideal which I am sure we all desire to reach. It is a glorious ideal, dear friends. We want to know how we are to reach it; the different ways of attaining to it; and whether we can assure ourselves that we are really in the class called “the Lord’s anointed,” be cause, indeed, that is the class that exercises full assurance of faith.

I very simply, for our purposes, to exercise faith in the divine plan. When we see so many evidences before us of the fulfillment of prophecy, in this great conflict of nations; and as we see men’s hearts failing them for fear of the things coming upon the earth, all of these evidences make it almost impossible for any impartial person to believe that is, What is my position in the great divine plan? What plane am I on? We realize that there are various planes. Is it possible for you and for me to determine our position? I think we can prove this by the Scriptures, dear friends.

Next, determining the attitude and general demeanor of this element of the Lord’s anointed that is exercising full assurance of faith. We know of no character in Scripture that would illustrate it more plainly than David. When he went into the Valley of Elah to meet that great giant, he was absolutely fearless. That is the attitude of those who have full assurance of faith. Fear is eliminated. You remember David’s words there, “I have come out against you in the name of the Lord of Hosts, the God of Israel.” What a positive statement. He went on and told that big man what he would do with him, and he did what he said he would. In what was his absolute confidence? In God’s word. He knew it could not fail. There is a difference between the general demeanor of the Lord’s anointed, exercising full assurance of faith.

Do all of the Lord’s anointed exercise full assurance of faith? Let us look at the picture. Saul was there; but he was afraid. Had Saul been in the attitude that David was in he would have gone into the valley and faced the giant, because he knew he had all the power; all the divine power; all of reaching that condition, I know. Really that is the ideal we long for. We know that “faith is the victory that overcometh the world.” It is faith all along the line; faith at the start, and faith at the finish. How are we going to reach that condition? We think that we cannot. I can assure ourselves that we have reached that position of the Lord’s anointed who are exercising full assurance of faith. There are three words very important for us to consider—facts, faith and feelings. We will have a serious proposition on our hands. We start; we have feelings come last; let the outcome be joy, praise and thanksgiving. Fact should come first. It is a fact that the blessed Jesus came to earth as the world’s Redeemer. Do we believe it? You say, “Yes.” Are you living by it? How do I know that I am living by it? Have I in the truth, the Lord Jesus as my personal Redeemer? A right high position, what good will it do me to recognize that He is the world’s Redeemer?

By Bro. A. W. Gleeson.
When I accept Him as MY Redeemer, I am exercising full assurance of faith on that point. That is one step.

What will be the next step? What is the next step? It is another fact. The Scripture has just been quoted, "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ; by whom, also, we have access into this grace wherein we stand, and rejoice in hope of the glory of God." Does it say, "going to stand." No! I am standing now—present tense. Not only may you rejoice because you believe it, but because you are living by it. That is what belief is.

What is the next fact? There is another positive fact for us, friends. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." LIVING? Did not something die back there? Yes, something died there. It was the old will, which was pictured by the goat that died at the door of the tabernacle. You and I never could have two wills live in harmony. If I ever got the new will, the old will died right off; it did not get sick and die gradually. It went out of existence at that time, from God's standpoint. Do I believe that, and am I living by it? There is the point.

Now what is the next step? I think perhaps we can analyze the next step in the Apostle's words in the 10th of Hebrews, "Having therefore, brethren, boldness—having accepted these facts, and having been living by them—to enter into the holiest (it does not say here, through the holiest) by the blood of Jesus. Then our standing is not broken off. I got under the promise, and God says, "Now I can do for you. I cannot do for you before." The unregenerate man can do nothing for God, and God can do nothing for him, under present conditions. The first thing God did for Israel when he got ready to take them out of Egypt, was to get them under the blood. Then He began to do for them. It is the same with you and with me. Then you are powerful. With this power standing between you and sin, and between you and your enemies, I would like to know who can touch you.

I want you to remember when the angel led Israel out of Egypt He led them into a trap, where they were absolutely helpless. This was in order that God might manifest His glory. He said to Moses, "Stand still and see the salvation of God." That is what you and I must do. He could do that for Israel, and He is as able to do as much for you. What a wonderful redemption. On the other side of the Red Sea, Israel saw a sea of redemption. If you and I have full assurance of faith, we are singing it.

The Apostle speaks of our entering "into the holiest." How? The Apostle tells us, "By a new and living way, which He hath consecrated through the blood of Jesus." When did that take place? When Jesus was on the cross. We remember that when Jesus was dying on the cross the veil of the temple was rent, from top to bottom. It began from the top. I think that two angels had something to do with that. Glorifying men in the presence of God was brought to light by Jesus, through faith. If you and I are standing at the golden altar, that is what we hope to attain unto. There could be nothing less, or we could not stand there. You are looking through the veil at the reality. God, through Christ, has opened the way, and made you good enough to stand there, under the precious blood of Jesus. It is all of Christ, and of Christ alone. It is not a part of all. "And having a high priest over the house of God," our blessed Advocate, Brother Barber told us this morning of a sister who wanted to be perfect. We would all like to be perfect, but our blessed Advocate has an arrangement for keeping us perfect at all times. We have a faith that will give you full assurance, with full confidence, as if we were actually perfect, if we believe it, and are living by it. Now he sums up. Having realized these facts, and having come under the precious blood, becoming eligible to all of the precious promises, "Let us draw near with a true heart (a guileless heart, an honest heart) in full assurance of faith." I think it will be necessary for us to maintain that condition. "Having our hearts sprinkled from an evil conscience." As we said, the Lord has gotten between you and me and our sins; He has covered up this body, which is bewitching, and is going to let me lay it down in service for the dear brethren. What a privilege. Then, as a steward we are to render up our stewardship.

"Having our bodies washed with pure water." It seems to me that is a picture of sanctification. We know how beautifully sanctification is pictured in the Court of the Tabernacle. We come to the door, or gate of the Court. There we recognize the merits of the brazen altar, the ransom sacrifice. We go to the laver, and wash in the water of the Word. We are sanctified. What have we? We have a righteous mind. We are in the Court, and our determination is to do right. For a while we have been despised, with all who have that in mind. He is leading us to the door of the Holy. When I get a comprehension of what comprises complete consecration He will accept me. When I get where I will say with Jacob, "I will not let you go except you bless me," I will receive the spirit of blessing, and will have my name changed, as Jacob did, and become a spiritual Israelite.

We are going a step at a time, gaining more and more of confidence. Having reached this position the Apostle says, "Let us hold fast the profession of our faith without wavering, for he that wavereth is like a wave of the sea, driven with the wind. Do you know how to finance a buck? How do you know what to do?" Our dear Pastor said, "On account of God's faithfulness to His promise." That is the point, to my mind. Suppose we should waver, what would take place? Let us go back to David, and see. Let us imagine that when David got into the valley, and began to approach the giant, that he had begun to waver and lose confidence. Do you know what he would have done? He would have run away. Can I prove it? I think I can. If you study David's history a little you will find that he ran away from a man not more than half as tall as the giant. That man was one of the king's men, and his father was one of the king's men. He was anointed that he ran away from, and he had in his hands the very sword with which he slew the giant. Who would have believed it? He went into the midst of the Philistines, whom he had been fighting, and sought protection down there. Is there a man who would do such a thing? Because David had a humble and contrite heart. David never counted himself greater than the people. That is the reason God loved him so, and declared him to be "a man after God's own heart." That will be the attitude of all those who are exercising full assurance of faith.
worthy of the high exaltation He has promised to those who are successful in this good fight of faith; to those who lay hold upon eternal life because they have fought the good fight.

This fight was our battle, and we are on this side in the enemy's country. We may not expect much cessation of it. It is a day by day fight; we must fight as long as we are here. Let us take fresh courage. Let us lay hold upon the exceeding great and precious promises, that we may be strong in the Lord and in the power of His grace.

The next part of our subject is, How should we fight this good fight of faith? It seems to me we should fight it in the strength of the Lord. If we are trying to fight this good fight in our own strength we will fail; there is no question about it. Of ourselves we can do nothing. When we are fighting, then we are weak, but when we are weak then are we strong. We are strong as we use that which the Lord has provided for our aid in fighting this fight. You know in olden times there was an armor provided for the protection of the soldier, and we must take to ourselves the whole armor of God, that we may be able to quench all the fiery darts of the adversary. We need all of the armor. There is only one piece of the armor provided to defend ourselves with, and that is the sword of the spirit, which is the Word of God. The Apostle tells us that it is sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

We can do a lot of executing with the sword, when we have learned how to use it, but we will also need the helmet of salvation. We will want all of the girdle of truth. The girl must be as well armed as the boy. We must be as well armed as the woman. If not, we will not be able to do some strenuous fighting. We will also need to have our feet shod with the preparation of the gospel of peace, and we will need all of the paraphernalia which the Lord has provided. We need them all. We must not neglect any part of them, or we will not have the whole armor. If we did not need them all He would not have provided them. I think these teachings that we are privileged to have with the friends—the intercourse one with the other, is a means of helping to fight that good fight of faith. It strengthens our hearts, and makes us feel like waging a better warfare; it makes us feel that we are better warriors.

For whom, and against whom, do we fight? Primarily we are fighting against ourselves. It is a very important matter that we should fight, and gain the victory. The Lord will do a great deal for us, but we must do our part; He will not do it all. But, while we are fighting the good fight of faith for ourselves, we are not fighting for ourselves only. There are others for whom we may need to do all of their fighting. Thus we can, and must do, if we would fight the good fight of faith. We cannot afford to neglect this part. I believe, if we have faith, the Lord expects us to assist our brother, as we have opportunity, the stronger bearing up the weaker. We will not fight against one another. Oh no! The Lord never commanded us to fight one another; we have no license to do so.

We have the great adversary, the devil, to fight against primarily, and those associated with him, in whose hearts he works, and who are denominating the children of disobedience. We are fighting against spiritual wickedness in high places, the Apostle tells us. We can readily see that, fighting against these spiritual foes, we could do nothing with carnal weapons. We must use the weapons God has provided. If we keep close to His Word, and the Holy Ghost who is in us, except as to do us no harm, He will bless us if we endeavor to fight this good fight of faith along proper lines. He will give us strength to fight to the end, even to a completion. And when we have finished our fight; or when we have demonstrated to the Lord that we are faithful, under these adverse conditions, we may be permitted to stay longer fighting. He will say, "Well done, good and faithful servant; come up higher," and our course will be ended. May we be of those who will fight that good fight, even to the end.

The Victory of Faith.

In view of what these brethren who have preceded me have said on the subject, I feel something like Paul, when writing concerning the ancient worthies, said, "What shall I say more?" In 1 John 5:4 we read, "This is the victory that overcometh the world, even our faith."

I like the definition of Hebrews 11:1 that is given, I think, by Fenton, in these words: "Now faith is the basis of things hoped for, the conviction of unseen facts." In order to gain the victory of faith it is necessary to have the right kind of faith. There is much faith in the world that is not of the right kind. The Lord laid it before the apostles how they had to be strengthened, as the brother told us yesterday, that we may be able to do some strenuous fighting. We will also need to have our feet shod with the preparation of the gospel of peace, and we will need all of the paraphernalia which the Lord has provided. We need them all. We must not neglect any part of them, or we will not have the whole armor. If we did not need them all He would not have provided them. I think these teachings that we are privileged to have with the friends—the intercourse one with the other, is a means of helping to fight that good fight of faith. It strengthens our hearts, and makes us feel like waging a better warfare; it makes us feel that we are better warriors.

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our life is a series of failures, from the human standpoint. People may say, "that man is not accomplishing anything in this life; Those about you cannot understand the motives in your heart; they cannot understand why you should go through life in such an unaccountable manner, yet you have in your heart that deep peace of God that passeth understanding. Is that victorious faith? Yes, they don't know it in that way.

Let me call your attention to an illustration in the life of this same Apostle Paul. You remember he had a thorn in the flesh. He had prayed the Lord three times that this thorn might be removed. The answer came back to him, "My grace is sufficient for thee; my strength is made perfect in weakness." "Paul, as you follow on it will be your privilege to realize the great power of God exercised through you," Paul said, "I have learned the lesson. I can see the matter rightly now. Most gladly, therefore, will I glory in mine infirmities, that the excellency of power may be of God, and not of myself. Thus the victory of faith comes to us. We have our trials, these experiences, these things hard to bear. Our hearts are almost breaking at times. We look up to God and say, "How long, O God?" He says, "My grace is sufficient for you." Therefore will I rejoice in mine infirmities.

There are two classes of saints today. One class is called the light affliction class. As Paul says, "These light afflictions which are but for a moment, work out for me a far more exceeding and eternal weight of glory. Paul had learned to rest in God by faith, for he knew the difficulties of his life as but light afflictions, when compared with the great weight of glory that God had reserved for him. But there are others who love God, and have faith in him, who in the experiences coming to them are saying, "I wonder why I have so many great troubles; I wonder why any of these things, so many difficult experiences coming into my life?""

Doubtless we all recognize that when we were at one time children according to the flesh, we were wont to join hands, or with another, perform that little play called, "snap the whip." The boy who was at the end of the whip got the full force of the snap. That is the position I am in. I think you will all agree with me that it is an enviable position, that I should join hands here with these dear children of the Lord, and be the snapper of the whip. The primary object of that little game was to make a fool of the one who snapped the whip, and that is where I delight to have my hour of Christ's service.

After all our beloved Brother Barber has brought us today in regard to the rest of faith, there is scarcely a word left to say with regard to it. I thought I might endorse what he said. I will read a few verses of Scripture first, from Hebrews 3, 1. "Let us therefore fear lest a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Good News (the glad tidings of great joy; the divine plan of redemption, not only for us in Christ Jesus, but salvation in due time for the whole world) preached, as well as unto them. But the word preached did not profit them." Why? "Not being mixed with faith in them that heard it." So we see that mankind are going straight today, paying no heed to that word which God has declared shall rest unto none, not us but God, and we are assured by the Lord that these words are spirit, and they are life. Not having the rest of faith these words mean nothing to them.

"For we which have believed do enter into rest, as he said. As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world. For he spoke in a certain place of the seventh day (the day of rest) on this wise, and God did rest the seventh day from all his works. There we have before an solemn type brought to our attention, that we might follow this instruction and example. "And in this place again, if they shall enter into my rest," implying that it rests entirely with us to submit our wills to Him, and then take the step of drawing near to Him who is the justifier of them that believe in Christ Jesus, that He may draw near to us and grant this blessed rest of faith. "Seeing, therefore, it remaineth that some must enter therein and they to whom it was first preached entered not in because

of unbelief, again He limited a certain day, saying in David, "To-morrow is the day of the Lord's Shadings," as it is said; today if ye will hear His voice harden not your hearts. For if Israel, which at one time had it (the original) had given them rest, then would he not afterward have spoken of another day." We see that Joshua did not really give the typical people rest. Some have called attention to the fact that we have more battles to fight after we have entered the promised land. The President of this land in which God has graciously permitted us to dwell as ambassadors for Christ, has shown us what true rest is. He says, and it has been demonstrated, that real rest is not to be found by a sort of heathenful person, is a change of occupation. Taking these natural things with which we are familiar as a basis, we may reason out into the unknown, invisible things. A vigorous, healthy new creature will not think that the rest of faith must be one of ceasing from effort. It is a change of occupation. We become more vigorous, more active, not along the old lines which we can so easily become familiar with, the desires and ambitions of self, the desires and ambitions of the flesh, but in the interests of the new mind, which is the mind of Christ. We should exercise ourselves toward God. If we are walking in that way, as one dear brother has illustrated the matter, the walk of faith, this new life, this is rest, simply a series of falls. When one walks he just continually falls, and catches himself, and falls again, and thus he walks. Dear Brother Barber illustrated that for us this forenoon, and admonished us not to be discouraged. We play in our minds in such a position that before we utterly had the right idea that we will be saved by grace. He calls attention to the fact that if we continue to walk with our eyes steadfast upon the goal, if we fall down prostrate we are only one full length nearer the goal. If we fall the other way we are a full length away from the goal. Let us keep our eyes fixed upon this pattern, Christ, and keep in the straight and narrow way, carrying out our covenant of sacrifice, drawing near to God that He may strengthen and help us in this walk. Then by the grace of God we will attain unto the second portion of that rest which is left with the rest of faith hereafter. The Spirit speaks to us in these words, through the beloved Apostle John: "And I heard a voice from Heaven saying unto me, Blessed are the dead which die in the Lord from henceforth." Blessed are the dead — those who have indeed entered into the rest reserved for us, which will constitute a complete change of creation. Such are dead, and their life is hid with Christ in God. And "when Christ, who is their life, shall appear, then shall they also appear with Him in glory." These are the dead that we

Rest of Faith. By Bro. Wm. A. Hall.
understand the Apostle is referring to. They "rest from their labors, and their works do follow them." Because they have been doing the work of the Lord, they rest because they will have ministered unto them an abundant entrance into the glorious reward. They will hear the words, "Well done, good and faithful servant." In conclusion we would like to read a few prophetic words to you from the Prophet Isaiah. These words we understand to apply primarily to the Captain of our salvation, the Lord Jesus, but inasmuch as we are now members of His body, as it has pleased the Heavenly Father, we may appropriately these in this context, for we endeavor to rest in faith now, that we may attain to that glorious rest when our labors are at an end. For "the Lord God will help me; therefore shall I not be confounded; therefore have I put my trust in Him, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me; let us stand together; the master of my cause (as the original has it) let Him come near unto me. Behold, Jehovah will help me, who is he that shall condemn me? Lo, all they shall wax old as a garment; the moth shall eat them up." Therefore we may rest in faith now.

**Derisource by Bro. J. F. Stephenson.**

**Subject:** "THE FAITH WE NEED."

"Having therefore brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God, let us draw near with a pure heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us hold fast the profession of our faith without wavering (for he is faithful that promised.) Heb. 10:19-23."

**FATHO** is the exercise of our minds in respect to God and His promises. Faith is a conviction, not a conviction merely based upon sufficient evidence but the conviction which is arrived at by logic the reasoner and the certain facts which are presented to us. For instance, we look around us in nature and behold its order and beauty.

The work of creation in the "Forming the flower, the leaf of the tree, The sun of the noon-day The rainbow of light, The storm-cloud of darkness The shadow of night, The waves of the ocean The furrows of land The mountain of granite The atom of sand."

All declare the wisdom and power of an intelligent creator. As the Psalmist expresses it, "The heavens declare the glory of God and the firmament showeth His handiwork." So abundant are the proofs of an intelligent supreme creator that the Psalmist reminds us that it is only the fool who would say in his heart, "There is no God."

Coming more particularly to the Bible our conviction, or faith in it as the inspired word of God, is not based upon what someone else has told us concerning it, but because of its internal evidence. Its opening chapters tell us of the creation and fall of man. Its closing chapters tell of the restoration of all that was lost. Running through the whole of God's plan of salvation we trace the outworking of a mighty and wonderful plan written by various men at various times and in such language as no one could understand until the fulfillment of the prophecies revealed the secret and enabled the Lord's consecrated people to understand it. The plan is so stupendous and harmonious that reasoning logically upon the subject we are convinced that none other than the Almighty Jehovah could be its author.

But faith goes beyond a mere conviction or belief. St. James tells us that "devils also believe and tremble" but nowhere do we read that the devils have faith in God. In order to have faith we must exercise confidence, reliance in the promises which God has made to us.

The Christian course from start to finish is one of faith.

The first step we took in approaching God, we were sanctified by faith in the Lord Jesus. Our warfare is the good fight of faith. Our victories are victories of faith. Our joys are joys of faith and finally when we are presented before the glory of His presence will be a grand triumph of faith.

In the passage of Scripture which we have read, and its context, the Apostle is reviewing the foundation of our faith. He reminds us that there was a typical priesthood which year by year offered sacrifices that could not take away sin; that this priesthood could never accomplish a reconciliation for sins because of their own imperfection and they themselves were not in full harmony with the Lord. There was a change of priesthood. Our Lord Jesus Christ was raised up as the Chief Priest or High Priest of a new order that was to accomplish everlasting redemption, deliverance.

To be associated with our Lord was to be "under priesthood, just as in the type Aaron had associated with him in the priestly office his sons. St. Peter speaks of the ones whom the Lord is now calling out as a royal priesthood. Not that they are a royal or reigning priesthood at the present time but that is the object or purpose of their call. We further read that God has made all the provisions for the accepting, justifying, cleansing of each member of this anointed company.

Our Lord Jesus has already entered into the Most Holy. Not the typical Most Holy of the Tabernacle or Temple, but into the Most Holy which is the Presence. In the meantime the under priesthood is represented as being in the anti-first typical apartment or "Holy." There we are receiving the Holy Spirit, represented by the candlestick and its branches. We are feeding upon the wonderful words of life.

By having faith at this time we know our devotions which ascend as a sweet incense to God, acceptable thru Jesus Christ.

Having, therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, let us realize our position as under priests. Let us grasp by faith that God has manifested His acceptance of the under priesthood by bestowing His Holy Spirit upon His Church at Pentecost. Furthermore, He has given to each individual member an earnest or guarantee of our inheritance in Christ that we have access by faith into this grace wherein we stand. Realizing these things let us draw near with a true heart—as full participators in God's arrangement; our heart full of sympathy with the Divine Plan, true and loyal with singleness of purpose, not double minded.

As an example of double mindedness we might refer to Obadiah and as an example of true faith we can take Elijah the Prophet. Obadiah was governor of King Ahab's house, and we read concerning him, "Now Obadiah feared the Lord greatly. About the close of the 3 1/2 years' famine in Israel, King Ahab divided his herds, placing half under Obadiah's charge and himself taking charge of the remainder. They divided the land and set out to find water in order to save the herds. On his way Elijah met Obadiah. Immediately Obadiah was filled with fear and trembling because he knew that "Go thy lord, Elijah, is here." Obadiah replied saying "What have I sinned that thou wouldst deliver thy servant into the hand of Ahab to slay me? As the Lord thy God liveth there is no iniquity or sin in me, according to all that thou seest to seek thee; and when they said he is not here he took an oath of the kingdom and nation that they found thee not, and now thou sayest go tell thy lord behold Elijah is here. And it shall come to pass as soon as I am gone from thee that the spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab and he cannot find thee he shall slay me; but I thy servant fear the Lord from my youth."

Obadiah then inquired of Elijah if he had not been informed how he had hidden the prophets in caves and fed them during Jezabel's persecutions. Obadiah believed in the Lord but Obadiah did not put his faith into working faith in the Lord. Only after he had been assured by Elijah that Obadiah would surely see Ahab, that day, would Obadiah carry the message.

Consider on the other hand the courage of Elijah who was full of confidence in God. Alone he met King Ahab and his host. Alone he challenged him to the test at Mt. Carmel to demonstrate whether Baal or Jehovah was God. By his faith he caused the destruction of the priests of Baal. By faith he turned the nation of Israel from the worship of Baal to the worship of God.

Let us consider a few examples of faith.

We will start with Abraham. Abraham did not imagine that if he would go to Canaan that God would give it to him. That would have been the kind of faith some exercise at the present time. Credit must be given Abraham made the first move to leave his home land he had a positive promise and he believed that God would fulfill it.

But Abraham's faith was sorely tested after he reached the promised land. God promised him a son and Abraham waited 25 years before that son was born. And during that time St. Paul says he waxed strong in faith. His faith did not waver.
because he thought God was slow in giving him the promised blessing.

After God had given Isaac to Abraham, God tested him still further. Abraham was growing old and Isaac was his only child, Ishmael having been sent away. God said unto him: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains of Moriah. And he will tell thee thereof." We might be inclined to say poor Abraham, but the Bible says rich Abraham—in rich faith.

In obedience to God, Abraham started on the journey. For three days he had a fine opportunity to think the matter over carefully and change his mind if he might. But he now seemed to have realized that God had promised that in Isaac all the families of the earth should be blessed and if he should slay him as a sacrifice how could God fulfill that promise? But St. Paul tells us that he accounted that God was able to raise Isaac from the dead. Did you ever stop to think of what a wonderful manifestation of faith this was on the part of Abraham. We look back to our Lord's resurrection and also to the various accounts of the awakening of the dead, but back of Abraham's time there is not even a positive promise of a resurrection. What a faith that was to be able to grasp that if all the families of the earth were to be blessed it must mean that they would come forth from the grave in order to receive that blessing. And so our Lord tells us "Abraham saw my day and was glad."

Faith makes us all glad. We are rejoicing because of our faith in a new and living way春天的ству time. Let us take the old Testament wordly. This time we select Moses. Moses from childhood to forty years of age had had the advantage of being a member by adoption into the first family of the first nation on earth with the prospect of being the first leader of all the people. Moses knew that the downtrodden Israelites were heirs of certain promises made unto their fathers by God and determined that he would prefer to be associated with them in their sufferings and have a share in the things that God had promised than to enjoy the pleasures of sin—all that Egypt could give him for a season. Moses did not content himself by saying "I believe those promises and when the time comes for Israel to enter them then I will give up my present position," but on the contrary, he demonstrated his faith by acting in harmony with his conviction. This is the only kind of faith acceptable to God. "Faith without works is dead."

As an illustration of growth in faith we might refer to St. Peter. On the night before our Lord's crucifixion St. Peter was so full of confidence that he was not afraid to make a promise offering upon one of the mountains of Moriah. Yet after that he was tested again. It was on the occasion of his imprisonment and expectation of being beheaded for the cause of Christ. His rest and confidence in the Lord were so complete that St. Peter was sound asleep when the angel appeared for his deliverance. We all know the story of St. Peter's experiences and if we find that our faith, or the faith of some of the brethren is weak let us not lose heart but let us seek to go on to that full assurance of faith. St. Paul tells us that "We which have believed do enter into rest."

This suggests to us that our entrance into the Lord's rest is in proportion to our belief. As day by day we grow in grace and knowledge of the Lord and in proportion to our growth, we put our trust in Him and in His providences and promises, in that proportion we enter into rest. According to thy faith be it unto thee. Some faith will draw us to the Lord. A strong faith will draw us still nearer to Him, but a full assurance of faith is the kind that will bring us off conquerors and more than conquerors.

A full assurance of faith is one that can confidently look up to the Lord under all circumstances and neither murmur nor repine at what His providences may permit for "Faith can move mountains, but little repinings and little whinings are all evidences that we have not yet attained to that full assurance of faith where we are convinced of the Apostle's statement that "All things work together for our good." If we realize that we made a covenant with the Lord and as He has now promised us a land we members of the priestly class which God is perfecting for the work of the future, let us lay hold upon all His promises. Let us consider the Apostle and High Priest of our order of priesthood and let us draw near to God with a true heart and full assurance of faith and let us hold fast the profession without wavering, for He is faithful that promised."

**Letter from Estado de Sao Paulo, Brazil.**

**DEAR BROTHER JONES:** Yours of the 5th of August just received, and it made me so glad to know you got a letter from me after it was so long a time. Had given up hopes and was thinking of trying once more to get those things. I notice, dear Brother, that you allowed only $2.00 for Tribune, and $1.00 for the other two. The third number is only a dollar and a half, and if added for all foreign countries. This, of course, includes the Menace, also. This I hope you will see to, which will insure me the full year subscription for each paper. This, as I understand, will leave in your hands $2.00 to my credit. I will be glad if you will accept the two dollars as an expression of thanks for all your trouble in my behalf. Rather a poor show for thanks, when I feel that two thousand dollars would not half express all I owe you; things money could not buy. I am hoping the next mail will bring the first installment of papers, and also the souvenirs; The Temple, if not the Reports, for 1913.

In reply to your postscript, will say it made me smile to think there could be anything of "interest to the friends in general in connection with the Truth in Brazil," there being so little of it here. Then, the thought struck me that this very fact out here in all the countries everywhere, and if you should happen to conclude it would lead to the beginning of the harvest work here, to state the following facts, in the supplement, you may use these remarks, not just as I write them, but edit them to suit the case. Let me say, then, that always when I have read how the friends are expecting the harvest work and that they have made it, I have thought: How about Brazil and all South America? For dear Brother, when in the Tower and other places, you see the countries mentioned where the truth has gone, South America is always left out, and when you consider what a terribly big part of the world South America is, it will be easy to see there is more harvest work to be done yet before the conditions are met that will give the church her release. I have thought much and seriously about this, and prayed a little, but the work is so great I got discouraged and concluded my poor little prayers would not move a peg in this direction several years ago, I wrote Brother Russell about Portuguese literature, and the reply was, at that time, none at all to speak of. Since then there has been a demand, so I order and order after know, on the little paper, "Where Are the Dead?" and I could get hold of only three numbers of that.

The brother who translated this "Where Are the Dead?" came to Sao Paulo in 1912, with several thousand of these Pulpits, was advised by the home headquarters to apply to this brother for the number which he sent me two numbers. After that, I wrote to him several times, without a word in reply. So he passed out of all knowledge so far as I am concerned. A friend in New York wrote me, to ask if I knew what became of him, and the above is all I could tell. The third number I managed to get through a person, an in-law of mine, who met the Brazilian brother who gave him a few numbers. To say nothing of the Spanish-speaking republics of South America, there are several that use the Portuguese language, and in all these countries the Catholic religion is very strong, and in fact they have reached nearly every little town and hamlet, following closely the railroads, but their converts are few, and of them only a humble handful are in the Truth. It is just enough to abuse it and Pastor Russell, which they are not slow to do when occasion arises, as I can testify by personal experience. I have in hand Methodist, Baptist and Seventh Day Adventist pamphlets of abuse of Russell and Russellism. I have read all these pamphlets, besides there are hundreds of thousands of English-speaking people in all the large cities of all South America, beside.
many in smaller places, and in the country, that I hoped to serve myself with the Studies, but either the Lord willed otherwise, or I was not zealous enough to overcome the difficulties.

This is the state of the Truth here in short words. The facts are before you as I see them. May the Lord lead us all in this matter.

Perhaps I should add that some years ago, I got a letter from Brother Coward, asking me to attend some services of his in Georgetown, New G. You can judge the distance from here to that part of our country, when I say it took nearly two months to get his letter, and he had gone to parts unknown, before his letter could get here. I have written this in a big hurry, so please excuse all mistakes and bad writing, and accept thanks for your faithful service to one of the Lord’s hungry souls.

Yours for the Truth always, Sister Bellona Ferguson.

Avare, Estado de Sao Paulo, Brazil, S. A.


IT IS a well established fact that India is the most religious country on the face of the globe. Indian manners and customs even, strange to say, are based on Indian religion. The hermit life of the Hindoos Sage, the Yogis renunciation of the world, the lacered body of the self-tormenting religious devotee, the nude pilgrim that wanders from shrine to shrine—all these are subjects profusely introduced into the classics of the world. Wonderful enough, that time has wrought great change even in this mysteriously religious India. The twentieth century Indira

tians” justly. Naturally one finds that the very sense of independence is lost among these people because of their long downtrodden life, until recently higher education and foreign travel began to open their dwarfed minds to a certain extent. As soon as this spirit was detected, though too late, the missionaries who hitherto favored education began to deny and oppose higher education, which caused only unpleasantness.

Today there are evidences of some spirit of independence and freedom among the most advanced ones of them, and they, too, for lack of self-reliance, are unable to step out of the “nests” they are in, realizing their inability to earn their livelihood outside the “mission farm” (mission institutions, schools, churches, etc.), as their ancestors once were unable to make a living outside their own “Masters’ Farms” (rice fields and estates, etc.).

Under these disadvantages the work of the I. B. S. A. was started in South India in December, 1909. In India, too, as elsewhere in “Christendom,” man-made creeds have taken the place of God’s word, the Bible, in the hearts and minds of these mission converts; since they have had no Bible study, neither the liberty to have any, nor desire for themselves to study the Word of God independently for

Bro. Davey returning from a pilgrim trip in a bullock cart which travels at the rate of two miles an hour.

Bro. S. P. Davey.

One Day Convention at Russellpuram.
Day and night Bible Study Training Class. Doing good work after the season is over.

Girls in India taught to make lace.
Through the noble effort of the interested friends, quite a number of the Scripture Study Volumes were placed soon, in the hands of people in and about Madras, which opened the way for starting a few Bible Study Classes in Purasawalkam, George Town and Royapuram, and thus the interested ones were drawn close together into the sweet fellowship in the Lord gradually. By this time Bro. and Sister Richardson came over from America and did some splendid colporteur work in placing several hundred volumes throughout India, mostly in the hands of Europeans and Anglo-Indians.

The want of vernacular tracts was keenly felt for a time, in order to begin work among non-English knowing people of the land, which, however, was soon overcome to a certain degree by printing three different Tamil tracts. It is hard indeed for the Western mind to realize the difficulties one finds in India when attempting to reach the people who talk over a hundred different languages and dialects, not mentioning other differences, and the majority of whom are still illiterate, including mission people also.

While a few Bible classes were thus organized as above mentioned and conducted regularly and about Madras, there was good opportunity opened up to extend the work along Malabar coast, where religious toleration has been greatly maintained (especially the native states) from early days of Christianity in India. The most fitting field was found to be Travancore, where Malayalam is the chief language. Of all the native states in India, Travancore is the most interesting and at the same time most peculiar in respect to the manners and customs of the people and the state. Caste system is very strong here, and it is distressing to say that the “Missionary Caste System” is still stronger, which is, unquestionably, the greatest stumbling block to the cause of Christ. It will never be too much to say that even if Christ himself should appear to preach the Gospel of His Kingdom (as He once did) in the midst of the “Mission flocks,” without first obtaining permission from the heads of the missions, sure enough, He would be put out, and persecuted and crucified by the “Christian community” (?) led by their own Christian ministers” (?). A very, very sad picture indeed.

The rulers of the native state of Travancore, His Highness the Maha Raja, though a non-Christian in faith, offered his good will and help personally to our representative, to teach the Bible Truth to his subjects in Travancore, while all the “Christian Missionaries” in the state joined hands together in order to hinder our
work (may God forgive them) of announcing the Gospel of the Kingdom, the glad tidings of great joy which shall be unto all people in due time. In spite of the united efforts of the missionaries and their people, the opportunity to start the Lord's work at Nujattinkara side was given dire consideration, and the Lord's Harvest message was preached orally and through printed pages to all who had desire to know the Lord's loving plan for the redemption of the fallen race, as revealed in the word of God. To the great surprise of Bro. Davey, soon large numbers of sectarian friends flocked to hear the message of the Kingdom regardless of the threats of their own missionaries. Many of them showed great zeal and interest; went out and preached to others what they have learned in the study classes without receiving any help for over a period of six months, during which time there were more than thirty odd Bible study classes organized in different places in South Travancore.

When time rolled on, slowly but surely, the Lord's glorious Truth found its way among the workers of the mission people as well, who now have lost faith in the once believed man-made creeds, though still of the Nicodemus class, and today the main subjects of discussion from the sectarian pulpits are the Kingdom of God, the Second Coming of our Lord, the Great Time of Trouble, etc., which was previously pronounced to be unimportant and unnecessary subjects for Christians. Glad to say that the God-dishonoring Hell and Devil Tormenting sermons are not to be heard anywhere now.

As there is no translation of the Scripture Study volumes yet in any of the Indian languages, it was found necessary to start special study classes for the benefit of the workers and teachers. These classes were readily started at Russellpuram and conducted regularly twice a week by Bro. Davey from 9 A. M. to 12 noon, and 1 P. M. to 3 P. M. every time they met. During rainy seasons there were day and night classes which gave opportunity to those who were unable to attend during day time of the sunny days. In these classes also systematic study was conducted, and those friends who attended the classes regularly took notes for their guidance and help in studying and presenting the subjects treated on the volumes to others.

It was obvious that the condition of the country demanded certain forms of organization; and to meet this demand several classes under the name of congregations were organized and a number of temporary thatched buildings were erected as meeting houses, and each congregation was placed under the instruction of some one of the brethren who was able to teach the truth intelligently to these poor people who are for the most part second and third generation Christians of some mission.


While all these works were carried on, it was not at all a smooth sailing by any means. Time and again difficulties and trials arose, and the Lord's little ones faced them boldly by His grace. The gracious Lord has been over-ruling every thing for our own good and for His own glory. These poor dependent creatures were greatly encouraged by the visit of the Foreign Mission Investigation Committee of the I. B. S. A., with Bro. Russell as president, in 1912. They all rejoiced to see their loving "Grand Pa" (Appâpon) as they used to call Bro. Russell in their simplicity, and also the other brethren who accompanied him, and no doubt that their visit gave a great stimulus to the devoted friends and also threw great light on the nature of the work of the I. B. S. A. The prayers of thousands of these poor people have been ascending daily in behalf of our dear pastor and the harvest work more than ever before.

The visit of Bro. Russell and party not only did great good to the loyal friends, but also opened the eyes of false ones who saw for themselves that they did not belong to "His fold." During the three years' work in Travancore, in all there were more than seventy organized classes conducting their meetings regularly.

The Kingdom message that was preached in North Travancore during the years 1910-11 was not without effect. Bro. Davey used to spend a few months at times holding meetings and teaching the Truth to the earnest enquirers, particularly at Allepy, and Kottarokara, among the Syrian Christians. But only after Bro. Russell's visit the North Travancore work has taken a definite shape, as arrangements were then made to carry on the work effectively that side also.

Soon after Bro. Russell's visit the tract "Signs of the Times and Hereafter" was presented in Tamil, Telugu, Malayalam, Gujarati and Hindi languages (almost 100,000 in each language) and distributed vigorously through the zealous work of some of our brethren, especially Bros. Carmichael and Joseph, who travelled from place to place, throughout the districts these languages are spoken, and those who were benefited by them requested for additional tracts, which were furnished through post later only to those who knew English, Tamil and Malayalam.

In 1913 Bros. Richardson and Hart came over to spread the Truth in different parts of the
country, and having spent the major part of their time in Travancore, and visiting several important centers all over India, returned home last January.

During rainy seasons in Malabar friends are mostly occupied with the indoor college meetings and class studies for the benefit of the interested ones. But when the hot season opens up they go about from place to place for days and weeks together, by companies, and hold open air meetings for the general public. Magic lantern and special songs composed in accordance with the Divine Plan, accompanied by native music, are often used in these open air meetings for the benefit of the hearers.

As a result of all these labors of love at present, from the following centers friends are keeping up the interest, though none of them receives any help from the society:

(1) Madras.
(2) Arkorman.
(3) Rangoon.
(4) Allahabad.
(5) Bombay.
(6) Mysore City.
(7) Pallamcottah.
(8) Nazareth.
(9) Koffaiyady.
(10) Russellpuram.
(11) Tiruvela.
(12) Beltangady.        S. Travancore.
                    S. Travancore.

       (13) Rajamandry.
       (14) Singapore and Colombo.

As elsewhere, no sooner does a friend receive the blessings

Group of natives at meeting conducted by Investigating Committee, the latter standing near building. Picture just arrived, though taken in 1912.
of the Truth, than he rejoices in the privilege of taking it to others and thus spreads the Truth in his vicinity. There are some interesting incidents even in this far off India.

Bro. Moses of Nellimoodu, S. Travancore, who lost his wife and two children just recently, though very badly treated by his own relatives simply because they belong to the “Mission Caste” (humanly speaking, Bro. Moses was left alone), yet he stands firm in the Lord in spite of the enticements of others. No help has he been receiving for the last fourteen months, and glad to find that he is still at the Lord’s business.

One Bro. L. G. Sumitra Vakil (Lawyer) of Belangady, has been supporting two brethren for two years, paying 40/ a month to go out and preach the Truth on his own account. (Bro. Theophilus resigned his lucrative government job five years ago and has been serving the Lord faithfully, receiving but 5/ a month until he spent all his savings, who still strives his best in spite of the hardships and difficulties that confront him daily.)

Bro. Mysapere D. Tirnevegadom of Mysore City, Mysore, has been printing and circulating a Telugue magazine by the name of “Millennial Light,” which was wholly devoted to articles translated from the Watch Tower and Scripture Studies. This he was managing for four years and only discontinued three months ago because of the present hard times. A native sister, Mrs. Devasahayam, wife of a lawyer in Madras, has spent about 500/- for translating, printing and distributing several pamphlets in Tamil. Subjects she published:

(1) “Preparation for Coming Reign of Righteousness”
(W. T., Nov. 1, 1914).
(2) “Constantine Trinity Maker.”
(3) “We Believe in the Bible” (from W. T.).
(4) “The Voice from Heaven” (from W. T.).

This friend has been a staunch seventh day adventist for several years. She came into the Truth only lately, and now she is trying to help in her own way to spread the Truth among her own people.

Some time ago one Mr. Townsend came over to India from the West as a colporteur in connection with Seventh Day Advent Mission. He was for a time very zealous in distributing their own tracts when he came into contact with the Scripture Study volumes. After attending some of our study classes at Royapurum, and also studying the volumes together with the Royapurum friends he was soon convinced of the Gospel message, which resulted in his resignation of the Seventh Day Adventist colporteurship. According to the reports he went back home to take a definite stand on the Lord’s side and His glorious Truth.

We can multiply instances like the foregoing, but the Lord knows it all, and He will reward each one accordingly and very shortly, too. Though some of these friends are to undergo severe trials, yet by the grace of the Lord they have learned from their Master to bear them all patiently and cheerfully, realizing that it is only through suffering with the Lord each member is privileged to reign with Him in due time for the blessing of all humanity.

The European war, which, as we see from the Scriptures as “the beginning of sorrows,” that is to bring great time of trouble throughout the whole world, broke out in August, 1914, caused a great stir among the people all over India, particularly in Travancore, where the Truth has been proclaimed far and wide. But when time lingered, and necessity pressed hard, and hardships increased, the zeal of many waxed cold and their immediate wants stood uppermost in their minds. Even some of those who were thought to be among the strongest fell off and are found wanting. This encourages us to think that the final sifting is in progress, and we have to put all our trust in the Lord in order to be found faithful even until death. We are sure that the Lord knows who are His.

We fully believe that there are a few members of the Lord’s family scattered throughout India who have not even met each other in flesh, but are known to each other only through the labor of love and oneness of spirit and purpose in the Lord, who all look forward to the time when they shall meet each other, and also all the members in His presence soon with joy unspeakable. May He who said, “Lo, I am with you alway, even unto the end of the world” comfort and strengthen each living member in these last few moments that are still before them, so that they may patiently run the race and win the prize and share the glory in His glorious Kingdom.

S. P. Davey,
Russellpuram, Neyattinkara, S. Travancore, India.
THE city of Madras, which is the third largest in India, is often styled as the Athens of India. Indeed, it is one of the most westernized cities of the country as well as the great center of western culture and modern civilization. It is very amusing to see numerous quaint old Hindoo temples side by side with the most modern public and private buildings of various orders that adorn the capital of the presidency.

Almost all the religions of the world have their adherents here today, and Christianity too is well represented by a number of denominations with a large body of clergymen of all ranks residing in the very heart of the city itself; and the united efforts of these leaders of Christianity to convert the people to their own faith, met with very little success, considering the enormous amount of money spent for the cause, and also when compared with the rapidly increasing non-Christian population in the city. According to the latest statistics hardly two per cent of the people are even nominally Christians, including Catholics.

Early in 1910 some of the I. B. S. A. tracts and the Scripture Study volumes distributed by Bro. Davey and his helpers found their way among the Church of England members of Royapuram. Through the living grace of the Lord a few of them showed some interest after reading the volumes and other literature, which in course of time led them to hold some cottage meetings regularly, for which purpose the homes of Bros. Menaud, Wrightman and Carmichael were thrown open. These meetings were soon developed into Bible study classes. The increasing knowledge of the Truth found expression in the zeal of the friends in distributing tracts throughout Madras and vicinity, which aroused the indignation of the religious leaders who began to denounced from their respective pulpits our presentation of the Truth and our dear pastor, which in a way gave wide publicity to our work. For a time the whole of Madras clergy, greatly perplexed, took measures vigorously to hinder our work and prevent their flock from reading our literature. Some of them even went so far as to threaten the friends while distributing tracts. Again certain missionaries sent out their own representatives to circulate notices with advertisements, "exposing errors of Millennial Dawn," which aroused the curiosity of some people to read our tracts. In all these, our early experiences, Bro.

Davey has been with us constantly for about six months and bore the trials and difficulties patiently, expounding the Truth, and encouraging us for greater service.

When we were left to ourselves to conduct the classes, because of the absence of Bro. Davey, who went over to Malabar side the Lord strengthened us wonderfully, though inexperienced as we were, and granted us timely help in providing some brother who has been long enough in the Truth. When old Brother Chatalier, because of his infirmities, moved away to Rangoon, Brother Trutwein came to our meeting from another part of the city, and helped us for a time. Encouraged by these helps, Brothers Menaud, Wrightman and Carmichael were preparing themselves to conduct the classes in turn, serving as elders for Royapuram and Georgetown. Just then, Brother Trutwein also had to go away to Rangoon, and thus the responsibility fell upon the Royapuram friends to carry out the Lord's work
themselves, relying upon the Lord for necessary help and wisdom. Soon No. 4 Tamiah St., Royapuram, the home of Brother Wrightman, was turned into a stock room for our literature as well as a free reading room for the interested ones; from whence tracts, etc., also are mailed now to different parts of the country.

Brother Carmichael resigned his railway work of his own accord, in order to give his entire time for the service of the Lord. He, in company with Brother Menaud, Jr., went about mostly on his own expense, distributing tracts in different places. In one of these trips, one Mr. Fisher, an engine driver of Bittagunta, was attracted by
Brother West, from Madras, went over to Rangoon and did some good colporteur work by means of which some interest was aroused; this in divine providence, paved the way for Brother Trutwein to organize a little class on his arrival there.

While Brother Menaud, Sr., was contemplating to resign his work to devote his entire time in the service of the Lord, things happened the way he wished, and he went over to Bangalore and after witnessing the Truth there for some time returned to Madras with his family, and at present is co-operating with friends at Royapuram and Georgetown.

Time and again, the great adversary attempted to upset our work in Madras through different methods, but the Lord helped us all to fight the good fight of faith boldly, by His grace. Repeatedly the enemies of the Truth tried to discourage the brethren by circulating false rumors, and distributing slanderous articles about the society’s work and Pastor Russell’s private life, etc., and we are glad that the darts of the enemy did not produce any effect as intended, but only helped us to work more zealously for the Lord’s Gospel of His kingdom.

Friends in Madras now decided to distribute both English and Tamil tracts to the people systematically, whenever they get any new ones, for which purpose arrangements are made to visit the sectarian churches on Sundays and distribute the tracts from the roadside, when the people come out from their services. This is carried on regularly with much profit to some, at least.

The visit of Brother Russell and party gave us all new inspirations to labor in the Lord’s field as humble servants waiting to receive the due reward in His own time. All the active laborers are volunteers in this part of the field in India, and none of them has been receiving any help from the society.

The visits of Brothers Richardson and Hart, during their brief stay in India and also of Brothers Driscoll and Hollister, from America, and their fellowships in the Lord, greatly encouraged us and did much good to strengthen in the race we had started by His grace. Indeed, it is a joy to have Brother Davey in our midst from time to time, spending a few days with us and working together for the glory of the Lord.

Mylapur D. Tiruvengadam, I. B. S. A. Representative at Mposore, India.

the Truth, who in turn carried the message to others. Gradually, some of his fellow workers on the railroads were brought into the Truth, which resulted in the formation of a little group of friends at Arkoram now. Thus a certain amount of interest is kept up among the railroad men through the earnest efforts of these brethren. Raghunandry is another center of interest where Brother Fisher is located at present. So the Lord’s work is slowly but surely expanding.

Representing members of the Georgetown and Royapuram Classes in 1915.
The regular visits of the Watch Tower, and other helps furnished from the office at Brooklyn, our Daily Manna, and The Morning Resolve and The Vow, are found to be sources of great blessing in bringing us into close relationship with the members of the household of faith everywhere.

Though not so specially favored as some friends in other countries in witnessing the real Photo Drama of Creation, ourselves, yet we rejoice in the fact of the joy that so many receive through it. Lately some friends decided to get at least the records and the phonograph and a few slides and thus to benefit us and others as well. With this incomplete outfit, we and Brother Davey, who is with us just now, have the pleasure of exhibiting in different places for the interest of at least a few at a time.

We are deeply thankful to the Almighty Father for the many diverse experiences He has been pleased to grant us in the past and we fully trust that whatever in His providence may befall us in the coming days, will be for our good, if we truly love the Lord. May the loving Father grant us all the necessary strength and courage to be faithful, even until death, in order to receive the glory in His kingdom, in the very near future.

**Discourse by Pastor Russell. Subject: “OUR BODIES TEMPLES OF THE HOLY SPIRIT.”**

This applies only to the true church, not to the world. Church in the flesh in the tabernacle condition—church beyond the veil in the temple condition—each member of Christ a temple—“Be ye holy, for I am holy”—Defiled temples to be destroyed—future temple of glory.

Pastor Russell gave a very interesting address, from the text, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are” (1 Corinthians 3:16, 17). He said in part:

In times past, the Israelites had a Tabernacle, built by God’s command and under His definite and specific instructions. This Tabernacle was used in connection with their worship and sacrifices. It was the center toward which all the people looked as the avenue of communication with God. God’s presence was indicated there in the Most Holy by the Shekinah glory. The Temple was erected later, after they had come into the Promised Land; it was erected under Solomon, for the same purpose, and also by God’s command. The Church of Christ is the antitype of this tabernacle and of this Temple. The Apostle Peter explains that we are now living stones of God’s great Temple, which is being prepared for construction. There is no Temple of God now, in the fullest sense, though each saint of God is spoken of as a temple of the Holy Spirit. The Church is now marching from the temporary Tabernacle condition into the Temple condition. The Temple is to be the Church glorified, in its permanent condition.

God is now getting ready, then, this great Temple, through which He will teach and uplift and bless the world by and by. We are instructed as to what our business is, while in the flesh. Our first business is, as living stones, to gladly submit ourselves to the great hammering and chiseling processes of Almighty Providence, preparing, polishing, and making us ready for a place in that glorious Temple of the future.

The word “temple” is used by the Apostle in three different senses. There is the great completed Temple. Then we are now the Temple of God in the prospective sense. Wherever God’s people are met, they are counted as the Temple of God, because He is already in our hearts. The Holy Spirit dwells in us. Again, each individual saint is a temple, because each heart that is illuminated by the Lord’s presence becomes a temple, or tabernacle, of God. The Holy Spirit being in you, your body is a temple, however imperfect it may be. God is tabernacing in you. In the next age, that glorious Temple which God is now preparing will be the Temple of Glory, the great meeting place between God and men. The glory of the Lord shall soon fill this Temple; for its preparation is nearly completed.

Let us note how the Temple construction was illustrated in the type, when King Solomon built the natural Temple. The stones were all prepared in the quarry. Each stone was chiseled and shaped, polished, and marked for the place it was to occupy, so that when all the stones were ready, the Temple was put together without the sound of a hammer or an ax. All the hammering was done at the quarry. This represents beautifully how the Lord is doing all the preparing and polishing of each of our characters here in the present life. If we are not fitted and polished here, we will not be a stone in that great Temple.
HOLINESS MEANS WHOLENESS, COMPLETENESS.

It is God who is doing this work in His people. As the Apostle Paul says, "Ye are God's workmanship, ye are God's husbandry." He is working in us through His providences in our experiences, as we come in contact with the world day by day. But this work of all this is nothing if these providences are so supervised of Him as to produce in us the right kind of character, if we submit heartily to the disciplinary process. What is the right disposition? It is the disposition of holiness. What is holiness? It is completeness. The thought is like that of the word "whole"—God's people are to be complete in character, lacking nothing.

Such is not our condition when we start in the Heavenly way. No, we come to the Lord as sinners. That is the only way we can come; for we cannot cleanse ourselves. It is the very thought that all in the world should seek to cleanse himself in word, thought, and deed to the best of his ability. Every one should make his life as clean as may be. Every one should try to put away all filthiness of the flesh and spirit. But not every one has a disposition to do so.

Those who come to the Lord are told, You cannot be of this chosen class unless you are holy. This is the prime qualification. The Father in Heaven is holy, and He is calling upon you to be holy, if you would enter His Kingdom. This holds true only, but it must by degrees become more and more actual. As His children, you must be exercised by the Spirit of God or you cannot remain in His family. Each one of us has to agree to this before we could come into His family at all. Moreover, we had not only to be holy, but also to be good. Everything that was not holy, but also on many things that were not sinful. We relinquished the human nature with all its rights and privileges. It was not sin alone that we renounced.

Everything that you had of value had to be consecrated to God before you were accepted. But even all this was not enough to secure God's favor. Why not? Because you were imperfect, and could not be accepted as a sacrifice upon the Lord's altar. You needed the great High Priest to impute His merit, that your offering might be acceptable in His sight. He is holy not only. Holiness not only represents an avoidance of sin and purity of heart, but a complete giving up of our will to do the will of the Lord—to be WHOLE. And in the Gospel Age this means sacrifice, a denial of self.

THE TEMPLE OF YOUR BODY.

I trust that many who have these words have given themselves fully to God and have been accepted in the Beloved One. All such are realizing the truth that they are living in a temple. (1 Corinthians 6:19, 18, 20) Paul says, "What? Know ye not that your body is the temple of the Holy Spirit which is in you, ye have of God, and ye are not your own?" This thought should be having a greater influence upon us day by day. Holiness is the quality that we should be in which God dwells! The Apostle calls attention to the fact that the Lord declares He will dwell in His people and walk in them. What manner of persons, then, ought we to be? How careful we should be as representatives, ambassadors, of God. If God were coming into your home, how clean would you want every corner of every room to be? You would say, "We cannot make it too clean!" You would scour and burnish everything to make it appear well. We would do that if even an earthly king were coming to our home. Then, if the Heavenly King is anywheresown, it is as though you shoulthave to be as灰尘, the creeds, of the Dark Ages in our minds, and when we read "destroy," we had a sort of transformer in our heads that made it mean "fire" and "torment," and that sort of thing. To be destroyed is sufficiently terrible as a penalty of willful sin, and this will be the fate of the incorrigibly wicked.

What life worth to you? Is it worth anything? Yes, it is, in every sense. And the glorious life offered the Church is beyond all computation. You are coming to see more of the lengths and breadths and depths and heights of the great love and Plan of God. It is so beautiful! You rejoice to have a share in it. And you, I trust is strong that you will have a share with Jesus in His thousand years' reign in the Millennial Kingdom. Suppose I had the power to offer you the whole world if you would give up your hope of the Kingdom. Many of you would say, "No, I would get out of it; it has always been a disappointment. I would not exchange my hope for all the world could offer!" That is right, brother. To be in harmony with God, and to have the hope of being associated with Jesus Christ as a part of the promise, to help uplift the world out of sin and degradation, back to perfect life and perfect happiness, is truly worth more than all this present world.

Our work throughout eternity, too, will be most glorious. The work of the thousand years will be only the beginning. When the world is turned over to the Father at the end of the Millennial Age (1 Corinthians 15:24-28), there will be a great future work for Christ and the Church to do. God has not told us the particulars about those "ages to come" beyond the Millennium, but He has given us the great outline. The book of Revelation can be interpreted through powerful telescopes we see millions of worlds. If God "formed the earth not in vain, but formed it to be inhabited," we may be just as sure that He formed all of these other worlds for a definite purpose. If they are to be inhabited, there will be a great order of these worlds for habitation, and for their later training and instruction.

When Christ and His Bride shall have brought forth the blessed Kingdom, they will have become properly prepared for their work of the everlasting future. What will be the work of the Church beyond the Millennium? Yes. The apostle, in his letter to the Ephesians, chapter 2, verse 7, says, "That in ages to come, God might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." So we know that a glorious, perfect, and blessed service awaits us in the limitless ages beyond the thousand years.

What would you take as a child of God for the Millennial Age and its blessings? You could not estimate its value. What would you take for the joys of your everlasting future? Nothing that the human mind could imagine. I am going to come nearer home. What would you take for the comfort and blessing that you have as a loyal disciple of Christ every day, right here and now? You would not take a goodly sum, and the sum will increase as you grow in knowledge of the Lord and His appreciation.

The apostle says that if we defile the temple of God, He will destroy it. That would be a terrible thing, would it not? What is it to defile the temple of God? We could not defile the future Temple of Glory when completed. And no one who will be a part of it will desire to defile it. The great Temple of Glory will be secure from defilement. But you may now defile your body, which has become a temple of God. If we willingly consent to the defilement of our body, it would be indicative of a depraved and false heart, and consign the body to death, and cause the condemnation of our text. You will be very careful how you deal with the brethren, will you not? The Apostle tells us of many being defiled by a root of bitterness springing up. What if you or I should do something that would cause a root of bitterness to spring up in the children of God?

The Bible does not say how much or how little of defiling will condemn us, but we wish to be like the man who responded to an advertisement for a driver of a family carriage. His carelessness had been called to the attention of the man who had advertised. He had been asked, "Are you a good driver? Do you drive carefully? How near to the edge of a precipice can you safely drive?" and each man had declared his qualifications, and one had said that he could safely drive so many inches from a precipice, and another could go even a little nearer. Finally the man in question was asked, and he replied, "I always keep as far away from a precipice as possible." The employer said, "You are the man I want,"
A CLOSING WORD OF EXHORTATION.

So with you and me as servants of God. It is not a question of how we can come to deifying some member of the Church of Christ without actually stumbling him, or of deifying the whole Church, by starting a root of bitterness or a slander, and then seeing if we can check it before it has accomplished the undoing of the brethren. "Let us fear lest, a promise being let us of entering into His rest, any of us should even SEEEM to come short of it." Any suggestion of coming short would be dreadful, would it not? We may be either stumbling others or encouraging them. Our attitude should never be to do all we can to help others. It is true that some will stumble over you, no matter what you do, but that cannot be help. If you are doing all that your powers will permit to be a helper in the Body of Christ, you cannot do more.

We are to build one another up in the most holy faith, not merely in doctrinal matters, but in character, by a noble example, by love and encouragement and helpfulness. We are to have the faith that goes with holiness. The two properly go together, when all is rightly arranged. Are you helping to build the brethren up in our most holy faith? Are you encouraging them in the good way? Are you saying and doing class, now rep/lig/hen the burdens of the brethren, or rather the contrary? Shall we not all be faithful, loyal sons, knowing that we are temples of God, and that these temples must be holy?

I trust that in the near future we shall have a glorious entrance into the Heavenly Temple, when the living stones are all brought together. Is there anything more? Yes. Then the glory of the Lord shall fill the Temple. I do not know just what this will signify. It means some wonderful blessing that God will give the Church after they have passed beyond the veil and received their spirit bodies. We do not fully know what the "Marriage Supper" means. The union of the Bridegroom and the Bride will take place. Then our Bridgroom will present us to the Father, unblamable and irreprovable. Then the Great Company, those who have "come up out of the great tribulation," who have "washed their robes and made them white in the blood of the Lamb," will be brought in, and then will take place what is pictured by the Revelator as the "Marriage Supper." It will be a great festival. We know it will be grand, and we want to be there. We long to enter into the joys of our Lord.

Do what you can, dear brethren, to keep the temple of your body pure, that you may be a living stone in that great Temple of the future. Do what you can to help any one who is endeavoring to come near to the Lord. Be ruled by the Lord's Spirit. Do nothing to offend, to stumble, one of these little ones that belong to Christ, not even one who seems to be the smallest or most insignificant of them. If the Lord considers one worthy to bring into His family, and to give him the begetting of His Spirit, we should consider that one worthy of being treated as a brother or sister. You cannot do less without dishonoring the Father and the Lord Jesus Christ. May the grace of God more and more help us and keep us. We trust that in the coming days we shall have His choice blessing, and shall be indeed "made meet for the inheritance of the saints in light."

Message from Honolulu. "Aloha" from Over the Seas.

Honolulu, T. H.,
October 6th, 1915.

Dear Brother Jones, and the dear Friends: At your request, I am glad to send a brief report of the interest in Present Truth, in this Paradise Land. The first class of Associated Bible Students was formed here the first of the year, five being present at the first meeting. Our dear Brother Russell was appointed pastor, the writer was elected elder, and Brother Fox, and Bundy as elders, Brother Piersaul, sargent in the 25th infantry here, as deacon. We have now twelve members in our little class, three of whom live at Fort Schofield, a suburb of Honolulu.

The Eureka drama was exhibited here three nights, and a finale given by Brother Fox. While no definite results have been manifested, we are sure the Lord recognized the effort, and blessed those who participated accordingly. We were on the coast at the time of its presentation. The requests have been several for the regular drama, especially among the soldiers, there being about eight thousand here, but thus far we have been unable to secure it.

One of the most interesting things that has happened in the development of our little class we will relate. This summer the pastor of the Christian church took a vacation, and for the Sunday evening services he appointed his best Bible student member of his church, Brother Snyder, as leader. The Associated Bible Students attended the Bible Studies that Brother Snyder conducted. The results have been of great encouragement. Brother Snyder is no longer an attendant of the Christian church, but is our secretary, and a very active Bible Student of this little eclesia. One or two others from the Christian church are enquiring along this way.

We have not been without our trials and persecutions, sometimes from those who seemed at one time to walk with us, but we are glad to be recognized as one of those who are endeavoring to follow the Lamb whithersoever He goeth. We have a little hall for our use all the time, and it is a rest home for the Students. Nearly each member has his key, and it is used as a reference room. We are fitting it up as comfortably and appropriately as we are able, and seeking to make it a place where we may always glorify the name of the Lord.

The dear friends would be glad to see the interest manifested here, and the reverential and edifying Bible Studies held. Prominent business men are identified with the Students in Honolulu, and gradually people are coming to know of us, and the work. Volunteer work and colporteur work have been done, although there seems to be need for a colporteur who has strength to properly do the work. (Can you send some one from Chicago?)

Personally, I am having some opportunities at the school.
where I am teaching Latin, English and music this year. We will all be glad to have your prayers on our behalf. This beautiful country is not altogether conducive to spiritual things, and the majority of the people living here are pleasure seekers and society lovers, but we are glad a few love to come apart and praise the dear Lord, rejoicing in the glorious things that await the world soon.

May the dear Lord bless you all in your efforts to do His will. This finds us earnestly endeavoring to do the same, realizing our weaknesses, but not cast down, trusting Him, who was always loving and merciful, and knowing His little ones are endeavoring to be the same.

In his service, humbly, your brother and servant.
WALTER H. BUNTX.


THE text which we wish to use as a basis for our study this evening is found in 2 Timothy, 2:15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

We have been considering today how God's rewards are being dealt out along the lines of justice. We desire to consider tonight the kind of workmen we must be in order to receive God's approval; in order that we may be workmen that need not be ashamed; that we may be accounted of God as justly meriting the reward He has in store for them that love Him.

Not all who claim to be in God's service will receive the reward. You recall that the Lord said, "Not every one that saith Lord, Lord, shall inherit the kingdom of Heaven, but he that doeth the will of My Father, which is in Heaven." Again, "In that day many shall say unto me, 'Lord, have we not cast out devils in thy name; have we not preached in thy name, and in thy name done many wonderful works?' Then shall the Lord say unto them, 'Depart from me, ye that work iniquity; I never knew you.'"

If we are to receive the reward, it will be necessary to do the works according to God's direction. As St. Paul says, we must "so run as to obtain." He used the illustration of the race course. In order to enter a race course and secure the prize, it would be necessary for the runner to qualify according to certain rules and regulations, and to abide by them. Suppose there were one on the outside who could run twice as fast as the winner. If he did not qualify according to the regulations, and obey the rules, he could not win the prize. Even if one has a knowledge of God's plan and purpose, and has been rejoicing in the great plan of the ages, the fact that he knows these things does not prove that he will come off a conqueror, and more than a conqueror, nor that he will win the crown of immortality, and be associated with the Lord.

The Lord says that those who will be associated with Him are called, and chosen, and faithful. A large number are called by the Gospel. The eyes of their understanding have been opened to appreciate something of the divine plan and purpose. They have been able to appreciate the great ransom sacrifice of the Lord, and the privilege of consecration. A large number have heard the call, but only a small number accept, and avail themselves of the invitation to become of the elect. After being accepted, it is necessary to demonstrate their faithfulness, even unto death, if they are to be accounted worthy to be associated with our glorious Head.

You remember the Lord told of the Scribes and Pharisees, who loved to make long prayers on the street corners, and were very particular to give a tenth of all their income to the Lord. He said, "Verily, I say unto you, they have their reward." The thing they were seeking for was not God's approval. They were doing these things in order to gain the praise of men. They obtained the thing they were seeking. We can see how wonderfully just are God's arrangements. His justice searches the motive, and that motive will have much to do with God's determination as to our standing in the future.

St. Paul tells us of a class who profess to know God, but by their works they deny Him; both their minds and consciences being defiled, and "to every good work they are reprobate." This is a class who were not just with the Lord, nor themselves. They violated their reason by seeking to justify themselves in a wrong course. They twisted their minds in trying to find something that we could prove they were right when they were wrong. After tampering with their reasoning faculties, they came to a point where they could not reason straight on any subject. They violated their conscience by doing that which, at the time, they recognized as wrong. As a result, the apostle tells us, both their minds and consciences became defiled to the extent that they were worthless, so far as any good work was concerned. He did not say that everything they do is wicked, or bad. Suppose one of this class came into our midst, when we had in mind a certain work that we were about to undertake in advancing the interests of the Gospel message, and they wanted to have part in the work. If we permitted them to have any part in this work, they would
spoil it. They are utterly worthless, so far as any good work is concerned. We would be better off without their assistance.

The apostle tells us in his Epistle to the Romans, “The night is far spent; the day is at hand.” It is over 1,800 years ago since the apostle wrote these words, and if he could say at that time that the night was far spent, and the day was at hand, it must be about to break now. If we realize this, what shall we do? “Let us cast aside the works of darkness (everything that will not bear the full investigation of the light) and let us put on the armor of light. Many of us have cast aside these works of darkness, such as anger, malice, wrath, hatred, blasphemy, and evil communication out of our mouths. But the apostle tells us not only to cast aside these ourselves, but that we are not to have fellowship with those who engage in such works. There are some who would not go to the extent of doing these things; they are striving to keep from doing them, but they may look lightly upon the doing of such works of darkness by others, or take a certain amount of satisfaction, or pleasure in it. The apostle says if we find those who are indulging in evil speaking, anger, wrath, malice, or hatred, we are to have absolutely nothing to do with them. We are to turn to the Lord, to ourselves and to our neighbor. It requires that we have absolutely nothing to do with these works of darkness.

St. Paul further tells us that the light we are receiving comes from God, “God, who commanded the light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God as it shines in the face of Jesus Christ.” This was not an act of justice on God’s part. Justice did not require God, in dealing with us, to give this wonderful light, it was grace on God’s part. He did not violate the law of justice in permitting this light to shine into our hearts. The sentence against us was met. The prophet represents the dear Redeemer as being “the righteousness of Jehovah.” What a beautiful and appropriate description of Him. He not only stood as the Father’s representative of justice, but He satisfied the demands of justice by giving His life, “the just for the unjust, that He might bring us to God.” St. Paul adds that it was in order that “He might be just (that He might not set aside any of the just sentence that came upon the human race), and still be the justifier of him that believeth in Jesus.

So, we see, when the Lord permitted this wonderful light to shine into our hearts it was a manifestation of His grace, and in full harmony with the strict lines of justice. This light that has come to us was not anything that we merited; it was entirely a matter of God’s favor.

You remember the Lord uses the natural eye as an illustration to impress a certain truth. He said, “If thine eye be single, the whole body is full of light.” As the natural body is edified by good eyesight, so the New Creatures have spiritual vision in proportion as we have loyalty to the Lord and the enlightening influence of the Spirit of holiness. This light is not given to us to enjoy selfishly. Here the law of justice applies again. The light is given to us for a certain purpose, namely, that we may show forth the praises, the perfections, of Him who hath called us out of darkness into His marvelous light. There might be a temptation to sit down and enjoy the beautiful light, and say, “We are glad God is so good.”

The Lord has given us this light in order that we might let it shine. We might take an illustration of how to let it shine, from Gideon’s army. They all carried torches on that wonderful night; and these might represent our earthen vessels. You remember the time came when the pitchers had to be broken to let the light stream out on the hosts of the Midianites. Suppose instead of breaking the vessels so the light might be thrown upon the Midianites, they had turned the vessel around so the Midianites might have seen them. Instead of a great victory, it would probably have meant a great defeat. Some receive a certain amount of the truth, but they want to keep quiet as to how and where they obtained it. They endeavor to show off self instead of God. God, seeing they are not using Him right for the right purpose, in justice will take it from them.

In the parable of the talents, the Lord shows how God expects us to use the things entrusted to us. One servant had a talent and this talent was given him to do a work. He did not put it to a proper use. When the Lord of that servant returned and reckoned with him, he said, “Take away the talent from him and give it to him that hath ten, and cast the unprofitable servant into outer darkness.” We see God’s justice operating here. God does not deal with us as we might be inclined to do. We might be disposed to show a certain amount of partiality, because of our imperfect brains. He can search the heart and see how much of the spirit of loyalty we have, and He will judge us accordingly. This individual had been unfaithful to his Lord, and therefore, in justice, he was cast into outer darkness. The Lord says he WENT into outer darkness. Sometimes we speak of people going out of the truth, but as a matter of fact, God binds them, and casts them out into the darkness. If we find any that have lost their appreciation of the truth, we recognize that it must be because of a wrong condition of their heart.

This shows that it is necessary for us to do good works. “He is not deceived; God is not mocked; whatsoever a man soweth, that shall he reap. He that soweth to the flesh shall of the flesh reap corruption; and he that soweth to the Spirit shall of the Spirit reap life everlasting.” This is the proof of the divine law of justice. WHATSOEVER we sow, we shall also reap. If we sow to the flesh, it does not mean that we must wait many years before the reaping will begin. Our reaping begins immediately; we begin at once to reap some of the fleshly tendencies. As soon as we give up the fleshly tendencies and sway by the spirit, we begin to reap some of the gracious fruits of the spirit.

We recall the Lord’s message to the church in Revelation 3, “I know thy works, that thou hast a name, that thou livest, but art dead.” We may be able to deceive ourselves, and we may be able to deceive others, but we can never deceive the Lord. He knows our works. He knows whether we have a name that we live, but are dead, or whether we are actually alive. Therefore, the Lord says, “A good man, out of the good treasure of his heart bringeth forth that which is good.” “Blessed are the pure in heart.” “Dost a fountain send forth at the same place sweet water and bitter?” “A good tree bringeth forth good fruit.” If we are to bring forth good fruit, it is necessary that we have a good heart.

The Lord tells us that we are to do good works in order that they may be seen of men. The difference between this, and the course of the Scribes and Pharisees, was that they were not doing what they did that the works might be seen, but that they might be seen. It does not say you are to do good works that you may be seen, but that men may see your good works, and glorify your Father which is in
Heaven. In order that men may see our good works, it will be necessary that we do good works. It is not enough that we sit down and say, "The Lord knows my heart; He knows my good intentions; He knows I would like to be spent in the service." The Lord does know your heart, and He does see your good intentions, but no one else knows unless we do the works. The Lord says we are not only to have good intentions, but we are to do good work. Stop to think what a burning and shining light every one of the Lord's people might be, if their every word, and act, and thought were shaped for the benefit of those with whom they come in contact.

We are children of light. We should have nothing to be ashamed of. It might be necessary to keep a certain thing hidden that we have in mind to do for the Lord. If we told it out too soon some of the agents of the adversary might step in ahead of us and spoil our plans. I pray that justice may not be done for Him, and the party. There have been times when meetings had been planned, and perhaps the friends had gone to a certain place and engaged a hall. If not secured by contract, perhaps some of the adversaries of the truth would obtain the information and go to the owner of the hall and scare him, threatening to boycott him if he did not refuse to allow the hall to be used, and the whole thing was frustrated. It requires wisdom to be engaged in the Lord's service to keep things quiet until the proper time. It is not that we are ashamed of what we are doing. We should do all things so thoroughly in harmony with the Lord's arrangements that we would have nothing to be ashamed of.

If by walking as children of light we receive persecutions, or afflictions, what of it? The Apostle Peter tells us that by such persecutions we have opportunity to glorify God, but he says, "Let none of us suffer as evildoers, or as heirs in other men's matters." St. Paul tells us these afflictions are working for us. If they are working for us we do not want to stop them. If they are so working as to prepare us for the kingdom, we are glad to have them continue. It does not say these afflictions are working for us a glorious condition; but "These afflictions work out for us a far more exceeding and eternal weight of glory."

The apostle tells us that "God hath not given us the spirit of fear, but of power, and of love and of a sound mind." Then he draws the conclusion, "He that thou therefore ashamed of the testimony of our Lord, nor of me, His prisoner." We do not know of any of the Lord's children who are prisoners for the Lord's name, but the time may come, and there may be a temptation to be ashamed of it. We should walk as children of light, and not let such things as these words of St. Paul, if such conditions should come to pass, we are to abide in Him, that we may not be ashamed at His appearing. We will have no occasion to be ashamed then. We see in all of this how the line of justice is being drawn. Justice is not for you, my king; and for the truth, and righteousness will assure us that God will be just toward us, and we will be on our side.

God's justice does not require Him to be merciful to us, but we must remember that we have made a certain covenant with Him, and there are terms on both sides of the covenant. The Lord says to us, "He that faithfully unto death." He has said that He will never leave us nor forsake us. Now that God has entered into this covenant, His justice guarantees that every last promise God has made to us will be fulfilled. So God, by His own justice, has bound Himself to carry out all of the exceeding great and precious promises which He has given us.

St. Paul further tells us, "God is not unrighteous to forget your work and labor of love which ye have showed toward His name. There may be certain times when we feel that the Lord has forgotten us. We feel that we have been trying to serve Him faithfully; we have been trying to walk in a manner which would please Him, yet it seems that God does not pay any attention to us. We cannot understand why He permits us to go through certain experiences. The Apostle says, "God is not unrighteous to forget." We remember the Apostle's experience when he and Silas were thrown into a deep dungeon at Philippi. He says, "This dungeon of a dungeon, and the union of a chain on every limb." Paul and Silas were thrown into this dungeon in a state of physical weakness. Paul must have suffered severely in that condition. Nothing had been done to heal their wounds, and, furthermore, their feet were made fast in stocks. This was an extremely uncomfortable condition, even aside from the wounds. The pain must have been excruciating. Notwithstanding all of that, these two noble disciples sang praises to God, and that prison shook. They trusted in God, and He manifested His favor and blessed them. We find that God used that tribulation to bring the glorious light of truth to the prison keeper. Whatever our experience may be, God will so overcome these adversities that in His providence that will turn out to our good. It will be justice, because He has bound Himself to do so. "Faithful is He that hath called you, who will also complete the good work He has begun."

The apostle exclaims up to put on the armor of light. While we are not yet in the day, we are, nevertheless, children of light, and we should live as nearly as possible in the light, and up to the standard that will obtain when the sun is fully risen, and every man will be compelled to show the mark as we sometimes say. St. Paul says, "Let us therefore put off the works of darkness, and put on the armor of light; put on the breastplate of righteousness, and the helmet of salvation."" He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully."

We notice the wonderful wisdom and justice of God's arrangement. He has made such a wonderful arrangement that the most imitable one can comply with it. Handsome are the things we work with, and clean hands suggests clean works; but that is not sufficient. We must add purity of heart, the inward affections, our thoughts, our love of righteousness. If God had made the standard wisdom, or ability to do great things, we would all fall under the test. He has not said you must do great things, but what we do work is to be according to our ability. We may consider a few of the essentials to good work. The first is: justice. In order to do good work we must be good. We must have an appreciation of righteousness, not just we must have an appreciation of righteousness, but we must have some idea of the work. We cannot put on the armor of light, and in the Saphira's. They sold all their possessions, but they said, "We will not turn it all over to the church; we will turn it over half." They had a perfect right to do that. If they had turned over a portion to be used for those in need, and kept a part for their own requirements, this would have been no sin, but they gave all that they had; they had nothing left given their all. They wanted to make a reputation. They wanted the church to say, "Here is Brother Amanias, and Sister Saphira; they were so generous that they sold their property, which was quite valuable, and turned the entire proceeds over to the church." So if we do a good work,
but have a selfish motive back of it, that will spoil the whole thing. God manifested His wrath against them by destroying Sodom.

Another essential is knowledge. To do good works it is necessary to have a knowledge of God, and a knowledge of His will. The Apostle tells us that “All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be complete, thoroughly furnished to all good work.” Further, we are to use our knowledge. As we come to a deeper appreciation of God’s wisdom, and exercise our minds more and more, we are able to discern between truth and error, between right and wrong. Our knowledge of our rights and our duties leads us to lay hold of more of the same kind of spirit that the Lord had. We remember it is written of Him, “Because thou lovest righteousness and hatest iniquity, God, thy God hath anointed thee with the oil of gladness above thy fellows.” The Lord had a love of righteousness; so should we, and it was for this reason that He received the anointing above His fellows.

Another important essential is faith. If we had no faith it would be utterly impossible to do works that would be pleasing to God. “Without faith it is impossible to please God.”

Discourse Delivered by Pastor Russell.

ST. PAUL pointing down to our day says, “The fire of that day shall try every man’s work of what sort it is.” He proceeds to say that some have built with gold, silver and precious stones, and that their work shall stand the fire, whereas there are others who have built with wood, hay and stubble, and that their works shall be burned up, even though they themselves shall be saved, if they have built upon the rock. They shall suffer loss in the destruction of their works, but their works shall be saved because they have built upon the rock foundation. The Apostle says, in this that he is pointing down to this “Day,” “That Day,” of our Lord’s coming, the day of Jehovah—the various names given to this period of time as indicating a special change from the old order to the new order.

Saint Peter when speaking about this same time speaks about it as a time of fire, saying, the heavens shall be on fire, the earth also, and the works therein shall be burned up. By this we do not understand him to mean the literal earth, but the literal heavens, the literal earth, the literal heavens in each, but rather to the symbolic earth, and the things therein, and the symbolic heavens. By the earth he means the social order; and by the heavens he means the ecclesiastical order of things. These pass away, but, in their stead we will have a new order of things, a new Church of Christ, a new earth wherein will stand righteousness. We acknowledge that there is much wrong in the present heavens—the present ecclesiastical system of the world. We are all subject to the imperfections belonging to our race and to ourselves as Christian people. We recognize more or less wrong because of the doctrines that came in during the dark ages. We are looking for a new heavens and a new earth. The new heavens will be the new Church. The new earth will be the new social order. We shall constitute the light of that new order of things. The Church will be the light in that day. In the time of the Lord’s coming we are looking forward to the resurrection and the change that will be upon the world and upon the churches, we say, things are all imperfect anyway; things are not satisfactory. We are not to judge others—not at all. We are merely to judge our own selves. We need not judge them. We have enough to do to judge ourselves, and can’t do that correctly. In that day, the Apostle says, there will be a fire in that day. The same fire that the Apostle Peter has reference to, when he speaks of the heavens burning. Saint Paul says the fire of that day shall try every man’s work of what sort it is. Present institutions are to be burned up. We believe that church shall be destroyed, because the great majority of the members of churchianity are built with wood, hay and stubble—the very things that fire feeds upon—things that will be consumed and go up in smoke. Nothing but the true and real shall stand in this day. The fire will try every man’s work of what sort it is.

Subject: "FAITHFUL IN TRIAL."

Every man building with the wood, hay and stubble of error will surely be unable to stand the trial of this day, but those who have built themselves up in the most holy faith (gold, silver and precious stones used to represent such), they build up true characters—they shall stand. They are the kind that God has called for. This is the class that the Lord will build His church with, and that His church will be. This class are builders with gold, silver and precious stones. They will all be protected in this day. They will all be spared. The fire of this day will not consume them. This fire, of course, is not to be literal fire. The fire is just as symbolic as the wood, hay, stubble, gold, silver and precious stones used to represent us, dear friends. There has been a great deal of building of faith structures—character structures, with very flimsy material. Many have claimed certain erroneous things to be doctrines of Christ. Only one thing is right, and that is the truth of God’s word. Those who build with the true things can stand all kinds of tests. We are finding what things are true now. In proportion as we have built ourselves up in the true things of God’s word, in that proportion we have strength of character, strength of faith, and we know in whom we have believed, and we have a reasonable hope that makes us not ashamed for the Lord who has loved us has been abased in our hearts. But before this, we were building with more or less of wood, hay and stubble of human theory, traditions, and teachings of various kinds. As an illustration, some thought if they had been sprinkled in infancy, that this would constitute them members of God’s church. But, as the Lord has taught us that new things were being done in His church, He sprinkled water sprinkled in their faces, and a few words mumbled over them, that this would somehow protect them, keep them, and they would be heirs of all that God has to give. We can now see how foolish all this is. We no longer think along that line. We are seeing wonderful things in the Bible. We see now the real meaning of baptism, and that it is not applicable to infants at all, but only to those who surrender their wills to God, consecrate their all to the Lord, and signifies the death and burial of our wills. This is an illustration of what kind of teachings we received. This should be the portion of nearly all, that our Heavenly Father was the worst being in all the world, and while trying to say “God is Love” were all the time imagining Him as doing what no human being would do.

We are glad then, dear friends, we found out in due time the difference between building up characters with proper things, and the building of them with false things. We are glad we have been changed over, and have been privileged to build up our characters with the gold, silver and precious stones of the Word of God.

Now the day has come, we are in this time, and the fire is testing us. Some are being burnt up, that is, their works are being destroyed, their false structures are tumbling down. If you ask the majority of Christians today, what do you believe, how can we tell you what they believe? They believe in Jesus, isn’t that the same thing? They believe in Christ! Good, Good! We are glad you believe in the Lord Jesus Christ. What do you believe about Him? Well, I don’t know, but that He is the Father, the Holy Spirit, and the Son; that He is His own Father, and His own Son, and at the same time they think of Him as being another person. Poor things. We were once there.
What more do you know, we ask? Well, I don’t know much
more—not much more. I believe Jesus died for me. Do you
believe He died for you? Oh yes. Do you realize that His
death was a ransom? I don’t know what the word ransom
means, they will respond. Think of it! Don’t know what
the word ransom means. They have certainly built with wood.
A little bit of wood and water, and they blow it away.
And some of them were good characters, too. Thinking they
were building upon the rock foundation. For all that, they do not understand that
that foundation is, they are, nevertheless, in a way, holding on to the
Lord Jesus Christ. I am glad they believe that much, even
though it is not enough. Glad they have gotten on the founda-
tion. They say, “I have gotten on the foundation.” All, if so be that they
have. I fear that many who call themselves by Christian names
have never been Christians at all—have never known what it
means to be a Christian, because they have never taken the steps
the Bible tells us of. Ask them:—did you ever make a full
consecration of yourself to God? I don’t know what
consecration means. Think of it, my dear brethren, not to know
the first steps to be taken to become a Christian, to come into
the Father’s family. Think of it! After eighteen hundred
years of preaching every Sunday, after sending so many prayer
meetings, after going, and doing all kinds of things,
with a quarter of a million children, we are not to
beginning. After sending so many missionaries to the heathen, and then
after all, to think that they know so little—not even the first
steps—it is sad indeed. It reminds me of what Saint Paul said in
hasten to be teachers (they had had
some opportunities), but I love the
characters, and the way to teach
you again the first principles of Christ.” They were
babes in Christ, and not able to see how much God has provided,
just as the babe is not able to eat the strong food, but has need of
milk. Truths have indeed been provided in God’s word, but we should
find a way and guide ourselves. And our own clear,
clearer understanding of His gracious provisions which He has
made to enable us to make our calling and election sure.
That is what God intended.

With all these conditions about us, we see that many are
loosing all that they have ever built. They are beginning to see
that nearly all they have are only valuable to us, to our minds with the doctrines of devils is a serious matter,
and that is what has been done. The children’s minds have been
filled with these false doctrines, too, so that instead of thinking of
God as a kind Father—instead of that, we find, they have
been taught things that cause them to dread God. As an
illustration, I recall a story I read in a newspaper of a little
child and its conception of God. A Sunday school superin-
tendent in addressing the Sunday school, asked the
question, “What will be the first thing you will do when you get
to heaven?” One little girl replied, “I will get the little
and the superintendent asked, “What will you do, little girl?” She answered,
“I would run and get behind Jesus so that the Father won’t
see me.” What a pity! To think of God sending nearly everybody
to eternal torment who didn’t walk a straight chalk line.
That was the result of the heathen in so many little children
as brought out by that Sunday school superintendent. This
also is the result of our catechisms, and of all our orthodox
teachings. We sing “Jesus loves me.” We have changed it to
read, “Father loves me,” because, in the song as it originally read,
the love of Jesus is put in contrast with the lack of love of the
Father.

As we look out today, we see that the nominal church
people are members of the church because it is fashionable to be so.
As we know, a church is a good club, a good place to keep in touch
with business men, and the young people on the town. We are all
Christians. They think very little, if they think at all, and they
are woefully ignorant of what the Bible teaches. They will
tell you, when asked about points in the truth, I have wondered about
it. God has provided a way to escape. But it is no wonder for,
“to you is given the knowledge of the mystery of God’s Kingdom.” Then, there is another class of Christian people who are
really Christians and spirit-begotten ones, who are
bewildered and are coming to be more greatly bewildered all the
time. As a conclusion, we will go on from bad to worse, and as they see that “All around shall
fall.” We can see this, and what makes our
consecration so vital. But what is wrong? Their
conclusions are wrong. They have built upon what the creeds
say instead of what God says. We were all too careless. We were
not so much the other way in that respect. We ought to
inquire, where is the evidence for what you say. God
word of God for what you say. We are now doing this, and we
are getting God’s words and reasons, and are content with them.
And we will do the same thing. We will be partakers of the
divine nature. It symbolizes that which is divine—divine things.
Everything in the Tabernacle was of gold, representing God, the divine
nature. So God has given unto us exceeding great and precious
promises that by these we might become partakers of the divine
nature. We have never been there. We are not partakers of our
faith with the gold. God has given us the promises, and it is
for us to take them, use them, and let them work in us both
to will and to do of His good pleasure. Is that the idea? Yes.
We see then how important it is to have the real word of God. We want to have our
with His children. Even Jesus said, “What over-
cometh will I grant to sit with me in my throne,” that is
something real to us. It must be a real throne. It will be. Mes-
siah’s Kingdom is a reality. It is not a mere picture. It is
something real. We are glad of this, my dear friends. It
largely depends on this before God, as we begin to see His great
character—how He has been planning from before the founda-
tion of the world for blessing every member of our race. That is
the God to go to in the time of trouble, the kind you can go
to when you are sick or distressed. He is the One you can trust.
And He says in His word, “I will be merciful, and I will have
mercy on thee.” He is the God of love, the God of love. He
loves us, and He is always willing to help. In our daily prayer,
“P.O.W.,” we say, “P.O.W.,” or “P.O.W.,” of course,
rightly. There are many false Gods. We want the living and true God.
We have found Him, and we have His word. Now
this real God—His words come to us and transform our
character, and change our character, not for
our own worldly things, but for a
holiness. It is a faith that is full of holiness. It is a faith
that is teaching us that God declares that we must have His
own spirit—the spirit of His Son. While He provides for the
covering of our imperfections through the merit of Christ,
under the blood, and the righteousness of Christ, and the
mercy, and the blood that He has shed, we must have His spirit, the desire to do His will. His promises
will work in us first to will right, and then, to do right. We will
never succeed in doing all that we would like to do. We cannot
do the things that we would. We would be perfect, but we
cannot. That is the only excuse for not being and doing
perfectly, and that is, because we couldn’t.

But we must have the mind to do right, the fixed will and
devotion to do His will, for anything less would be coming short.
When you and I are willing perfectly, and are doing our very
best to be so, the mercy of God has provided, very graciously,
A covering of all our blemishes. We have received
from our fathers. To represent those who are thus
building upon God’s word, the Apostle uses the most valuable
things, gold, silver and precious stones.

Now the fire is on us. What kind of fire? A fire of doubt, a fire of ignorance, a fire of error. The professors in our
colleges, and our licensed preachers, are filled with the fear of the
word of God. That is the only way of escape. He is the proof of it, they say. What do you say?
Well, those who have been unwise and careless are not able to get the right view of things. They cannot tell
what is wrong with all this. They accept what the professors
tell them. Then go to the minister and ask him about evolution.
Is it right, do you think? Yes; our professors have
this pretty well each other, and why not keep the words of men. That
Yes, our professors did not say this in so many words,
but we came to see it for ourselves as we progressed. We saw
it in the textbooks, and as we listened to lectures, and read the
books, we finally came to see it for ourselves. Then you don’t believe, what is the Bible; and
the fall, the death penalty resulting, etc. Oh, no; no intelli-
gent person believes that now. No one now believes it that
way. This Genesis account contains some good lessons, and
we can get some good lessons from it if we would take the time,
but it is too be believed at at. Then, Doctor, don’t you think
Jesus and the Apostles when they referred to those things that were wrong? Well, you know, I am not to come between Jesus and the Apostles. They did not discuss anything about the deluge and such things, but we now know better. Under such teachings, what do you think about the condition of the people?  

Nineteen-tenths of the ministers do not believe in the fall, and consequently cannot believe in a redemption from the fall. Neither do they believe in eternal punishment. The conclusion of such a conference is that the do believe in the selection of the church to be joint-heirs with Christ in glory to do this restitution work. So, you see, the whole thing is nil in the average mind. An Episcopal minister to whom I talked a while ago—came into the truth. He had been teaching us for five years until he learned that the States because he could not longer teach their doctrines, and had to go to work to make a living for his family, while he preached on Sunday. He said to me, "I went to see one of the chief ministers in our city. I asked him many things about what he believed. Did you know that in their schools that you believe, I asked, but receding from such evasive answers, I finally said, "Oh, you don't believe in anything, do you?" 'O yes,' he said, 'I believe in Jesus.'  

'What do you believe about Jesus? Do you believe he was miraculously born?  'Well, you know, we cannot believe just that; He was a wonderful man. But what do you really believe about Jesus—what was there so wonderful about Him? 'Oh, He was so divinely human.' 'Oh, that is all tommy-rot,' I said, 'divinely human?' 'What do you mean by that? You are just trying to bluff me, just as you throw dust thereby in the eyes of the people. 'Well,' he said, 'I learned that He had His opportunity for doing good by dying on the cross.'  

Now, we know, that there is not an atom of truth in all that. When the great teachers hold these things, what do you think the people have? The stream can hardly rise higher than the fountain from which it springs. And so the people hunger after more copies of His dear Son. Let your bay be nay, and your yea, yea. Say what you mean. Do not try to deceive God or man. Speak the things that are true. How shall we act? According to the golden rule. Do unto others as you would that others should do unto you. The body of Christ has not built themselves up with these precious things as they should do. If you have a piece of wood in there instead of the golden rule, it will burn out. We should use this golden rule in dealing with our families, our neighbors, our butcher, our baker, and our candle-stick maker.  

What is your definition of the golden rule?  

'Three are more ways to define the golden rule. When you measure the stuff in the golden rule, you will find it is there. The Bible speaks in the golden rule. It must be used every day. Saint John was told to measure the temple with a golden reed. So then, the church is being measured by this golden rule, the golden rod. You are to do the measuring for yourself. Thus we are coming nearer and nearer to the golden standard that takes in—take God's standard—the golden rule. It should regulate all my conduct and all my affairs with everybody, and thus God will be pleased. 

Is there anything beyond the golden rule—anything beyond?  

Yes; you can do more. You cannot properly do less. But what more can one do than practice the golden rule everywhere and at all times? You can give up your own rights and put the rights of others first. The great commandment is love; that is sacrifice. The golden rule first; sacrifice afterwards. Cases have come to my attention in which parents have been very unjust to their children by not observing the golden rule; cases in which husbands have not treated their wives according to the golden rule, and yet claiming to be followers of Christ. To follow the golden rule is the very least that we should do. Oh, but, you say, this would never do with my husband, or this would never do with my wife. Leave that with God. God points out the path and we must not depart from it. God's children must show our love with sacrificial stones, and are building characters that will pass through the fiery trials that are now here. We have had some already, but do not know how many more are coming.  

In their picture of fiery trials concerning the church, Elijah—Elias—Elisha—Ezra, and some of their pictures. Their experiences were typical of experiences that would come to God's people—Elijah representing the overcomers of the church. God sent him from place to place. When God sent him to a place, he would go, and then God would send him to that place, and God would send him to that place. But he did not know where it would be. While Elijah went from place to place as directed by God, he was expecting his change, and waiting for it, and in this was a type of the church expecting its change but not knowing just when or where. The Lord did not say to Elijah, Go to this place and there you will be taken up. The Lord said go there; when he goes.
take him up. And then, we read: “As they still went on”—going beyond the place where the Lord last sent them—as they still went on, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.” What does this mean? In a general way, it seems to me this fire always seems to represent trouble. This represents a destructive trouble. We are expecting to be taken up by some kind of a fiery trial, pictured by that chariot. We don’t know just how, nor when, but just as Elijah and Elisha were still going on, so we are still going on. Where would you go if you did not go on? If I did not go on, I would not know where else to go. It is not a question of sectarianism. At one time some of Jesus’ disciples said to Him, “This is a hard saying; who can receive it; there is no sense in what He is teaching; we will not be His disciples any longer,” and they left Him. Then to the twelve, He said, “Will you also go?” “We will go,” they said. “Who will go with us?” Thou hast the words of eternal life.” So it is with us. We have started out to follow the Lord. He is giving us the Word, and while some have turned back who were unable to understand Him, let us go on! To whom else can we go. There is no one else to whom we can turn.

As they two went on the chariot of fire separated them; so some kind of fiery tribulation will suddenly appear. I know not where; whether in Canada, the States, or where. We will be true to the Elijah picture, true to the Lord, and then, when His time comes, whatever kind of an experience it will be, we will welcome it. We have been expecting the fiery trouble to come. What is the difference, how? Whether by bullet, or what not. Our times are in God’s hands. “Precious in the sight of the Lord is the death of His saints.” He is not indifferent. He is not careless. No accident will come to the Lord’s faithful people. In the case of the Lord Jesus, He waited for his hour to come. Until then nothing could come. Our course would have been worked out so exactly as was His, but in God’s arrangements, we have our place in God’s time. We have a place and His providence is over all such. May we then, dear friends, go on like Elijah; waiting on the Lord; content to abide His time; not feeling discouraged or disappointed. We wish the Lord’s time, His way, everything to be as He would have it to be; and thus, we shall ultimately have a share in His glorious blessings.

Colporteur Addresses, Participated in by Three Brethren.

Opening Remarks by Bro. E. F. Cris.

WE WILL endeavor to make our remarks such as may be of assistance, not only to colporteurs, “would-be’s,” “has-beens” and volunteers, but also to those who are candidates for membership among those colporteurs who shall be due to carry the message we love to all of the families of the earth.

A proper appreciation of the beauty and harmony of the message we bear; and of the importance and dignity of the work of another man’s better wheat will be used for will do much toward stimulating zeal and giving necessary impetus for carrying on our work successfully and effectivity.

With this thought in mind, let us notice the reading of James 5:7, “Be patient therefore, brethren, unto the coming of the Lord. Behold, the farmer waiteth for the precious fruit of the earth, and has long patience for it, until he receives the early and latter rain.”

In the Scriptural account of creation, we are told that the earth brought forth grass, and the trees of various kinds. It also brought forth cattle and creeping things, including beasts of all kinds. Of all that the earth produced, man was the crowning fruitage, having been made from the dust of the earth. We might correctly say that the perfect man was 'THE FRUIT,' in that he was superior to all else that the earth produced. That perfect fruit was stung by the serpent of sin. The virus that infected man's spiritual nature has infected the progeny down to the present time have suffered therefrom. We see no perfect fruit, no perfect man. God has been waiting for many centuries for THE PRECIOUS FRUIT OF THE EARTH, until He receive the early and latter (FRUIT, or HARVEST). From a suggestion in an old Watch Tower we are helped to see that God waits not to receive some rain, but we know that He has patiently waited for an early and latter harvest. The word “rain” does not appear in the Vatican Miss., and the appropriateness of omitting it will be apparent to Bible students. But God waited, and finally, after the fruitage of the progeny down to the present time have suffered therefrom. We see no perfect fruit, no perfect man. God has been waiting for many centuries for THE PRECIOUS FRUIT OF THE EARTH, until He receive the early and latter (FRUIT, or HARVEST). From a suggestion in an old Watch Tower we are helped to see that God waits not to receive some rain, but we know that He has patiently waited for an early and latter harvest. The word “rain” does not appear in the Vatican Miss., and the appropriateness of omitting it will be apparent to Bible students. But God waited, and finally, after the fruitage of the progeny down to the present time have suffered therefrom. We see no perfect fruit, no perfect man. 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SUPPLEMENT TO FIFTEENTH SOUVENIR REPORT

seemed to be little hope for him. As he looked toward the small opening through which he had entered, he saw a spider begin to weave its web. He watched with interest until the spider had woven a network that completely spanned the opening. Soon he heard voices, and footsteps approaching the cave. At the opening his pursuers stopped, and one said, "I wonder if he may have taken refuge in this cave?" The other responded, "No; do you not see that spider's web across the mouth of the cave?"

If he had gone in there he would have broken down the web. There is no use looking for him there. Let us hurry on." Sir Robert Bruce was saved by a spider's web, frail and insignificant though it appears to be.

The web may appropriately illustrate to us God's promises. When pursued by the adversary, if we have a web of these promises covering us he will say, "No use trying to get him; see, he is shielded by these promises." While the promises may seem to some to be useless, for many it is as the spider's web, yet to those who place implicit confidence therein they afford absolute security. There can be no invasion by any foe. Let us see to it that we do not permit this web to be torn down or therein lies our safety. "God is faithful who hath called you, who will do all the good things He promised us to do He will also provide strength to perform, if we seek it in the proper way. "The God of all grace, who hath called you unto His eternal glory by Christ Jesus, after that you have suffered a while make you perfect, establish, strengthen, settle you."

Further Remarks by Bro. O. Magnuson.

I AM glad to see so many interested in the colporteur work. It has been my privilege for ten years to be engaged in that branch of the service. No portion of my life has been so much blessed as those ten years. It is a most wonderful way to show to the Lord that we love Him more than houses, lands, friends, or anything in the world.

Many years ago two colporteurs came to my home in Chicago. They were the first I had seen, and I never forgot them. We had the privilege of entertaining them for a year. They suggested that we go into the colporteur work. We said, "It is out of the question." But we prayed about it. We had a little girl about four years old, and we thought we must do the proper thing for her, so we were tied down to a certain extent. I worked the last two years in the Assembly, and so I did not have the time to do as we wished, but I was so blessed in my efforts among the men there that we were able to leave about 150 volumes in the shop. I said, "That is no real evidence that you can do colporteur work, because you are dealing with friends and acquaintances; it will be a different matter when you go from door to door where no one knows you." Brother Greg said to me, "You haven't much to do; why not go out with me and try the work?" My spirit was willing, but my flesh was weak. I said, "I will try." I remember very keenly the first call I made. I knocked at the door, and while I was there I made two sales. It was a great encouragement to me, so I entered into my work with enthusiasm. I have been able to leave about 150 volumes in the shop. I have been able to leave 36 volumes in the hands of the men who have been converted and have been led to Christ. I have been able to give this young lady a job in one of the bookstores.

The Society did not send out a method at that time. I made a batch of it, but managed to sell her some books. When I left her I thought, "What was the trouble with you anywhere? Are you afraid of that woman? No. Are you ashamed of the message? No. What is the trouble? I do not know." Then I began to think of my wonderful privilege of carrying from door to door God's precious gifts, and realizing that you can do as I did, I went out with enthusiasm. After trying this work for a week I wrote Brother Russell, telling him how we were situated, and asking his advice. I said, "My heart is in the colporteur work, but I do not know whether it would be proper for me to enter the work." He wrote back, "Enter the colporteur work, and, if necessary, leave the little girl with friends for a week, or a month, or a time. I feel sure the Lord will be pleased to have you do so."

I took Brother Russell's advice, and we began to sell out the furniture. Someone asked the little girl, "What are they doing?" She told them, "We are going to sell out our house and go into the 'culture work.'" Truly, it is culture work. We want to be developed for a great future work. We burned all of the bridges, and we never regretted it. The friends in Chicago were concerned about the step we had taken, not knowing we had been led by God. They did not understand why we did not get more assistance. I went to see Brother Magnuson, and he admired your zeal, but you should not have sold your goods." I said, "We have considered the matter, and we are taking Brother Russell's advice." Every week they would say, "How are you getting along, brother?" We told them our sins and they encouraged us. After six months or six weeks they concluded that it was the Lord's will that we should go into the colporteur work.

In order to be successful you must have faith in your work, and be enthused with it. I met a brother who said he could not do colporteur work because he could not sell books as well as Russell does. He would make a failure in the work. We must have faith in the message we are carrying. There must be an entire consecration to the Lord of our time, our means, our talents, and everything. It has been said, "there is money in the colporteur work." I believe there is, for I know I put about $500 into the work, and it is still there. Anybody is welcome to it if they can get it out. "He that reapeth receiveth wages, and gathereth fruit unto life eternal." It is necessary to have zeal, or we will not sell any books. There must be faith, consecration, and a loving zeal prompted by right motives. One brother told how he planned to sell so many books a day to establish a record as a colporteur. No doubt the Lord blessed his efforts somewhat in spreading the truth to a large extent. He says that he has found out now that one book sold where it gives the buyer the truth is better than a hundred sold elsewhere.

We believe the Lord is directing the harvest work. There was a time when some had to perform slight-of-hand to keep the people from learning that we were the Millennial Dawn. We used to put our finger over the words, "Millennial Dawn." We were deceivers, and yet true. I want to tell you a little incident right along that line, showing how Brother Dr. Moe, of Chicago, got me interested in the colporteur work. I met Brother Magnuson, and I became interested in the truth. He had no use for Dr. Moe or any other religious. He said, "If you can I would like to have you get a set of books into the hands of Dr. Moe. I believe he is a consecrated child of God." I said, "If the Lord wants a set of books there, I have no objection. You pay for me." He lived on Washington Boulevard in a fashionable section. When I saw the place, I thought, "If I ever get the truth in there I will have to take it in the back door." I went to the back door, where I thought I would meet the wife, or perhaps a servant. He came to the door. His wife was standing in the parlour at the time. I got through my introduction and started to talk to him. She pressed the canvass his wife said, "You don't want those books; you have more books now than you need." I thought, "as long as she is standing there I can never sell him the books." The door bell rang. He made no move, and she had to go and answer the front door bell. I offered a silent prayer to the Lord that he might assist me to do his will. She was gone long enough for me to complete the sale. Knowing that they were prejudiced against Dr. Jones' religion, I thought best to take the books to them after dinner. His wife said, "He didn't order them did he?" I said, "Yes, I knew a good thing when he saw it." She took the books.

A few days later a friend called, and seeing the books lying on the table said, "Why is this Dr. Jones' religion? are you reading that?" Dr. Moe said, "If that is Dr. Jones' religion it is all right; I have entered the dispensation and not only wants to hear it, but he also wants to have it." The Lord is directing the harvest work, and we are glad it is so.

Of course we will not sell books at every door. Sometimes we will meet a reception such as my wife once had. A lady who was trying to interest said, "I have my God, and my church, and I do not want your books." My wife said, "Who is your God?" She replied, "the god of this world." My wife agreed with her. I once said to a lady, "We are calling to the Christian people of your section; are you Protestant or Catholic?" She replied, "And what do you call yourself?" I said, "It is true that not my business, but the Bible Society has requested us to bring to the attention of the people here a wonderful method of Bible study, and I do not want to pass any by." I feel sure you will be interested in this if you will look into it." In this way I overcame the resentment.

Never take the first no as an answer. When a lady begins to hesitate, and says, "I don't know whether I want those books or not," that is a sale. The old saying is, "To hesitate increases the power of temptation." That is the time you want to give some good bids to get the books. You will sure find a use.

Now a few words about delivering. I remember one instance where I had sold a set of books to a Lutheran minister, and when he
came to deliver there was a house full of ministers in conference. I thought, "If I get the books in here the Lord will have to help me." He was sociable, and introduced me to everybody, and I had a great time. I met a lot of anyone who was serving the Lord, etc. After it was all over I said, "Here are your books all wrapped up; my train is soon to leave." He took the books and thanked me. The Lord is able to help us.

I want to say, if you have the opportunity to enter into the colporteuring work, by all means take it. It is the most wonderful work you can get into. "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

Remarks by Brother Goodwin.

I am very glad to have any share in the great harvest work, but I especially glad to have a share in the colporteur department of that work. It has been my blessed privilege to be in line with the great harvest work for many years. My attention was directed to these things by Pastor Russell, the prospectus which was published as a forerunner for the Scripture Studies. I have followed the development of the work with great interest, from that day to this. Great and momentous events have taken place within that time. The greatest of which is that we are all familiar—1874, 1878, 1881 and 1914 have all come and gone, but the great events that marked the fulfillment of remain. I have received many blessings since I came to this convention. I have been repaired hundreds as they pass, but the one thing that was presented from this platform that specially impressed me. That was the lesson from the type of Elijah, and the glorification of the last member of the church. History has recorded the fulfillment of prophecy, but the world has known little of this. The year 1914 did witness the close of Gentile times. Who would ask for any better evidence of the end of the wonderful time in which we are living? The explanation of this type brought out so clearly that when the last members of the church are to be left to do it, we can do it, how necessary it is working as time goes on, and I believe the opportunities have increased with the opposition. We have never had greater fruits than now. I think I can best illustrate the importance of taking advantage of this time by a few words.

There was a statue in one of the ancient cities of Greece. A passing traveler addressed it in the following words: "Oh, statue, what is thy name?" "My name is Opportunity." "Why art thou made standing on the highest cliff you can stay but a moment?" "And why art thou made with the lock on thy forehead so long?" "That men may seize me as I pass by." "Why is the back of thy head so bald?" "That when I am passed men can never grasp me. How highly important it is to improve these golden opportunities when they are near the end of the harvest day; the night cometh when no man can see to work. It was my privilege to be brought up on a farm, and I know something about harvest work. I remember that we used to rest a little during the heat of the day, and then in the cool of the day work that dry day and kept. When night came we would quit working, because we could not see to work. It seems to me we can see the night time settling down on certain portions of the world. While we know not how soon, yet we believe the very soon it will be as in other lands, as it has in other lands, so that no one can see to work.

It is not my intention to say much with reference to methods. I believe there are as many successful methods, or canvasses, as there are successful colporteurs. It is true we all begin with the excellent method placed in our hands by the Society, but as we proceed with the work, we change the method. The method used prior to 1914 would not be so successful today. I have changed my method greatly. We now have opportunity to call the attention of the people to the great Battle of Armageddon, in which all and every one can take part. This is a great day of present time, and show them how these things breaking upon the world are in fulfillment of prophecy. We have the privilege and opportunity of reaching the ears of the people at the present time as we have never had before.

I want to tell you of a matter which I stumbled into. There is no credit to me. Rather, it reflected against me. I started out to work, and after a time I found that I did not have my first volume with me, but I did have the prospectus. It had been my custom to carry the first volume. While at first I felt lost—foolish to think that this was one of the "all things that work together for good," in my case. I am not saying that other colporteurs should follow this method of working with the prospectus only, but it helped me, and if any can derive benefit from it you are welcome. I do not want the first volume. I want to show that the colporters takes much too much time. The shorter the canvass the better, if the right things are said. When the iron is hot is the best time to strike. If you do not strike then you must heat it up again, and the chances are that you may lose the sale. It is not the number of books we sell, as one of the harvest workers knows how to organize classes where there are none. Also in helping to build up classes, where there are such, and thus we build up ourselves.

As we come in close touch with the people we are enabled to locate those who have a special interest in Bible study, and Brother Goodwin speaks of this in his message. He is a great help to those who are in Babylonia, and understands the fruit of the church. He would help to arouse prejudiced persons who are still in Babylon. I remember one case which I will mention. We called attention to the Berean Study in the third volume on Babylon. It angered me. "I am informed that if I believed that the nominal system is Babylon, I would not let anybody come in my house to get out." She went to the Bible, and with the aid of the Bible she satisfied herself that the great system there described is the Babylonish nominal church system. She got out of Babylon. I am glad to say that this sister is still present at this convention. It is her first convention of this kind.

In closing I wish to refer to one other experience which I think may be of special interest to you. One evening I called to see a party who is somewhat of a Bible student, although he is an American. He is a schoolmaster, and understands God’s Word as well as we could expect one to understand who has not the valuable Helps that we have in our possession. When I began to speak to him in regard to Scripture Studies, he said, "I don’t want them; I know enough about Pastor Russell," I asked him why he did not want them. "I am a Baptist," he said. "Yes, but does not believe in eternal torment." He said, "It is plain to me from the parable of the rich man and Lazarus that there is a hell of torment." "Yes, but does not believe in eternal torment." He said, "Yes, it is plain to me from the parable of the rich man and Lazarus that there is a hell of torment." "Yes, it is plain to me from the parable of the rich man and Lazarus that there is a hell of torment." "Yes, but does not believe in eternal torment." He said, "Yes, but does not believe in eternal torment." "Yes, but does not believe in eternal torment." I said, "I have never heard anything like that before. I have heard many explanations of it, but never anything like was given him the explanation of one of the greatest Bible Students of this country.

We would say, dear friends, to those who are able to enter the colporteur work, it is a great opportunity. The colporteur work does not need you, but you need the colporteur work.

Concluding Remarks by Bro. Isaac Hoskins.

I WANT to say in behalf of these brethren who have spoken, that they have been successful colporteurs for many years. I am acquainted with their records, and know that they have made a success, both as to the number of volumes put out, and in other respects. I believe that the secret of their success lies in their zeal and earnestness. We find it very difficult to suggest anything new to the colporteurs. The instructions we have been sending out for some years cover every point. If I were to suggest any change it would be with regard to the question of the great war that is now going on. We think this gives the colporteurs a decided advantage. They can point their prospective buyer to the fact that God that old Bible this war centuries ago, and declared what the outcome will be. It is the old war may come here, and if not the war itself, yet much of the trouble that is likely to result from the war may come here. Humanity
is made of the same clay here as over there. Practically the same sentiments prevail here, and the whole world is ripe for the great Battle of the Day of the Lord. Colporteurs may refer to these lines as the great exponents of the truth due to be known at this particular time. They may show how these make clear that the great prophecies of Daniel are being fulfilled in our day.

Brevity is the soul of wit, in colporteur work, as well as in general in the world. Endeavor to brief everything you say to the colporteur as much as possible. Almost everybody in these days is in a hurry. They want to hear what you have to say quickly. The more fully you can make them forget about everyday affairs, and listen to you, the more sure you will be of making a sale. We cannot assure success to all colporteurs. We are able to make some suggestions that may be helpful, but we cannot guarantee success. The Lord is the one to do that.

Day before yesterday, when the convention opened, Brother Sturgeon called attention to the fact that Brother Hoskins was here; that he knows all about the colporteur work and can tell you anything you may wish to know about it. A sister came to me and said, “I understand you know all about the colporteur work; can you tell me how I can sell fifty volumes per day?” I said, “sister, that is beyond me.” She said, “Didn’t Brother Sturgeon say you knew all about it?” I said, “Yes, Brother Sturgeon said that, but I didn’t.” There are some things that the Lord only teaches in the Tabernacle. We can make suggestions which, we believe, will help one to be successful if carefully followed. When colporteurs write of failure, along this, that or the other line, we tell them to study their method over again carefully; if success is lagging we advise going to the Hints again. Above all, go to the Lord, because He is the one who can give you inspiration and zeal such as none other can give. We acquire this zeal by living in the presence of the Lord. When you go from door to door to present the studies, people are influenced by what you say to the extent that you believe and feel these things in your own heart. That is the secret of success with any canivasser, for that matter. The individual who can put his whole being into his work is the one who will make an impression. You and I have that which can inspire us more than any work that the business world is engaged in. We are in the Lord’s business, we have the inspiration of His providence exercised in our behalf, and the prospect of joint dominion with the Lord in His kingdom.

We may receive inspiration from the words of the Lord, “He that goeth forth weeping, bearing precious seed, shall doubtless come rejoicing, bearing precious seed.” The people of God have been going forth, weeping, and bearing precious seed, under conditions of trial now nearly nineteen centuries. The Lord has been looking down with pleasure and approval, no doubt, and He is reminding them, as they go forth seeking to bring honor to His name, that the time will come when their trials will be finished and they will come again rejoicing, bringing their reward, the result of their efforts. They will enter the Kingdom of God.


DEAR Brother Jones: In response to your request for some account of the Lord’s work in Britain, I write briefly. As all the world knows, Great Britain is deeply involved in the war, and as you will imagine, this has affected the Harvest work to a considerable extent. The work is limited in several ways. When the war broke out our opportunity for public ministry was much curtailed owing to the military authorities demanding the use of halls for the accommodation of the armies being raised. This prevented us from holding public meetings, and for the same reason it was almost impossible to continue class-extension work. The money panic also seriously interfered with the work, until the financial affairs of the country were brought into shape again. That in turn stopped some of the colporteur work. However there was a speedy recovery in the country and to an extent in the work. The Photo-Drama came as a special blessing both in the way of opportunity for service and for sacrifice, and despite the war we have had a very considerable run with it. The response in cards at the final exhibitions has been very good, and the sales from the cards is also good; so that our output of books at the close of the year will not be nearly so low as once seemed must be the case. On the whole, it can truly be said that the work continues much as in previous years though it has not the swing it had for the past few years. The passing of October, 1914, with the non-realization of the consummation of the church’s deliverance has not adversely affected the friends. True, some have slackened in their zeal, and some seem to be not so vigilant as they were. But just as it is true that the war has made but little outward difference to the country so there is but little outwardly to be seen of difference in the Harvest work. We have the undergirding of the Lord for the continued privilege of serving for all of like precious faith who wait in prayer and patience for the full end of the time till we shall see the Lord. Food prices are advanced, and indeed everything is dear, but there is a good deal of money in circulation owing to brisk business in all kinds of war material. Gold and silver circuits have been shut off until recently they have been in circulation. The government is asking that the public make more use of the notes which were put into circulation just after the war began. While there is a good deal to remind us of the war, the number of persons dressed in black, the sight of the wounded soldiers and the like that nearly all that is in the newspapers relates to the war, yet it may be said that the country has not yet begun to realize the horrors into which we have entered and which it must inevitably suffer. Last night we on our side of London got the first experience of a Zeppelin. The nearest place to us which suffered any damage was a lodge hotel, which you will remember. This method of making war on the people is a horrible example of this world’s spirit. As yet these monsters which come in the dark have succeeded in nothing more than doing some damage to dwelling houses, and in the destruction of some business property, and in destroying or maiming civilians. Out of all the raids only about ten soldiers have been killed or wounded by them, and there has been no damage to any military property. They are fit representatives of the present evil heavens. How glad we are that Satan and evil angels and evil men are soon to be restrained and that the Prince of Peace, our blessed Lord, is to take affairs into His hands and to reveal the love of God to men. O hailing, happy day. We wait in hope, and with the belief that our message has yet to prove one of comfort and guidance to many who will cry out of the darkness, we give our witness of the Plan; thanking God for His message of love so faithfully brought to us by our dear Pastor, and thanking Him that the love of it is in our hearts and that we are thus privileged to speak it forth to others. No doubt the witness will bring pain to us as we seek faithfully to show the reason of the trouble and as we proclaim the only way of help, but we are content to leave the matter in the Lord’s hands. With much love in the Lord, your brother in His grace and service.
CANADIAN CONVENTIONS. PORTLAND TO THE PROVINCES.

ABOUT midnight of Sunday, August 15th, following the close of the convention at Portland, Me., a party of twenty-one, including Brother Russell, took train for the Provincial Tour, with the four-day convention at Truro, N. S., as our objective. The conditions were all favorable by our Heavenly Father, and the fellowship on the way was such as could scarcely fail to bear good fruit. We admired God's handiwork as we swept along amid the beauties of nature, sometimes passing through a considerable area in which the harvest of the wheat had been done, but little to mar the grandeur of the Great Creator's perfect work. In nature, we were reminded of the Psalmist's words, "The foot hath said in his heart, there is no God," for this vast panorama of nature through which we sped was continually speaking to us eloquently, not of the existence of God, but of His infinite wisdom, and His marvelous works.

Late in the afternoon we arrived at Moncton, N. B. While the party was tired from their long trip, we had no more than secured our accommodations for the night than a prayer, praise, and testimony service was announced, to be held in the parlor of the hotel. A considerable number of the prayers of our dear Pastor, for the abundance of His mercies to this work, and for God's favor to those who were being favored with the privilege of taking this tour with our dear Pastor. It was truly an occasion of refreshing. In the evening Brother Russell addressed an audience of about 300 attentive people in the Opera House.

On Tuesday we proceeded to Halifax, N. S., the historic city of about 60,000, founded in 1749 by Honorable Edward Cornwallis. It is a conservative, but progressive English city, both beautiful and interesting. The situation of Halifax, and the harbor that is in the center of it, and the fact that it is around the world, have naturally made this a naval as well as a commercial station. This was England's great naval station on this side of the Atlantic during the last war with the United States. It is known as the "Garrison 1749 City." It is the headquarters for the British North America and West India Squadrons, and ships of war are almost constantly there. The city is a lively place at even and one meets His Majesty's soldiers and sailors, for at this time the city is a concentration point for soldiers in preparation for active duty in the European war.

On a hill commanding the city and the harbor, is located the Citadel Hill. This is called the Citadel Hill. It is claimed that the interior of Citadel Hill is large enough to contain all the people of Halifax, and that it is provisioned to withstand months of siege. Equipped with modern fighting machinery, it towers over the city and surrounding country as a grim representative of English power on the continent. The citadel was planned and built under the direction of Lieutenant General of Kent, father of Queen Victoria. With its outlying forts this constitutes one of the strongest fortresses in the world.

The city is now building immense docks at a cost of millions of dollars, with a view to making the place the chief port of Eastern Canada. Here is located one of the largest dry docks on the continent. It has solid rock for its foundation, and is built of granite and concrete. Its dimensions are a length of 613 feet and a width of 102 feet on top, and a length of 593 feet and a width of 70 feet at the bottom. Among its population of 300,000, and in the midst of so many soldiers who are engaged in the service of an earthly king, the great Captain of our salvation has found about twenty who had ears to hear the message of love, of gentleness, of sacrifice, and were willing to join the ranks of those who enlist to die. About fifty came in from the surrounding country, making a little convention gathering of great interest to our dear Brother Russell, when he addressed the assembly in the afternoon. A public service was held in the evening, attended by about 500. These dear friends seemed to make up in appreciation what they lacked in numbers. It was good to be there.

Early in the famous morning of this day the conventions now growing somewhat larger by the addition of friends on their way to the Truro convention, were off again for Kentville, where another day convention was to be held. Again our eyes feasted on the wonders of nature. Father's creative skill, in evidence all about us in the beauties of nature, was a constant reminder to say with Paul, though in a different connection, the words, "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out." At one point in our journey we were able to see the bilboke, where it is supposed that Captain Kidd hid his booty. Many have put forth strenuous, persevering effort to unearth some of his supposed ill-gotten treasure, but the members of our party rejoiced in the realization that they had no interest in the position of the ship, the ship's equipment, and death of a greater Captain (the Captain of our salvation), in comparison with which the reputed wealth of Captain Kidd, multiplied many times, would appear insignificant indeed.

At one point in the journey homeward from Halifax, we saw something of another kind of interest, in the form of a waterfall where the water sometimes has a 100-foot drop. The downward rush of waters is arrested, and entirely overcome, and reversed. This is accomplished by the inrush of the rising tide, the point being near the ocean. The great volume of water coming into the little rivulet from the ocean ignores the natural barrier of the water fall, and, instead of proceeding downward, it must yield and go the other way. The power which opposes it is irresistible. To us this became a suggestive lesson. Today the tendencies of the world are downward. We may see the falling away from the church and let the general aberation of God come with its overwhelming force and overrule the downward tendencies. Perhaps the more accurate and complete fulfillment is yet to take place in the next age. Then the whole downward bent will be reversed, and with the great tide flow of God's love and power awakening all to resistance to gravitate to a lower level, the whole matter will be reversed. This will be not only just, but the power of God will so lift that there will be a natural flow in the opposite direction, toward purity, nobility, and ultimate perfection.

The party which accompanied Brother Russell on the Provincial Tour had grown to a considerable number before reaching Truro, on the morning of August 19th, on which day the convention was to open. We regret that, owing to some delay, we are unable to report the opening remarks by Brother W. Doane, of the Truro Ecclesia, and the opening address by the chairman, Brother Menta Sturgeon.

"THE LORD KNOWETH THEM THAT ARE HIS."

In the Harvest of the Jewish Age the common people heard the truth. They were not blind to the warnings and misrepresentations of the hypocritical teachers who sought to retain their influence over the people by denouncing the lowly Nazarene. That the same finds its parallel in our day is aptly demonstrated by the recent developments at Glace Bay, and Sydney, N. S., and Glace Bay is a mining town in Cape Breton. A few years ago a strike occurred at this place, among the employees of the Dominion Coal Company. The strikers lost, and the clergy of the town joined hands with the winners, the Dominion Coal Company. In the month of August, 1914, the Photo Drama of Salvation was shown there. The seed fell upon fertile soil, ready for the sowing, and a deep interest was awakened. Shortly thereafter a Bible class was formed for the study of the Divine Plan of the Ages. The first meeting held in a public hall was attended by seventeen, but the interest soon brought the regular attendance up to fifty, while as many as seventy were at times present on Sunday afternoons. The class was composed of Episcopalians, Presbyterians, Methodists, Baptists, some from the Salvation Army, Infidels, Socialists, and others. The Chart of the Ages was used to illustrate the different features of the plan of God, and the interest steadily increased until it seemed desirable to have day classes. These were also well attended, by both men and women. The latter would rise early in order to attend to their necessary household duties in time to be at the service from ten to twelve in the morning. The men were only working on half time in the mines, and this made it possible for them to attend in addition to their other meeting held from two to four in the afternoon. These services were held three days each week for a time. They were truly hungry for the truth, after the short rations of unsatisfactory food that had been doled out to them on Babylon's table. Nearly all of those attending were less than thirty years of age.

As the eyes of their minds were opened more widely and more widely the glad tidings that God would later bless all the families of the earth with the opportunity of attaining to human perfection, and the privilege of eternally enjoying a world-wide Eden, filled with the fruits of grace and the fruits of Law, and of Law with grace and the fruits of grace with Law. The realization of such a hope seemed all that they could desire. But after four months of study they began to catch glimpses of the greatness of God's favor as represented in the high calling. Within the four months following, twenty-four of the number declared their full consecration to the Lord. In some cases it was a renewal of a
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DEAR Brother Jones: Herewith I enclose three photographs of the Native Brethren as promised for the Convention Report. I trust that they will yet be in time, as they have cost me a considerable expenditure of time and energy to obtain. One is a group of some members of the Native Zulu Church at Ndwedwe, Natal (as many as could be gathered together on short notice).

Another is a photo of the great Banyan tree under which they meet which I have christened "Banyan Tabernacle." The third is a portrait of Bro. J. M. Tsahinge, the Native Zulu teacher, who has been used of the Lord in gathering out these black brethren, also his wife and family.

Trusting these may be of service in arousing still further interest in the good cause which we all have at heart, I am, your brother in Harvest Service, WM. W. JOHNSON.

Discourse by Pastor Russell. Subject: "GOD'S BENEDICTION UPON HIS TRUE PEOPLE."

CONDITIONS POSITIVE FOR HAVING AND FOR ABIDING UNDER THIS BENEDICTION.

WHAT THIS MEANS TO SPIRITUAL ISRAEL—IT DOES NOT PROMISE EARTHLY PROSPERITY AND LUXURIES—BUT IT MEANS FAVOR, REST, PROTECTION, COMFORT, PEACE, ARMS OF SHELTER, HARNESS TO GOD—IT MEANS, THEN, WHAT THEY MAY—THOSE THUS BLESSED MUST BE SYMPATHETIC AND HELPFUL—THE ONLY TRUE GOSPEL—THE NEW COMMANDMENT—"LOVE ONE ANOTHER AS WE HAVE LOVED YOU"—THE PARTNER LOVE OF OUR MASTER—and YOU COMPREHEND—CULTIVATION OF THANKFULNESS ESSENTIAL—CLOSING WORDS.

We give below the gist of an earnest address delivered by Pastor Russell at a recent convention of the I. B. S. A. His text was, "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." (Numbers 6:24-26.) He said:

What a blessing there is in these words, if they shall be fulfilled in us! While many of these Scriptural blessings were pronounced in olden times in respect to the natural Israelites, we are not to forget that natural Israel was a picture of spiritual Israel. All God's blessings to them are still more abundantly applicable to the Church of Christ, which is the Spiritual Seed of Abraham. If the Lord shall bless us, what will it mean? Will it mean, as it did to natural Israel, that we shall have temporal prosperity? Will we have fine houses, automobiles, and various luxuries? This is by no means certain, for this is not the promise. The blessing of the Lord to spiritual Israel is of a far higher order. Light shall shine upon the darkness, so to speak. Spiritual light works in the same way; if not quenched it will scatter the darkness. In proportion as your life radiates the light, in the home, at your work, or in any other place, there will be opposition from those who are under the dominion of the Prince of Darkness, who do not wish to have the light reveal and thus rebuke their darkness, who do not wish to have the Lord's way, because they have ways and plans of their own that would be crossed by the way of the Lord.

But it is not for us to succumb to opposition by lowering our banner, but to overcome, to be faithful to the light and let it shine before men, while still it is called day. Only to the overcomer is the proposition made that he shall sit down with Christ in His Throne. The Lord is not looking for a company of weaklings, without any moral and spiritual backbone. Those who will be with Him on the throne must have the new spirit, the new disposition, the new mind, the mind of Christ, and must maintain it. While these will not be contentious in the objectionable sense, they will nevertheless "contend earnestly for the faith once delivered unto the saints," as the Apostle enjoins. They will do this not with fleshly bitterness, however. They will at the same time be developing the fruits of the Spirit, which are patience, gentleness, long-suffering, brotherly kindness, love. These are the fruits that must appear in those who have received the Spirit of God. We are to rule our spirit, to exercise self-control also to be strong in the Lord and in the power of His might.

Our main overcoming is in ourselves, overcoming our own natural preferences, weaknesses, the spirit of the world in ourselves. This is our first victory. Then there are things that we are to overcome in the way of opposition from the Adversary and his minions. We may never, as the Apostle says, give place...
to the Devil, never for a moment yield to that which would be in opposition to the Lord and His cause. We are to be very zealous in being ready to defend the supremacy of the Truth as it is in Jesus. We are not to contend about little matters that are purely personal, and that would not affect the Truth. We should be ready to waive any preference we may have when no principle of righteousness is involved. Where principle is involved, however, we must stand fast. We may not compromise principle.

We can see what injury the compromising spirit has wrought in the world, when we look back to the time when the bishops of the Church began to call themselves "apostolic bishops," when the doctrine of repentance was set aside, and the substitution of men substituted for the Word of God. The Apostle Paul says, "The Word of God is sufficient, that the man of God may be perfect, thoroughly furnished unto every good work." No matter what man who seeks to teach us, we must not receive the teaching except as it is in accord with the Word of God. Men have been in error in the past, and are often in error now. We are to look for a "thuss saith the Lord" to be back of all teachers and teachings. If any one comes to us with any doctrine that is not proven by the words of Jesus or the Apostles or the Prophets, let us not accept it. St. Paul warns, "Though an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." And he repeated this warning. Even the angels are to be bound in fetters of the Church, as we have seen from the arrangement that God has given in His own written Word. As we seek to be overcomers, to be wholly faithful to the Lord, and as we trust His promises, we abide in His love. As our Lord Jesus said; 'If ye keep My commandments, ye shall abide in My love; and I will love you, and will come unto you.' He did not force these commandments upon us. He pointed out the necessity and the nature of becoming His disciples. Then we voluntarily said, "Dear Lord, we desire to be Thy disciples; we desire to give up all earthly interests that we may share with Thee in Thy sacrifice; empty ourselves from all pride; and give ourselves to this our prayer. Then having been accepted of the Lord, He says, "Now, in harmony with your own request, I give you these commandments; they are your directions as to how you are to walk in My ways. You wish Me to be your Teacher; here are your instructions. If you are0to be His disciples, and to continue in My favor and love, keep these commandments." He gives us the Ten Commandments given to natural Israel, He made plain that the gist of them all, the spirit of the whole, boiled down, was contained in the one broad command, "Thou shalt have no other gods before Me, thou shalt love the Lord thy God with all thine heart, and with all thy mind, and with all thy soul, and with all thy strength, and thou shalt love thy neighbor as thyself." Our "New Commandment." He then said, "A new commandment I give unto you." This was an addition to the command. It went beyond the Law; It is this: "that ye love one another: for love is the bond of perfection." Ah, this means sacrificial love! "Greater love hath no man than this, that a man lay down his life for his friends." This is the love that our Lord Jesus had for us. If we have the same love which our Lord Jesus had for us, then we have the self-sacrificing love. The Apostle John says, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the atoning sacrifice for our sins." He laid down His life for us; and we ought to lay down our lives for the brethren. Do we take in the thought?—our Lord laid down His life on our behalf—that is the measure of His love, and we are to love as He loved. If we are true disciples, true followers of Jesus, we will be willing to lay down our lives for the brethren. We are to love and desire to help all who love the Lord. We are to be forbearing and long-suffering with their frailties. Otherwise we cannot remain under the benediction of the Lord. The Apostle says that if we bite and devour one another we are in danger of being consumed one of another. There would be a continual clash and warfare, and we would die as New Canaan did. The proper thing is to have so much oil on the jewels that they will not cut one another. In that way they will glide along together without friction notwithstanding the rough corners. We need much of this lubricating oil of the Holy Spirit. I trust that we are all learning more and more to appreciate the good qualities of others of the Lord's people, that we are learning the lesson that if God has chosen anyone, and is showing that one His favor, we have sufficient reason for loving him.

Whether we can see anything in that brother or sister to admire, we are to love them. If the Lord saw enough in you to love, so that He made you one of His children, must we treat you as a brother, or as a sister, no matter how uncleanly or uncouth your flesh may be by nature. I must love you because you belong to Him. I must be patient with you until you learn better, because I recognize that the Lord must have seen honesty of heart in you or He would not have received you as His child. If God sees something in your heart; beyond my sight, and I seek to love you, I must trust Him, and say, "The Lord who knows the heart searches out the inmost heart, one which I do not see, and I must be patient, very loving, very helpful, because the Lord has accepted Him as a member of the Body of Christ. That is enough for me. This does not mean that we are to do nothing in the brethren, and make no kindly efforts to assist them to overcome these, but it does mean that so long as they give evidence of trying to do the Lord's will we should be patient and sympathetic and brotherly with them. "Righteous for Christ's Soldiers.

Look at the armies of the warring nations across the water. See what heroism they are manifesting in fighting for their various countries. I have thought of so many lessons to us as children of God that may be learned from this war. We are all soldiers under one great Captain, Christ Jesus. We are enlisted under the banner of the Heavenly King. We have not lost for a few years, but until death. We have not gone into this war to escape hardship and trial. It is a battle all the way down to the close of life. When victory has been gained we will have lost our lives as human beings. We see how those men over there, because of patriotism or some motive or other, endure most terrible conditions. In cold winter weather they stand in the trenches half filled with water and snow, charging out amid a hail of bullets and shells, and in the face of asphyxiating gases. If men will endure all this from love of country, what should we be willing to endure for my Heavenly country? If these men do these things for earthly kings, princes and captains, what do they do for the great Ruler of the Universe, who is my Captain and my King? Ho, ho! Our obligation as a soldier of the Cross! I feel that it should work in us greater courage as I see how those men labor under such unfavorable circumstances and conditions, in contrast with the favorable conditions with which I enjoy. I should feel ashamed of anything like cowardice, of anything like disloyalty, of seeing these earthly creatures, without any such hope as I have, witness to the workings of the Holy Spirit, displaying such courage and loyalty to their rulers. If they so endure, "What manner of persons ought we to be, as the Apostle says?

No matter what your position may have been their station in life, as these soldiers get into the ranks they are fighting for one general cause. If they had difficulties with one another before, or grudges one against the other, all of this is left behind in their desire to serve the common cause. They must stand together in the sight of God in this common cause. They may not be bicker and quarrel and fight with each other. They are enlisted for the direction of one captain or one general, and they are fighting for the one emperor. Likewise you and I have a common foe. And all brethren, children of one Father. What should be our course, then, if we are brethren, in holiness, in helpfulness, in sympathy, in love? Do we have trials of our own? Yes. Do not all the brethren have difficulties and trials? Yes. Then let us be loyal to them and loyal to our King. Let us show forth the praises of Him who calls us out of darkness into His marvelous light, by being true soldiers in the army of Christ. Closing Words of Benediction.

May the blessing of this text be your portion—"The Lord bless thee and keep thee. I trust that each of you are enjoying the Lord's blessing today by giving up your own will that you are accepted by the Lord. I will not hold you if you desire to leave at any time. It is a voluntary matter. 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. What is the meaning of peace? As the Scriptures show, the peace of God is not the mere absence from having no enemies to overcome, no difficulties. We have enemies within and without, and we will have, down to the end of our sojourning. The Master said, "Peace I leave with you. My peace I give unto you. Give what you receive, give what you know." He declared that His peace would be a light that we might have in the midst of afflictions and tribulations.

"Let the peace of God which passeth all understanding rule in your hearts, and be ye thankful." What great reason there is that we should be thankful! The more I study the matter the more I see how much I have to thank God for. If our heart is full of thankfulness, all murmuring and repining will be crowded out, because there will be so much discernment of the Lord's hand. We will go on as we go in the narrow way. If we have trials,
Discourse by Bro. E. F. Crist.

THE Apostle Peter admonishes us, “Be ye holy, for the Lord your God holy,” and we learn from the Scriptures that God is holy and we are made holy by grace. One may be marvelously wise, he may be possessed of great power, and he may even evince a great deal of love, yet not be just. But if one be just toward God, just toward himself, and just toward his fellows, he must needs be holy. So we read in Micah 6:8, “What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God.” Justice and holiness are shown to go hand in hand in the words of Jeremiah, 31:28, where the conditions to obtain in the next age are described, concluding the verse with the words, “O habitation of justice, and mountain of holiness.”

In the words of Isaiah 13:11 the Lord emphatically declares His intention of putting an end to all iniquity (injustice), and as a result of which the blessing which is accomplished is suggested in the verses which we wish to use as our text this morning, namely, 2d Cor. 10:4, 5, 6. “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in readiness to revenge all disobedience, WHEN YOUR OBEDIENCE IS FULLFILLED.” Injustice will be abolished, and the tried and tested saints will be agencies employed in that end. How consistent it is that they be required to practice on themselves until their obedience is FILLED FULL, which will demonstrate that they were qualified to establish obedience and justice everywhere in this earth.

In the first few verses of 1st Corinthians 10 the Apostle shows that Israel, who were called upon to establish justice and holiness in the land of Canaan, were failed for certain reasons that were there enumerated. He then admonishes that we permit them to be examples to us, that we may not fail for similar reasons to finally establish justice and holiness everywhere.

Pharaoh, King of Egypt, in his disinclination to permit Israel to go and serve their God, because they were a profit and pleasure to him, may well illustrate to us the attitude of Satan, the ruler of antitypical Egypt (the world) in seeking to prevent us from quitting our servitude to him in order that we may go and serve our God, because the control he has exercised over us has been a pleasure and profit to him. As they marched toward the Red Sea enroute to freedom from Pharaoh’s thraldom, they put away all leaven because it was the feast of unleavened bread. Nevertheless, they were still in Egypt, and within reach of Pharaoh’s power. The absence of unleavened bread in connection with going into the Red Sea. In parallel, we sought to put away sin, which was typified by the leaven, while we were seeking to deliver ourselves from the power of Satan. However, we were still counted as a part of antitypical Egypt, which is the world; and through it we do to this day go for information, until we came to the place where we were baptized into Christ. Israel became willing to follow Moses, even though that course did seem to lead directly into death, and they proved this fact by being immersed in the water on either side of them, and in the clouds above, being thus surrounded. Likewise we became willing to follow Christ, even though it meant death, and there our real baptism took place. We outwardly demonstrated this inward resolve when we symbolized in the water. Then we were out of Egypt, the world. ‘Sin had no more dominion over us.’

Let us pause a moment to lay emphasis upon the difference between the state of those who have been baptized into Christ, and those who are merely on the way out of Egypt, and trying to put away the leaven of sin. Israel’s Tabernacle in the wilderness was surrounded by a court, constituted by a curtain of white linen suspended upon posts of wood, making a space 7 ½ feet high. The white linen typified righteousness, and the tallest man standing within that court, viewed from without from either east, west, north or south, would appear to be covered with linen. But from God’s viewpoint, above, he would not really be covered until he entered the Tabernacle, at which point he would be covered from above, and on every side, by the linen of the tabernacle. May this not be taken to illustrate how those who are tentatively justified in the court condition, are not really covered by the righteousness which God provides, while those who enter the state of full consecration represented in the tabernacle, come under the precious covering which is complete, from every side, including above? (This was illustrated by the tall man standing in the tabernacle).

This matter was forcefully impressed on my mind recently, while traveling to an appointment in a railroad train. Across from me sat a man, reading. After a little time he reached over and tried to open the window, as it was rather stuffy in the car. He got as far as trying to pull down the curtain, but then raised his hands and laid his paper aside to try again. It still did not yield. He raised to his feet, and a look of determination came to his face, such as we imagine would come to a king when he is writing an ultimatum to another power, as he laid firm hold on the stubborn window. He braced himself for the strain, and after tremendous effort on his part the window finally gave way, and he with great satisfaction laid his hands on his handkerchief, while the expression of his face said plainly, “I did it; I would like to see anything that could resist my will.” He took up his newspaper and resumed reading with a happy, self-satisfied look on his face, and he never looked at all the other windows, even though he was a double window. He really was not better off than before, unless he would reach through the first window and open the second. It was a means to that end, but he failed to see how ridiculous his position was. So with those who merely forsake sin, and receive forgiveness. It is a mighty first window, but open, and many stop there, entirely satisfied, thinking there is nothing more to be desired, whereas they really have no further advantage than is illustrated by the man in the car, unless they wish to go on to consecration. In that event this first step will make it possible for them to receive the blessing typified we sat, and I laid the handkerchief, if we take this yoke upon us, by consecration, to learn of Him, then we will find rest unto our souls. Furthermore, would it not seem unjust if we do not respond, by making a consecration of our lives to the Lord, in view of His favor to us.

Once out of Egypt, and beyond the Red Sea, in three months of time Israel reached Sinai, at which point they received the Law at God’s hand. Up to that time they had only general instructions as to God’s will concerning them, but now they were directed specifically respecting their course of conduct. It is this that makes the Antitypical Sin Offering of course immediate, that some little time elapses before we get clear conceptions of what God really requires of us.

In Numbers 11:4, 5, we read that some among them fell a lusting and said, “Who shall give us flesh to eat? We remember the meat which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic.” Is it any wonder they wanted to go back to Egypt, when they thought of leeks, and onions, and garlic? These things are offensive to us, and it would seem that the Lord would here illustrate to us how some of the things look to Him, that we long after in the world, that we have left behind. How unjust it was, when God had dealt so lovingly with them. And would it not be even more unjust, did we permit ourselves to long after the garlic of earthly, fleshly things, that we have left behind, inasmuch as God has given us prospects so much better than these humble beginnings in Israel?

A sad lesson is brought to our attention in this chapter, and one that we do well to ponder. We have called attention to the fact that Israel lusted for flesh. In verses 31 to 33 we are informed that God satisfied their lust by giving them all the flesh they desired. ‘God gave it to them.’ A terrible plague broke
out while they were still eating it, and the ending of the incident was sorrowful indeed. May we not learn from this that, if God sees we earnestly desire some thing that is fleshly, He may permit us to have our fill—yes, more than we desire? But then—what will the reaping be? We have seen this very principle operate among the Lord’s people. Israel never asked for fleshly things again, so far as we can remember. They were permitted to offer with the Lord to count the desires of the flesh as dead, I trust we may not be so unjust as to necessitate that God shall give us such an experience as this incident illustrates to us. If we have no other motives (needs and desires) we will not need to be judged of the Lord.”

When they came to Kadesh-Barnea, on the borders of the land that God had promised to give them possession of, they were so afraid to draw back in fear. After all that God had done for them up to that time, and all the promises of sufficient aid to ensure their success, they still said, “We are not able to go in and take possession.” They then wandered for forty years, and all of this time they were still fleshly minded; but they were not wanting what he had promised them because they did not believe. The lesson is obvious.

Let us ask ourselves earnestly whether there are not conditions of rest, and blessing that God has promised to give His children here in the flesh, but which we have not realized? Are there enemies in the way of entrenched tendencies, and proximities, that we have not dared to hope could be conquered? Would not the injustice be greater on our part; would not our course be more reprehensible than that of Israel, if, with the exceeding grace of God, and the promises that God has given to us, we would fail to go on and attain the promised possession? True it may be that large numbers have doubted, and have taken up a course of wandering in the sense that they did not go in and win the victories that God has promised, and hence have not had the enjoyment of God’s promise to them. But perhaps you may say, “God will trust you and I will have the spirit of Joshua and Caleb. Does our own utter helplessness strike fear to our heart, as we remember failures?” The Lord tells us in Isaiah 41:10, “Fear thou not, for I am with thee: be not dismayed, for I am thy God. I will suspend the multitude of the people, and pour out upon you a spirit of music in continuous revolution by His invisible power, without commotion or collision, including such gigantic globes as Jupiter (supposed to be 1600 times as large as this earth), could surely lost on a man; much less can he have a sense of such a one as I am. This great God is MY GOD, and YOURS. But we feel so weak. He says, continuing, “I will strengthen thee.” Will He really give us strength? Yes, Isaiah 40:29 says, “He giveth power to the faint, and to them that have NO MIGHT He increaseth strength.”

Moreover, He says, “I will help thee.” He will not only give strength, so we may be able to meet the enemies, but He will use His power in other ways to make victory more sure to us. We cannot fail unless we lose faith. Do we sit here and repeat our many past stumbling and falls. He has anticipated this also, and says, “Yes, I will uphold thee with the right hand of my righteousness.” Could we ask for more? Surely it would be unjust if we did not go on to a glorious victory. Sometimes we hear the Lord’s children say, “I do not expect God to help me; I cannot attain to that; I am hoping to be of the great company.” Let me ask you whether this would be quite just to our God, when He has invited us to the higher place. Furthermore, it appears to me there is reason for fearing that we might lose all, if we allow our faith to sink to that level. I will illustrate this. My home city, Buffalo, N. Y., is located the wonderful Falls of Niagara, where a vast volume of water on its way from Lake Erie to Lake Ontario drops with a thunderous roar into the great gulf. We may easily venture into the river with a boat above the falls, down the stream in perfect safety. But suppose the little craft to drift beyond that point he would be swept along by a current so swift that his efforts to extricate himself would be futile. Foolhardy indeed would be the man who would say, “Oh well! I will catch on Buffalo, but for that you should explain for the benefit of such as have not visited Niagara. Falls that Goat Island is an island of considerable size which divides the river at the brink of the falls, the wildly rushing water overflows from the falling side onto the other side into the abyss below.

The probabilities are that one could be dashed against the rocks thereon; that we would never touch Goat Island at all; it would be a chance; it would be a terrible risk to take.

The distance above the falls a narrow channel has been made to the border of the Lake and the river diverted. It is there made to pass over a lot of turbines, it turns wheels, and sets into motion a vast amount of machinery, by all of which means power is being produced that is to be used to lift the city of Buffalo, and several other cities; that produces heat to make many homes comfortable; that runs many washing-machines;
suggested by the separating of the marrow from the joint. If a bone be split one can easily remove the marrow from it, except it be wood. The marrow is held in very minute little cups, placed very close together in the joint, and necessitating the use of a sharp, pointed instrument, and very close attention on the part of the operator, if the marrow is to be picked from each cup. But even if the quality of the bone is such as we wish to have, requiring careful discernment and persevering, painstaking effort, the Word of God is our all-sufficient aid to the accomplishment of that end. How glad we are for it. How diligently we should apply our hearts to the consideration of that, that we may become proficient in applying it to our own cases, with the intent that this eliminative process may be hastened to completion.

In this connection, perhaps we all recognize that there is a tendency to be more lax in applying the principle of justice in the home life than in our other relationships. I trust we are all so earnestly applying the principle of justice that we do not err in this regard.

While God has given us this comprehensive Word, which is such a potent agency in conquering the foes within, we must not forget the exhortation to study. You are doubtless familiar with II Tim. 2:15; "Study to SHOW YOURSELVES." That seems to be the way many apply it, at least. Of course you know the rest. We are to "study to show ourselves approved unto God as workmen." That is the all-important thing that may well command our most earnest attention and effort.

We are preparing for the future, and in preparing we make every enterprise also. The efforts we undertake appear relatively as a mole-hill compared with a mountain. Surely it would be unjust, did we not spend our time and strength zealously in making ready for something of such magnitude.

The weapons of our warfare not only consist of the Word of God, but the careful study of its teachings, but a weapon of vital importance is described in II Cor. 4:16-18. Our outward man will perish, and the new man will be renewed day by day, while we look not at the things that are seen, but at those that are not seen. Our development as new creatures will be greatly aided by our seriously and diligently pondering and grasping the careful attention in operating this principle. If we would grow we must learn not to give our thought, our consideration, our meditation too liberally to the things that are temporal. We may think of preparing necessary food, which is something seen by the eye, but the feeding of the body for the present is needful in order that the new creature may have a place to tabernacle in until it is ready for birth. Let us learn to think only of those things about us which are temporal, to the extent that it is absolutely necessary, for our new life is built up surely when we are looking at the things that are eternal.

Faith is one of the important weapons too. In I John 5:4 it is given a very conspicuous place, to the extent that we are told it is "the victory that overcometh the world." The same Apostle in chapter 5, verses 14 and 15 shows how this faith may be put to practical use by gaining the help of others. "And this is the message which he delivered unto us, even the message which we believe, that if we ask anything according to His will He heareth us. And if we know that He hear us, whatsoever we ask, we know that we receive the petitions that we desired of Him." How great are the possibilities here suggested, if we do not limit this comprehensive text by our human conceptions. Thus prayer is seen to be a powerful weapon. We read further that "all things are possible to Him that believeth." There are other weapons, but time will not permit us to consider more.

These weapons, rightly used, will enable us to not only cast down these spiritual strongholds as already mentioned, but they will also cast down our own imaginations, and every high thing that exalts itself against the knowledge of God. I fear that too often our imaginations are permitted to seriously jeopardize the interests of the new creation. We worry about things that have probably never happened. Some of our greatest troubles are those that we make in our imaginations. It is unjust toward God to imagine that He is not looking after our interests, just as He has promised to do. "The Lord is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." As He will provide the light and warmth, necessary to our spiritual growth. Furthermore, He will also shield us where we may require such protection for our good. He will withhold no good thing. This means He will not withhold the difficult experiences when these are necessary to the rounding out of our characters. He has promised us glory, as the text reads, and He will give the grace, or favor, to make it possible for us to get the glory. Let us not be unjust in doubting.

We may also imagine many things about the brethren, and these weapons if diligently wielded, will overcome these imaginings which sometimes cause so much difficulty, and so many heart-aches. Let us think that each of the others is endeavoring, as we are ourselves, to do the best that their judgment dictates. Are we not doing that? Surely. Would it not be unjust to think that they are not? If we have better judgment it is no particular credit to us. We may thank God for it, but we may not condemn the brother or sister for lack of it. Very often our imaginings, and evil surmisings against the brethren, result from a disposition to justify ourselves.

Then we must also be just to ourselves. I have sometimes thought that we need a helpful lesson from the fact that Martha was so occupied in her work FOR the Master that she was thereby kept from fellowship WITH the Master. We must be zealous in our work for Him, but let us be sure, in justice to ourselves, that we are having sufficient fellowship with Him to make His presence constantly a reality to us; that the influence of fellowship with Him may be an abiding power to glorify our common tasks, and aid us in every experience.

While God looks for justice in us, let us also remember that His keen discernment enables Him to take in the situation fully, and make due allowance for the impediment to progress entailed upon us by the human nature. We have justification of Him (and we believe He is touched by our reasonable, heartfelt reasoning), from comparing our efforts to live like a spirit being while still in a human body, with the imagined endeavors of a dog to live like a man while possessed of a dog body. Suppose the dog could understand that success in his efforts would be made in becoming a man. He would put on clothing like a man, coat, trousers, collar and tie; he must eat with knife, fork and spoon; he must no longer bark, and growl, and bite. Picture him trying to walk on his back feet all of the time. How difficult it would be for him to occupy such a natural position, and to be looking up, instead of toward the ground as before. We imagine him bravely walking erect down the street, congratulating himself upon getting along so well, when he hears a bark; then another then a series, and two dogs rush into the street before him in a wild fight over some fine large bone. His dog nature asserts itself and down he goes on all fours, and into the fray. He gets the bone and hurries away gleefully, until the man-nature he has been developing expresses itself. Oh! Oh! Oh! how unmanlike he has been. Surely he has now lost all hope of becoming a man. He throws away the bone, He will not have it. With tears streaming down his face, full of misgivings, he walks away, once more erect. What will the one who is going to make him into a man say if He hears of it? It develops that He has seen the whole performance, and seeing the deep hunger of his dog proclivities He is touched by His word of comfort, and looking at him, He is not cast off. He may still win the coveted prize. With gratitude to His benefactor, and a heart full of joy, he hurries away with a stronger determination than ever before that he will not disappoint His Master again.

Once we did some growing, and snarling; and (back) biting. We walked and acted like other hungry dogs, like spirit beings like Himself, if we will prove to Him by our earnest endeavors to walk and act like divine beings while still in this human body, that we would use the divine body loyally, according to His pleasure, if it were given to us. It is not easy for us. It is as awkward for us to walk and act like divine beings in these bodies, as it would be for a dog to walk on his back feet, and eat with a knife, fork, and spoon. We may at times forget, and take a little chase after some bone of earthly advantage, but as our Father sees the sadness of heart that it brings, and the deficiency of our longing for a better walk, He will not be less merciful than the man whom we have pictured. To be sure we are not to presume upon His mercy, for He does expect us to reach a certain standard.

How oft we doubt, And fear we shall be overwhelmed in sin, Because temptation grows so strong without, Because our courage is so faint within.

And thus we sigh: Then can it be that I have known the Lord, Can I be one to sit with Him on high? Have I e'er felt the power of His Word?

Is this poor life Fit prelude for a high eternity? Alas, have I not yet begun the strife, Or must I fail before the victory?
SYMPOSIUM ON THE GOLDEN RULE

A SYMPOSIUM on the Golden Rule in its application to various phases of life, was participated in by the following brethren: J. W. Doane, W. H. Dillingham, A. A. Chandler, W. H. Kimball, J. F. Stephenson and Walter Sargent. Some extracts from the sermons given are as follows:

"According to a very popular thought it should read, "you do others as you do they do first." The subject of the Golden Rule is in strict harmony with the general topic of the day, JUSTICE.

Christ is thy Rock; Doubt not this firm foundation, true and tried; Feed not on gathering tempest's angry shock, It harms not those who on this Rock abide.

Christ is thy Friend, He knows thy weakness, He will give thee strength, Trust, in His name is victory; He will end The conflict for thee; thou shalt win at length.

According to a very popular thought it should read, "you do others as you do, only do them first." The subject of the Golden Rule is in strict harmony with the general topic of the day, JUSTICE.

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N. S., Justice Day, Friday, August 20th.

Would this be justice in thought, word, and act. No, dear friends, we must be merciful and forgiving. We must be careful not to criticize, not to entertain thoughts that would be harmful to ourselves or others. We are to grow in love, remembering that love is the principal thing. If we would grow in love we must be just. Our character structure of love must be built upon the foundation of justice. If we have been guilty of injustice it will not stand the test which the Lord will put it to.

Brethren, what manner of persons ought we to be? Let the Word answer, "As ye would that men should do to you, do ye even so to them." Now that is to all, but let us change the word "men" to "brethren" and we are bringing this right home. Are you willing to perform the service that you want a brother to perform for you? Are you thinking that some brother or sister is always in the way? Are you criticizing some brother or sister on account of their zealous activity in the Lord's service? If they were not doing the work, would you be doing it? Oh, beloved! let us keep our eyes ever on the blessed Master. Let us be humble, humble, ever ready and faithful to carry on any work the Master may entrust to us. If we would appreciate any little service from others, let us stand ready to give such service to others. If we love our neighbor we will be as just to him as we are to ourselves. We will not require the best place in meetings or elsewhere, and we will not say anything to hurt, even as we would not wish others to say what would hurt us. We will try to serve, try to be helpful, try to build up others.

We are told that if we would be just we must exclude whatever would be like exercising mercy and forgiveness. By thus doing we are copying divine love. In our dealings with others, who like us are fallen and imperfect, we must remember to be merciful, even as we hope to obtain mercy. We must be generous, kind, lovable, humble, and obedient, that we may be the children in Exposition of Jesus in his love, to be like Jesus in his service to others.

Remembering our topic of justice, let us ask ourselves whether we allow our thoughts to run along lines that would be unjust, at conventions, or in our assemblies at home? Do we look across the hall, and envy someone their nice clothes? Are we jealous of the attention paid to some brother or sister, who may be entirely unaware of the position those occupy in your eyes? Would you like to have someone think that way of you?

Will we not use the weapons God has given us, more diligently, that we may truly be just toward Him, toward our brethren and the world, as well as toward ourselves, until every thought is brought into captivity, and may be conformed to Christ? One weapon of Christ to the fulfilling of obedience in us, that we may thus be qualified for finally establishing justice everywhere, and bringing every thought in the whole world into obedience to Him.
Discourse by Bro. F. W. Plaenker. Subject: “A CHRISTIAN’S WISDOM.”

WISDOM, as an attribute of God, has ever been. The self-existing One, Jehovah, has never received nor needed instruction. (Isaiah 40:13; Romans 11:33-36.) The very word wisdom lifts us in thought above the unique, above the angelic host, into the presence of the Designer and Creator of heaven and earth, whose wisdom first found expression in the Logos.

As a result of that, I, our race, as a whole, manifests very little of God’s wisdom. Wise in his own conceit, sinful man has rejected the counsel of God. It is because of this condition of the human heart that “the fear (reverence) of the Lord is the beginning of (man’s) wisdom.” (Proverbs 9:10.) Continuing, Solomon says, “Knowledge of the holy is understanding.”

Do we properly appreciate this wisdom, this knowledge of the holy? Or does pride of heart cause us to desire the instruction of our God because He is speaking unto His people through “stammering lips?” (Isaiah 28:11.) Are we thus proving to be fools? Is there not before this Convention the presence of those who indicate to my mind that you love instruction; and in order that you may receive God’s instruction I have prepared some notes in the little time that I have had for special preparation, lest, as on previous occasions, I fail to make all the points that I elieve should be made in this hour.

For our admonition (1 Corinthians 10:11) God directed Moses to say to Israel, “Behold, I have taught you statutes and judgments, even as the Lord my God commanded me. Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the nations.” Deuteronomy 4:5-7.

Like all other nations, the Jews had imperfect minds and impaired judgment. But God desired to have a people through whom His light could shine abroad, and therefore Israel to human perfection without a ransom would have necessitated a resinding of the death penalty. God arranged to give Israel the expression of His wisdom through Moses. This expression was the Law. But did the giving of the Law to Moses make Him partial? One wonders. The translation of the Bible into English made all English-speaking people wise. The keeping and the doing of the Law was the secret of Israel’s success and of their superiority over other nations. “Keep, therefore, and do them; for this is your wisdom.” Those Jews who have broken their commandments and justified themselves by this instruction, thus proved themselves fools. (Proverbs 1.7.) Their folly brought upon them the destruction of their polity. They were not prepared to receive the instructions of Him of whom Moses wrote: “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.” (Deuteronomy 18:15.) On the Mount of Transfiguration, to Peter, James and John came these words of testimony and admonition: “This is my beloved Son; hear Him.” (Mark 9:35.)

That Jesus has bought the human race, all the life rights lost in Adam, it is very foolish to seek life independently
of Him—foolish in the sight of God. I regret that I am obliged to confess that while in Christian Science I considered the simple Gospel salvation through Christ's vicarious sacrifice very foolish. We need not expect the unbelieving to bow to our wisdom now any more than the same class bowed to the wisdom of Noah before the Flood. We are encouraged, however, to observe that many who once despised our Pastor are now eager to hear him. Why? They see the folly of preaching that the efforts of the sectarian churches will Christianize the nations. The theory of evolution is also proving impracticable.

There is every indication that men are beginning to see their own folly, though as yet few have discerned the wisdom of God. I thank God that He has destroyed my wisdom, and brought to nothing my understanding. My fleshy mind must have been full of conceit for I have been obliged to wrestle long in prayer and in meditation to overcome. Remembering how Saul of Tarsus was converted, I spent many hours in praying for my Pastor and constantly prayed for a similar experience at any cost to my flesh. God is answering that prayer, for He is constantly keeping His greatness, His holiness, His wisdom, so clearly before my mental vision that I abhor my folly and mental poverty and seek to live at the Master's feet.

Let us not wait until God humbles us, but let us pray the Father to give us wisdom and grace to humble ourselves under His mighty hand in a manner pleasing to Him. I am confident that God is pleased to help us to heed every admonition which He has given us. James 4:7-10, 19, 20.

I am pleased to note that the Lord's people are reaching out for God's mind on all subjects which they are called upon to consider. How important that we pray not only the petitioners but the entire household of faith "be filled with the knowledge of His will in all wisdom and spiritual understanding," so "that we might walk worthy of the Lord in good work, and increasing in the knowledge of God." (Colossians 1:9, 10). But let us not merely pray; let us see to it that we accept the wisdom of God in His appointed way. This wisdom is Christ. The wise virgin entered in, and so our Mother Davidsprings of grace and peace to us. Let us then pray the Lord to keep us always in His thoughts, as we walk along in the Master's feet—John 14:23, 24.

Another important point before closing: Let us not forget that as God used humble saints to disclose secret faults in the past, so He may be pleased to cleanse us more. Let us not wait to be rebuked, but let us be so zealous for the wisdom and instruction of the Lord as to ask the class in testimony meetings to say anything to us for our spiritual welfare that their love may prompt. But what if we are rebuked? Do we then prove to be wise? Hear these words: "Rebuke a wise man and he will love thee. Give instruction to a wise man and he will be yet wiser."—Proverbs 9:8, 9.

Let us then not be wise in our own conceit, but listen to one another that we may condescend to things of low estate, (Proverbs 26:12; Romans 12:16.) If the humble and the disciple seem severe, let us remember the promise, "They that be wise shall shine as the brightness of the firmament."—Daniel 12:2.

But some humble saint says, "Brother, how can I become wise? That is beyond my power."

I know it is, and so does God. He does not make your salvation dependent upon development of a sound mind, but upon your following Christ, thus receiving and maintaining the spirit of a sound mind. (II Timothy 1:7.) In proportion as you realize your unsoundness of mind, the grace and wisdom of God will the more abound, for "God hath chosen the foolish things of the world to confound the wise," and "base things of the world and things which are despised hath God chosen, and things which are not to be nought things which are."—I Corinthians 1:21-31.

To illustrate: Suppose a weather forecaster says as he leaves us early in the morning, "Children, we are going to have a storm this afternoon." In the afternoon some of the older children, believing they can "discern the face of the sky," say, "Mother, it is not going to rain; maybe we can go out and take little brother with us?" Mothers says, "Yes, do." But when they try to take their little brother to the door he says, "Me don't want no rain," and falls and gets its palm wet. The little one is left at home while the other children enjoy the sunshine. But alas! A heavy rain soon begins to pour down upon the unsheltered children, chilling them and spoiling their clothing. Habitually they return to their home.

The neighboring children, believing the older children they wondered why the little child is not sick. And when they learn that he remained at home, not because papa told him to do so, but because he heard papa say that there would be a storm that afternoon, will they not commend the child? What for? Surely not for having the foresight of the master, but for its confidence in father's ability to foretell a storm.

Can you and I be wise as this child was wise? Am I sure we can. Will we be so? Let us return to the Father and shape our affairs accordingly. Then shall we prove that the Scriptures are able to make wise unto salvation even the simple.—Timothy 3:15; Psalm 19:7.

Discourse by Bro. Walter Sargent. Subject:

Text: John 1:29. "Behold the Lamb of God which taketh away the sin of the world."

I am a great art gallery hung a picture which strongly invited the attention of the visitor. It represented a young lad of about sixteen leaving home for the first time. How proudly he stood in his youthful strength, the vigorous hope irradiating his face, and manly countenance. Near by stood the mother, her arm around the neck of her boy. The father stood there, his face aglow with tenderness, pride and joy in his noble son. It was a beautiful, touching scene.

Two men entered the gallery and stood before this picture. Neither spoke for a long time. They seemed held by a spell. At last one turned to the other (they were brothers) and with tears coursing down their cheeks, said, "Brother, I wish you, as they said to the boy on the canvas and said, "Myself, Ned, my self!"

Recovering somewhat from his emotion, he added, "Wasn't I just such a boy as that? Wasn't our mother just such a lady, as that mother? Wasn't our father just such a fine old gentleman as stands there? But oh, the last time I left him, I left it in anger, vowing never again to return. What great things I have done! How terrible things I must have suffered all these years! O Ned, I want to go back to him; to tell him how I've wronged them and ask their forgiveness; to try and make it right with them before it is too late. I'm going back on that track in the present chain.

What a picture indeed was that! Canvas that could speak out such a message as melted the world-hardened encrustations of the man's soul, that pierced to the heart's core, that caught him up in the embrace of its resistless power, that sang of home and love, of forgiveness and reconciliation, of restitution and making things right. Thank God for such pictures as that and for artists who supply their talent in such a way.

But there is a startling art gallery bigger than this. Will you kindly step in with me a moment and behold some of the productions of the Great Master Artist?

Scene I. The halls of pleasure, the young, the strong, the fair are there. Strike up the music; whirl the dance; bring in the wine! The song of the dear sweet brother and that fond father, how he goes it! The bright rainbow-tinted bubbles of gaiety, how they enthral him. Enjoy! enjoy! enjoy! So the world pursues its vain allurements.

"Bubbles they buy with a whole soul's tasking."

Here and there the artistic spirit wildly grasps at the painted bubbles to get the pith, the substance out of it, but it fades into thin air in his hand. There is no reality, nothing satisfactory.

God alone can satisfy the soul, and the world has yet to learn that great lesson.

Scene No. 2. A young man again; but what a transformation! He stands near a great feeding trough, at which a long row of pigs greedily devour their meal. His clothes are in tatters and he stoops as though with age. The empty bag, used for gathering husks for the swine, lies at his feet. Desperacy marks him in every lineament. He is down, down! He is hungry, heart-sick, friendless, wretched. O dear God, can nothing be done for him—nothing?

Scene No. 3. The young man, the tatterdemalion, is turned from the swine. His hands are clasped; hope with magic finger has touched his face. His gaze is set far toward the distant hills. The sunset clothes heaven's arch in glory now and sends a grand gleaming shaft of gold which just reaches

"SATISFIED JUSTICE AND ITS FRUIT."

“SATISFIED JUSTICE.”—BRO. WALTER SARGENT 129
of Jesus. "Ah yes: Jesus is surely the Son of God. He couldn't be otherwise. He is too good, too great. Of John's words, however, I know not. It is a king we want, not a lamb. In fact I am following Jesus in hope of sharing in the government of His Kingdom."

Great nation of Israel, have we heard you might through the words of your representatives? Can you not produce one, just one that has with the eye of the understanding, seen the Lamb of God that taketh away the sins of the world; the great sacrificial offering predicted by the prophets, the necessity of the payment of the great debt to justice, upon the basis of which Christ shall forever take away the dark and dreadful load of sin that has settled upon the world? Not one, not one! For after the resurrection, Jesus upbraided them with the fact and tried to convince them. It was not till Pentecost that there towered high before them the Cross in its tremendous import, and they saw the Lamb of God, who would in due time roll away the curse of sin from the world. Then it was that Peter preached that wonderful Restitution Sermon of Acts 3, and under the power of the truth, three thousand souls were added to the church.

How many today see the Lamb of God, the satisfaction made to divine justice, the fact that Jesus died on behalf of ALL and that all must benefit by the price? The fact of the Ransom in unqualified in Scripture. If a full payment is made for two persons under an obligation, they must both be released from it. Why not two being in sin with every sin, they must both receive benefit. So Jesus died to cancel the death penalty for all, both believers and unbelievers, and consequently all must come out of the first or Adamic death, the thing which He took upon Himself in their behalf. (1 Tim. 2:4, 6). Their eyes will then be opened to the truth and have a chance to win eternal life or be destroyed in the second death.

Great Christendom today, with your splendid churches, your cultured and highly educated clergy, your richly endowed seminaries of learning, ask you to see the mighty Ransom truth of justice, satisfied for all and the coming kingdom by which Christ shall reign till all enemies are put under His feet and He shall take away the sin of the world forever and forever.

All the great pictures of the Bible setting forth the restoration of fallen man to perfect life in a perfect earthly home are presented in this matchless picture gallery because of the intention of God to have the requirements of justice met in full. Jesus said if He were lifted up He would draw all men unto Him, and so He will be lifted up in the presentation of this mighty doctrine to the entire race of men, and all shall then see the Lamb of God which taketh away the sin of the world.

As John the Baptist accused Herod of wrong doing in having his brother's wife, so the truth today reproves the nominal Christian systems and the worldly interests of this latter day. Let us see what John's God's Word says, that if any man love the world, the love of the Father is not in him. A closer walk with God, a more thorough consecration, is the great requirement. People sometimes ask, "Why doesn't Pastor Russell leave the churches, the ministers, etc., and do all the work?" What business is it of his if they encourage a spirit of worldliness?" In reply let us say. Was it John's business to meddle in Herod's affairs? Truly the Word of God had come to him to reprove that sin, and he was true to his mission. Sharp is the truth today, and when people cry out, I must be because the world is against me, they do not understand that Jesus said the spirit of truth would reprove the world of sin, of righteousness and of coming judgment. Handling the truth calls for courage, and God has always been able to find brave men to do His work. Now, in the closing of the age, He has given His last message to one who feels not the face of men, one whose full life has been surrendered to His service; one of the most thorough consecration, the most beautiful humility! one in every sense worthy of the position he occupies as our pastor—a man of God.

Praise God that the blessed Kingdom is at the doors and that God will soon be calling the world to the great river of the water of life by means of Christ Jesus and His glorified bride, the church. This is indeed the desire of all nations and will fulfill the picture of "the Sweet Bye and Bye."
WHEREAS, We, as delegates of the International Bible Students Association, assembled in Convention, in Portland, Me., during the week, have been the recipients of the freedom of the city and the unmeasured hospitality of her citizens, and having been blessed by the healthful and refreshing airs from her fine forests and cool and invigorating ocean waters; and lakes; therefore, be it

RESOLVED, That on this 14th day of August, 1915, we extend gratitude to the officials of the city and to her people in general. Be it further

THAT the Governor of the Boston congregation of Associated Bible Students, who are responsible in the greatest measure for directing our attention to the Convention privileges of Portland at this season, and for the assistance they have so unstintingly lent, both in means and in effort, and also to the local class of Associated Bible Students at Portland, for their untiring co-operation, we desire to express our hearty thanks and appreciation. Again be it

RESOLVED, That we also express to our great God the Father of mercies, the God of all comfort and the giver of every good and perfect gift, glory and praise for blessing the proceedings of this Convention and for blessing our speeches and our hearts and minds in general. We feel that while here our lot has been cast in most pleasant places—in Heavenly places in Christ Jesus—and that we have been drawn nearer our God to Thee and also to all of "like precious faith" both here and elsewhere.

RESOLVED, That as "The Time is at Hand" for the establishment of God's Kingdom on earth, we continue in the blessed words of our Lord Jesus to pray, "Thy Kingdom Come; Thy Will be Done on Earth, even as it is Done in Heaven."

Truro, N. S.—Special Resolution.

ON Friday evening, August 20th, the following resolution was offered by Brother J. F. Stephenson, and unanimously adopted:

REMEMBERING THE DIVINE ASSURANCE, They that fear God, (reverenced) the Lord spake often to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared Him, and that thought upon His name,"

BE IT RESOLVED, That we who are attending this Convention in the City of Truro, under the auspices of the I. B. S. A., render our thanks to the great Creator who has prepared for us and given us a rich feast of spiritual blessings, exceeding abundantly and beyond what we could have thought, or asked.

Truro, N. S. Synopsis of Discourse on Baptism by Bro. Menta Sturgeon

I had never spoken one word with anyone on the subject up to that time. We need to become more and more like little children, recognizing that we do not know, even how to think, of ourselves. Our minds, our affections, are to be centered on things above. We all of us are members of the body which is the Church, and we are members of Christ, and the body of Christ, which is the Church, is the true Church.

SECONDLY, BE IT RESOLVED, That our gratitude be extended to the Associated Bible Students of Truro for their loving service in the interests of all attending this Convention, and

BE IT FURTHER RESOLVED, That our expressions of appreciation and thankfulness reach to all of the citizens of Truro, for their many courtesies to us, and to the "press" for their accurate and kind reports of Convention proceedings.

FURTHERMORE, BE IT RESOLVED, That we hereby show our loving well-wishing to our beloved Brethren, the Chairman, and other prominent brethren associated together in the forwarding and carrying to completion of this glorious Convention.

In fact, it is the intention of this resolution to express appreciation of every loving thought, word, and deed of each of us, especially for our beloved Pastor.

Our brother pointed out that being baptized into Christ's death means to get in line with Christ, who is the head, or leader, or example, of all such as wish to be made like Him. All of these are to die a sacrificial death like Christ. The members of the body must die in the same manner that the Head died, which was sacrificially. Those who are faithful in carrying out such a course of daily dying to earthly desires, and appetites, will also share with Him in a resurrection like His, and be predestined, preordained, prearranged to the divine nature with the dear Redeemer. This exaltation will qualify them for judging and ruling the world for its blessing.

THAT those who have in their minds, by a full surrender of their wills to God, been baptized into Christ, may not be too sure that it will be as effective as the death of the body, as symbolizing this act by being immersed in water? It is an act of obedience that further proves our own desire to be, that we may do God's will, no matter what the cost may be. He said concerning his own experience, in hesitating about being baptized again after he came to a clearer understanding of the scriptural teaching on the subject, "I tried for some time to make myself feel that any immersion in water was a proper symbol of the death of my will some time ago, but every time an immersion service was held, and every time I read over the scriptures on the subject, a little doubt would come in, and it was so little that I could almost slide over it. This went until I said, See here! you are making a great mistake. You want to do it, but you have a little doubt in there about your baptism. You know you used to tell all those people you have baptized in churches, and creeks, and ponds, that you must be conve-
Truoro, N. S.—Love Day, Saturday, August 31, 10.45 a.m. Our Friends in the War Zone.

RESOLUTION was unanimously adopted by the convention, expressing sympathy with the war-stricken area, and including the provision that a copy of the resolution be forwarded by the secretary to the brethren in the war zone through proper representatives.

MANNA, MORNING RESOLVE AND VOW.

The morning was devoted to the discussion of the value of the Heavenly Manna in the Christian life, the value of the morning resolve, and the value of the vow, three brethren speaking upon these propositions respectively.

E. F. Crist—The Value of the Heavenly Manna.

In the strictest sense our dear Lord Jesus is our Heavenly Manna, the true manna, as stated in John 6:58. "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from Heaven, that a man may eat thereof and not die. I am the living bread which came down from Heaven." But there is a special way of partaking of this bread from Heaven, and what we commonly speak of as the Heavenly Manna, which is a compilation of Scripture texts with comments thereupon, may be utilized as a means to partaking of the real Manna from Heaven, our Lord and Head.

We read in Exodus II that God gave Israel promise of bread from heaven, but He only sent a certain portion each day, to prove them. Certain tests came upon them in connection with this arrangement that may serve as lessons to us, whom God is now proving by more severe tests, that He may determine whether or no we are worthy of His fullest confidence. From the description in Numbers II we see that it came in minute particles like coriander seed, which had to be gathered and prepared. This is a peculiar statement made in connection with the account of the falling and gathering of the first of the Manna, in Exodus 16. It might seem to offer encouragement to laziness, as when in the morning it would be gathered, and in the evening it would rain. To be fed this way, a man, according to the number of persons in the household; six omers for six persons; two omers for two persons. So then, the thought is, when they had completed their first gathering it was found that instructions had been carried out, and he that gathered much (for a large family of seven, eight) had nothing over an omer for each member, but (he that gathered little in a small family of two), had nothing less, or no lack of that quantity.

The greed of the people soon manifested itself, and notwithstanding the fact that God had instructed them not to gather more than a day's supply, they went on day after day in an advance supply. It bred worms and became offensive. But in preparation for the Sabbath they were permitted to gather the advance supply, which was to be sweet and palatable, even though carried over into the next day after gathering. We should not consider it strange that one might use the meaning of this, but at least we have the fact that the teachings of God needed to be gathered little by little, as the time came for their unfolding, down to our time, when preparation is being made for the great Sabbath, the Millennium. If the teachings of the past ages were so necessary—indeed, as And one who have carried over the teachings of Luther, and others, they become offensive. But now, just before the great Sabbath breaks, we are gathering food that will be good food all through the Millennial Age. These same truths about our Father's plans, the food for our souls, has given us a special supply and we are permitted to gather a double portion at this time, for which we are truly thankful.

The Jews gathered an omer full of the manna and put it into a golden pot, which was placed in the Ark of the Covenant, the only article of furniture in the Most Holy of the Tabernacle, the glory of God was in the water. It was not there at all; it was in my head, in my heart. But when I submitted on that point, I was filled with joy. An immersion service followed in Salmon River (see picture accompanying) and 46 were baptized—thirty-six sisters and sixteen brothers. Without doubt this broke all records, in that more than one-fourth of the average attendance at the convention were immersed.

The power of God so worked upon these little particles that they have charms something wonderful in the Most Holy, for they remained uncorrupted after many years. This brings us more directly down to our book, the Heavenly Manna. The little particles that we are gathering from it day by day may seem to be insignificant, comparatively, but if these be gathered and brought together finally in the golden pot of the divine nature, truly there will be a wonderful result in the antitypical Most Holy above. God will then impart a keeping power that is styled immortality, or deathlessness.

The manna was small, it tasted like wafers made with honey, and also like fresh oil. Does this not seem to apply wonderfully well to our Manna? Then the Manna not yielded a sweetness that is fittingly suggested by the mingling with honey? Is there not in its construction that which continually reminds us that the Holy Spirit has had to do with all of its pages? We know that it has been mixed with the oil (Spirit) and we get the true spirit of the Manna, we come away with the Manna, and actually eat it. The baking, putting the natural manna in such form that it could be kept, suggests that we are to get such a hold on these truths, we are to so impress them on our minds, that they may not melt away, like the manna that was not prepared. It will not stand the baking. This use of language is another clue to the grace over the lessons. The Heavenly Manna will be valuable to us only if we meditate upon the lessons, and then take them into our daily lives and apply them. In this way the Manna may have a vital bearing upon our present and eternal interests.

We have one more suggestion, namely, that advantage may result from considering the Manna together with other things. I will illustrate the point by a little experience I once had while colporteuring among the farmers in the states. I had planned to have a large distribution for the farmers, and the evening before I found a man who wanted the Scripture Studies, but had not enough money on hand to pay for them. She was disinclined to take the books and send me the money, and she finally consented to furnish my dinner, give me some eggs, and eggs, and cheese, and green peas, and some other things. I could excuse apologies on account of lack of preparation for company.

While I sat in the parlor waiting for dinner, I heard the broom and the carpet sweeper being briskly used in the next room. Furniture was moved about generally. I heard the children being blacked out, and a great battle going on, while I waited somewhat anxiously for the call to dinner, especially because I wished to get back to my work, in view of the fact that I must leave on the early train. One o'clock came, and I still waited. Fifteen, twenty and thirty minutes passed, and I was finally informed that the dinner would be served in half an hour. I saw the reason for the delay. She had boiled potatoes and mashed ones, and I think there was some sweet ones, too. There was some butter, some eggs and cheese. There was green peas, string beans, sweet corn, pickled beets, cucumber pickles, and tomatoes on the table. Two kinds of bread, with honey or butter. I had a choice of tea, coffee, milk or cocoa. Desert consisted of cookies, pie, pudding and some kind of sauce, and then the lady said, "I am not sure what I shall do next, as it is the first time you would have been prepared." I wondered what she would have had when she got thoroughly prepared.

Now the lesson we wish to draw from this little incident is that she would have had a much smaller dinner, perhaps of bread and milk, had she expected to eat it alone. Not only herself, but her husband also, had the better dinner because someone else partook with them. The same may be true of the Manna. If we read it alone we may get a sort of bread and milk meal from it, because we will hurry over it, while it two or three participate we may get quite a sumptuous repast because...
we will give it more thought and attention. The same lesson may be altered by a matter of some thinking they will get as much good by studying their lessons as they would by going to the class meetings. I trust we may all appreciate the daily Manna more fully, and that it may increasingly prove a blessing to us, as the time draws near when our wilderness journey will be ended.

J. Dennison—The Value of the Morning Resolve.

The next feature of the morning is the RESOLVE, that we may be better enabled to serve the Lord; that we may keep our lives justified in all things to the eyes of the Lord; and grow in the graces of the Spirit, and, especially, that we may have that crowning feature of love, which is brought to our attention by our dear Pastor in the Morning Resolve.

It is important to start the day right. It has been brought to our attention that the first day of the week will be the resurrection awakening will be those they were thinking when they fell asleep. In the same way we believe it would be very helpful to us if we would practice thinking about the blessed things the Heavenly Father has in reservation for us, as we go to sleep at night, of this we are sure, that our minds would be running through our minds. Then we may begin to think on the morning resolve, “What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord (Isa. 55:1). I will pay my vows unto the Most High.” This should be the thought of our life all through the day. Our dear Pastor has brought to our attention how desirable it would be to commence the day in this way, and do all that we possibly can during the day to keep the thoughts of the things of the Kingdom in our minds. Then at the close of the day we may look back and see wherein we have failed, thus making possible a better guarding against the same mistakes in another day.

The Resolve is made up of seven parts, in order that we may be able to keep these things before our minds better. The figure seven is used to denote perfection, and if we follow each of these seven divisions consistently we will be able to please the Lord perfectly during that day. I do not mean that we would be actually able to do all things right, but as He looks at us He would see that we are not neglecting the thing to be done, that we are seeking to do perfectly, even as the Father in Heaven is perfect.

First, “Remembering the divine call, Gather my saints together unto me; those that have made a covenant with me by sacrifice (Ps. 50:5) I resolve that by the Lord’s assisting grace I will keep a day of fasting, prayer, and praise to God, fulfill my vows, continue the work of sacrificing the flesh and its interests, that I may attain unto the Heavenly inheritance in joint-heirship with my Re-deemer.” It would be very helpful to us during the day if we would remember our call, our duty under that call, and what the Lord has promised us. “I have long thought that to have made a covenant with Him by sacrifice. Keeping this thought in mind during the day we would strive to assist in gathering these saints. We would not only seek to help others, but especially would we seek to carry on the work in our own hearts; to work out our salvation with fear and trembling. If I need help in this matter, I need help myself very much, because I know how easy it is during the day to allow my thoughts to drift from one thing to another, unless I watch myself very carefully. Let us bear in mind the admonitions of our Pastor, to guard against the very beginning of sin, for if we guard against that we will not be very apt to forget others.

“I will strive to be simple and sincere toward all.” That is a very beautiful thought to take with us as we go out into the world. To be sincere, dear friends, is to mean just what we say and to mean what we say. It is our words and minds made up as to what we shall do, and then carry it out. We are not to say, or do, things in a haphazard way.

“I will not seek to please and honor self, but the Lord.” Let us remember that we are to honor God; we are not to seek to honor self. Doubtless we all realize how easy it is to take praise or honor unto ourselves. It comes very natural to the old man to try to make out that this truth is something that we got ourselves. We should seek to give the honor to the Lord, to whom honor is due. Naturally I have nothing to feel proud of, yet I do feel proud. We must give the honor, and glory, to the Lord Jesus.

“I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all.” To do this we must have the Holy Spirit operating in us through the day. It will be helpful to make that determination each morning, and as we continue in a prayerful attitude during the day, the Holy Spirit operating in our hearts and lives will make our words unctuous—that is, smooth, oily. In this way the Holy Spirit helps us, as we mingle with our fellow men in the affairs of life, and in our families, to make things smooth, and others will take note and desire to know what it is that makes our lives different.

“I will seek to be faithful to the Lord, the Truth, the brethren, and all with whom I have to do, not only in great matters, but also in the little things of life.” If we start with this determination in the morning, and maintain that attitude during the day so that at its close we can look back and realize that through the day we have striven nobly from start to finish, that in nothing have we been unfaithful to the Lord, the truth, to the brethren, in word, thought or deed, that would truly be a blessed experience for us all. We know that all of these things that are given glory by the Heavenly Father are a means to great blessing and help, and when followed, as our Pastor who spoke reminded us that the manna which God caused to fall for the Israelites would melt away if it was not gathered and put into condition to keep. If we hurry over these things in the morning, we would find a part will go away, and in our minds, they will melt away and in a half hour we do not remember anything about them. We want, not only to gather these thoughts, but to prepare by thinking over them; we want to keep these thoughts in our minds, in our hearts, and thereby we shall commit them unto our memory.

“Trusting myself to divine care and the providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement. I will neither murmur nor complain about what I have to do. If I am to be strong my place is to trust Him, no matter what comes.

“Faith can firmly trust Him, come what may.” That is the key-note of this resolution. Our faith can firmly trust Him, no matter what comes. We should remember that we are only living a moment at a time. No other time belongs to us; our present moment is all. It is our moment of faith in Him now, it is a very assuring indication that we will be faithful all the way through. We have proven that we can trust God, and He is able to carry us through if we put our trust in Him.

Now friends, these are very necessary thoughts, if we wish to grow in grace. My own personal determination is to make better use of them than I have in the past. While I have sought to use all the means that the Heavenly Father has provided for me, still, as I endeavor to make still better use of them, that I may come to that condition which the Father would have me attain.

T. E. Barker—The Value of the Vow.

I believe the vow is one of the important parts of the morning devotion. Why? Because I believe our attention was specially called to it at the proper time. I believe this is a portion of the armor mentioned by Paul, and we should put it on. I will read from Ephesians 6, beginning at the 10th verse, and take it as a portion of the armor we are to put on the armor. “Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Put on the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth.” There are seven pieces in the armor, and there are seven parts to the Vow. If we are mean enough to put the seven and the seventh has been brought to our attention by the Lord’s instrument at the present time.

We are to “stand, having our loins girt about with truth,” indicating that we are to be servants of the truth, “putting on the breastplate of righteousness,” indicating that the righteousness of Christ must be closely girded to us; it must be righteousness in word, thought and deed.

“Having your feet shod with the preparation of the gospel of peace.” This means the gospel of peace is ready to go. It is ready to go at a moment’s call; ready to go forth as a soldier of the gospel of peace; ready to do the Lord’s bidding; ready to walk in the footsteps of Jesus.

“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” The protection we will need depends upon the fight in which we are engaged. The Adversary against whom we fight is a wily foe, and with him are the fallen angels. What is the size of your armor? Is it a small instrument, or do you go down in defeat? How can we fight against such a shield of wickedness? It must be large, broad enough, for us to hide behind, so we may ward off the fiery darts of the Adversary. If our faith is small we cannot trust Him, come what may, as it is stated in the Morning Resolve. We must pray the Lord to increase our faith, so we may have a shield large enough to hide behind.

“And take the helmet of salvation,” representing a knowledge of the Father’s plan. “Prove all things; hold fast that
Discourse by Pastor Russell, Subject: “THE ARM OF THE LORD REVEALED"  

MANIFESTED AS YET TO ONLY A SPECIAL CLASS.


Pastor Russell delivered a characteristic and very interesting discourse from the text, "Who hath believed our report? and to whom is the arm of the Lord revealed? (Isaiah 53:1) He was in part.

These prophetic words were used of our Lord Jesus Christ. The Prophet goes on to say, "He shall grow up before him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness, and when we shall see him there is no beauty that we should desire Him." All of this was very true of our Savior as respects the Jewish view of Him. And the message that was given by Him was not generally believed. And His message is still not acceptable to many. There is today a form of godliness without the power, that is very popular; and this has been true for many centuries.

The name of Christ and the cross have been linked by many with the persecuting spirit, which Jesus never acknowledged, He never belonged to. He has never belived an arm of the Lord. They have been driven away by the intolerant, unchristian spirit and teaching of the many who professed the name of Christ. One would naturally expect, however, that the ones who would respect and receive the arm of the Lord Jesus that God had sent His Son into the world, would have been the Jewish chief priest and other zealous religious, the most prominent men in the Jewish nation. Surely they would say, We are glad to receive God's Son whom He has long promised, One able to deliver us. We have worshiped our need of it, and the Corinthians were especially the "holiness people" of the Jews, and one would think they would have received Him.

Our natural thought would be that these would be in the right attitude of mind, would be waiting for Messiah to manifest Himself, and that when He came and spoke to them about the goodness of God and showed forth the power that the Father was exercising through Him, to heal the sick and raise the dead, they would see what wonderful blessings were theirs and would rejoice. But were they in this attitude? No, they were not.
RIGID TERMS OF DISCIPLESHIP

In seeking those who would be Christ’s disciples, we are not to try to make it too easy for them. Tell them rather of His arrangement—“If any man will come after Me, let him deny himself and take up his cross and follow Me.” It will mean the surrender of his own will. Sit down and count the cost, says our Lord. If you think you have too much to give, do not give it at all. The Lord would not accept any such disciple. How different is this from the preaching we generally hear nowadays! Practical people say that if you want a tax on a group of fishermen, you get a group of fishermen. 

He is not the Messiah that we have been expecting. When the real Messiah comes, He will be a great man!

PRIDE AND SELFISHNESS BLINDED ISRAEL.

So Jesus came unto His own (people) and His own received Him not, neither did they receive His saying, because they were not his sheep. Jesus had the power (privilege) to become sons of God” (John 1:12). Who was it that received Jesus? Who believed the report? And did he have any good report to give? Oh, yes! He reported that Jesus was the Son of God, the True, we are now under the Roman yoke, but our nation will be very great some day; God’s promise will be fulfilled in us. When Messiah comes, He will soon deliver us from the yoke of Rome! They had plenty of pride, but not the qualities that God required—humility, teachableness, gentleness, brotherly-kindness, love.

THE MEK RECEIVED THE MESSAGE

But those who received Jesus had to a large extent these qualities that were so essential. Let us look at the personnel of the Mek. Four were fishermen, who had never had experiences to make them think they were great men. They were poor fishermen and were naturally humble. This was nothing to their credit, for they had nothing to be proud of. They were men of strong character, but were unlearned and were of the common people. There was a blessing in being meek. “Blessed are the meek,” and they must cultivate that quality more and more.

How meek Jesus was! One might think that Jesus had some experience being dignified and rather autocratic in His manner. But not so with Jesus. He talked with the people. He had said, “You do not know how great I am.” I have come from Heavenly glory. You should not treat Me as an ordinary person. But there was no suspicion of pride in His actions. Meekness and a sense of heart were characteristics of Jesus. The Report, the Message He gave, was calculated to reach the ears of the meek.

So we find this in the case of one of these, Nathaniel. He was a true Israelite, looking for the light, for the Truth. When one of his brethren who had just been called to follow Jesus said to him, “We have found the Messiah,” Nathaniel at first was skeptical. He did not treat him arrogantly, but was ready to be convinced. When Philip said, “Come and see,” he went. He was in prayer under a fig tree. He desired to be led of God. This was the right spirit, just what Jesus desired. So Nathaniel came to Jesus, trusting in the Lord, saying, “I am going to keep my eyes and ears open and see.” As he drew near, Jesus said, “Behold, an Israelite indeed, in whom is no guile.” He knew Nathaniel, perhaps that is just meant to catch me. How do you know that about me? asked he. That was a very proper question. Jesus answered, “When thou wast under the fig tree I saw thee.” That was enough, he was convinced now. The power that could know all about us before we were born is a direct meekness. No one was around when he knelt under that fig tree. Here was proof positive given to him that Jesus was the Messiah.

Jesus wanted disciples who had faith in God, and therefore He commanded Nathaniel for the prayer, “Who hath believed our report?”—our doctrine, our teachings. The Mek was the first class, those who promptly believe and act, on proper evidence. See what a noble band Jesus’ followers were—not noble because they were worldly great; they were not Cardinals, Bishops or Rabbis, it was just an act of faith, except in the qualities which Jesus approved—loyalty to God, a consciousness of His promise, a meek looking to Him for guidance. In this sense they were peculiar, different from the remainder of the people.

and they came to Him as they were, and they were received and blessed and given life and peace, just as we were when we came.

Sometimes the little all that is given to God is meager and sometimes less mean, but with Him even the meanest is acceptable if the heart is honest and sincere. “If one beseecheth you, brethren, of a thing more than is meet, ye shall give it not; for ye might be doing evil unto your souls.”

Many have been heavy laden with sin, many when once they were weary and burdened with doctrine or devils, with strife and weakness.

They heard the voice of Jesus say, “Come unto Me and rest,” and they came to Him as they were, and they were received and blessed and given life and peace, just as we were when we came.

This is the class to whom the Arm of the Lord is revealed. What is this Arm? The Arm of the Lord represents the power of the Lord. The Arm has long been a symbol of power. God’s Arm, or Power, was revealed in Christ. God purposes to bless the whole world, to lift all mankind up out of degradation and sin back to Himself. Oh, what Power! That will be Power indeed, to make the whole enlightened world know God! And this is one of the reasons why He will reveal His power revealed to you? Yes, to your eye of faith, if you are His.

Even back at Jesus’ First Advent this power was revealed to the natural senses to some extent as the people saw Jesus heal the sick and lame, cast out devils, and raise the dead. Oh, that only we might better grasp what He did as a display of Divine Power. Then Jesus told them of the power He would Himself manifest in the future that He would bring them all from their graves. All these things did Jesus, and many more before His last advent. How many people really saw the power of the Lord? Only they that received and acted class. How did the others view the matter? With their prejudiced, blinded minds they said, “He casteth out devils by Beelzebub, the prince of devils.” If the heart be wrong, even the power and glory of the Lord may be misread.

GREATER DEVELOPMENT NEW DUE

We have come down to the time now when the Lord’s blessing is nearly due to be poured out upon all flesh. God’s
true saints may now have a great deal of knowledge of God's Plan. The Arm of the Lord is being revealed to us more fully than ever before. It takes great faith to believe that God's Arm will eventually be revealed to all mankind, but we are getting the eyes of our understanding opened. Not everybody as yet has the eye to see—only the few. Blessed are your eyes, for they shall see me. Blessed are they that hear, for they shall understand. It is only the blessed ones who now see and hear.

It requires something more than a natural mind to discern these things. Remember what our Lord said to Peter when he declared his faith in Jesus as the Messiah: "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but My Father which is in Heaven" (Matthew 16:17). Why did the Father reveal this to Peter? Why was he able to understand the Message of Jesus? Because he was honest at heart. He had the hearing ear, not merely the outward ear. He was not a Judas or a Simon who was not really convinced. He who received Him had the right kind of ears, and that Satan had blinded the minds of the others, lest the light of the glorious Gospel of Christ should shine unto them.

We have 1,600,000,000 people in the world today. How many of them are properly blinded? 16,000,000, and a good many more, some partly blinded and some completely. Our own eyes are not yet completely opened. "I pray for you," says the Apostle Paul—not for the world but for the Church—"that the eyes of your understanding may be enlightened. . . . and know the love of God, which passeth knowledge." Is God's love so great as this? Yes, Satan does not want us to see it. God, because the more we see of God's love the more it will transform us.

Most people are skeptical on this subject. They will say, "I do not understand the matter. I cannot see how the Lord can ever recover the dead if they are really dead. They do not come back to life."

Our Lord and God, surely there are many of your people now except those who are in the right condition of heart. None but the right kind are ready to receive the Lord's Message. If we are being blessed of Him thus, let us show forth His praises. Our enemies blink their eyes as they look toward the light, then they say all manner of evil against those who let the light shine.

THE ELIJAH CLASS SOON TO BE DELIVERED

We should not be surprised at this. If this class could not see the light that shone from Jesus, how could they see our light? If you suffer persecution because of this, the glory of God is resting upon you. That means that you are having added blessing. If a little persecution is good for you, more persecution is a blessing, for it helps you see the world may be living in a civilized time. We will not have still more persecution, will we? Yes, I think so. We have been looking into the Lord's Word for some time, and have seen that the Prophet Elijah is a type of the Church in its earthly experiences. The taking up of Elijah with a whirlwind after he had finished his ministry of instruction, was the taking away of the last members of The Christ from the earth.

We do not know just how our taking away is coming, but we can say that it is not for us to live ten, twenty or thirty years, and die in the ordinary way; for then it would be some time until the Lord will be revealed in the Cloud, the Lord's people of our day, waiting for the time of their deliverance, first had the date 1874 in their minds as the probable date of the glorification of the last living members of the Church. That was the due time for the Lord's Second Coming, as pointed out in recent years from Bible prophecies, and we were taken home when they watched for 1878. This was a date of importance, but it was the awakening of the saints who slept. They were awakened spirit beings, to be forever with the Lord.

From this time on those of the faithful ones who remained were born without the consciousness of death being the moment of their "change." Why? Because the Kingdom was from that date in process of setting up. The Lord deferred the organization of the Kingdom class until our day. He let His people sleep until the Morning of the New Dispensation. We have heard the angel on the clouds prophesying the chariot of fire.

We have not seen visions nor heard voices, but we have the testimony of the Bible, which is sufficient that the man of God may be thoroughly furnished. What the Bible says is that we who are born and remain at the Coming of Christ will not need to sleep, and so at the moment of death each one will receive his "change."

It will not be as with the world, who will be brought gradually to human perfection during the Millennium, but our change to perfect spirit beings will be instantaneous, "in the twinkling of an eye," as it was with the sleeping saints—"sown in weakness, raised in power; sown a dishonorable body, raised a glorious body." This process of change has been going on since 1878, but not very many of the living saints have had that experience. Comparative few have been changed, it would seem.

I do not know all of the Lord's saints. "The Lord knoweth them that are His." He has used His own people in His church. I do not know personally. But He has given us a standard for estimating. See 1 Thessalonians 5:1-6; Daniel 12:9-10. Let us look at the picture of Elijah. It seems to be very forceful, meaningful. In his case the Lord took him away into the heavens, not into the grave. Then he went up to the heavens and from heaven. He was the Forerunner. It was not the time for the Church, and Elijah was not of the spiritual class. God wished to make him a type of those who would go into the Heavenly condition at the close of the Gospel Age, when the resurrection of the faithful and the Church will have taken place. Therefore Elijah was taken up into the heavens and out of human sight. In the case of Elijah, we may suppose that many of the Lord's saints now living will go together. Where will we go? To a meeting with the Lord in the air. Air signifies spiritual power, just as the sun signifies spiritual power, "the hidden power of the air," the one who exerts spiritual power as "the ruler of the darkness of this world." God's spiritual power is to be manifested to the world through Christ and the glorified Church.

FOUR CRONOLICAL POINTS OF TIME

The experience of Elijah on the day he was to be taken up seems to symbolize something that we are soon to expect in our own experiences. We had thought that when the time would come, the parallel of the anointing of Jesus, perhaps that the Church would be taken up at the time of the Lord's Second Advent. But it was not. It was the date of our Lord's Second Advent. Then we came to the spring of 1878, a parallel to the resurrection of Jesus. We said to ourselves, What should we expect here? Would not this be the time for the Church's change? But the Lord's Word gives us no indication that that was the date for the awakening of the sleeping saints.

Then we looked a little further, to 1881, which corresponded to the opening of the door of the Gospel to the Gentiles, to Cornelius, the first Gentile convert to receive the anointing of the Holy Spirit. The taking up of Elijah was a type of the close of the general Gospel Call of this age, as we afterward saw. The only date remaining that was pointed out in Bible chronology was October 1st, 1914, approximately. We watched with interest for that date. We expected that the Church would be caught up at that time. The Time came. The war broke out which the Scriptures had shown to be due at that time. But the Church was not glorified. We had merely drawn an inference. But we are still going on rejoicing in the Lord. We never were rejoicing more. We are not disappointed, we are going on to do.

But there is a correspondence to the experiences of Elijah in all this, as we now see. On the day of his taking away he was sent by the Lord to four different places, first one then another, but he was not taken at any one of them. He was sent to Bethel, then to Jericho, then to Gilgal, and finally to Bethel where Elisha who accompanied him, had crossed Jordan, they went on, talking as they walked. Where were they going now? No place was designated. God had not spoken of any other place. Elijah was simply waiting, just as we are doing now. Then, beholding a cloud of fire and of horses of fire appeared and separated them, and a whirlwind caught Elijah away into the heavens. Will the correspondence come to us this year? I do not know. God has kindly veiled our eyes. As long as He takes care of us and gives us plenty of spiritual food we are content. I know of no other place having so good a time. Others in general are worrying and fearing.

FIERY CHARIOT NEXT, THEN THE WHIRLWIND

We have much encouragement from the Lord, talking about His Plan, getting more like Christ, more ready for the Kingdom, each day. The next thing to look for is not another date. The next thing is the "chariot." I understand it is to be a chariot of fire, a chariot of trouble. But we wish to be carried to the Kingdom in the chariot of fire, the chariot of peace, that we may want to be left behind. We do not want, either, to do anything rash in order to get into the chariot. We are not needlessly to bring on persecution. Jesus would not tempt God by jumping from the pinnacle of the Temple. Let us keep right on doing the Lord's business, waiting for the Christ, trusting that the Lord will take us in. I believe the chariot is not very far away. I want to keep my heart in the condition to get into it. You want to keep yours in condition. We are to have richly those fruits of the Spirit of which the Apostle Peter says, "If these things be in you and abound, they make you that ye shall be neither
Discourse by Brother T. E. Barker.

I do not know of any text that expresses more of the love of God than John 3:16-17. We want to show in different ways how the Father loves us, and is manifesting His love toward us. "God sent not His Son into the world to condemn the world, but that the world through Him might be saved." In the 3rd chapter of 1st John we have another expression of God's love, "Bekold what manner of love the Father hath bestowed upon us that we should be called the sons of God. If we love one another, God dwelleth in us, and his love is perfected in us." As Bible Students we know how we become sons of God. It is by stepping out from the world, and going on to a full consecration of our lives. God, our loving Heavenly Father, manifests His acceptance of our consecration by imparting to us His Holy Spirit, "and the world knoweth us, but the world knoweth not you." The world knows us not because it knows not God. Not until the new age, when God pours out His Spirit upon the world, will they know God. We know Him because He is manifesting His love to us in so many ways.

"It doth not yet appear what we shall be, but we know when He shall appear we shall be like Him. Everyone that hath this hope in Him purifieth himself, even as He is pure." We must do some work. While we are here in these imperfect bodies we cannot arrive at perfection, but we can approximate to it. "He that is of God heareth God's words and is of God, and the world knoweth us not, because it knoweth not Him." (John 15:21). In our hearts the love of God is growing and maturing. "For as the Father hath loved Me, I also love you. Abide in My love." (John 15:9). In the 1st chapter of Corinthians 1:21-22, "Now be ye established in the Lord, and anointed with the Spirit of our hearts." We have the first installment, so to speak, of that grand and glorious inheritance we will have to share. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." (Titus 2:11-12). The Spirit which is to bless all the families of the earth, can we not see that our love for them must start right here? I trust our love is growing deeper and deeper, in that we have increasing appreciation of the Heavenly Father; that our love for the brethren is growing, so that we can take them in our arms and love them with a holy love and that our sympathetic love is going toward the poor, sin-sick world, causing us to pray for the time when we may be used as instruments of the Father, with our Lord and Saviour, to lift up the poor, groaning creation.

We realize, as God has told us, that we must be instructed in the school of Christ and we must grow in knowledge so as to be able to appreciate these lessons. The Father has permitted you and me to come to know of the lengths, and breadths, and heights and depths of God's wonderful love. How broad is it? How high is it? How deep is it? Ah! my dear brethren, you know the Lord's love is deeper and broader, that we will not have to wait until the light of present truth, the more we are lost in amazement.

From the 10th chapter of Revelation I want you to see how God has manifested His love in permitting us to delve into the secrets of His wonderful plan. John was not permitted to write that the seven thunders uttered. You know what that is about. You have in your homes six volumes which contain the utterances that John was not permitted to write. It was not then due time for these utterances to be written, but in due time six of these have been brought forth to the manifestation of God's love. "Now when the seven thunders uttered their voices, I was about to write; and suddenly a voice from Heaven said unto me, 'Seal up those things, for the time is not yet come that they should be fulfilled.'" (Rev. 10:4). And in the 5th verse it says, "In the light of present truth, the more we are lost in amazement.

One of the Manna comments points out that this Spirit will manifest itself in three different ways: Supreme love for God at the cost of sacrifice for the truth. Have we in our hearts that love for God, so fervent, so sincere, that we are willing to give our lives for the sake of the truth? Such a sacrifice manifests itself. "Whoever will lose his life for My sake shall find it."" (Matt. 16:25). Lay down life for the truth? If so you truly have the impress of this Spirit. It manifests itself, secondly, in love for the brethren. It is difficult to love some of the brethren and sisters. They are not congenial to us. The Lord has permitted those with different views and different teachings to be brought together in the bonds of love, for a special purpose, namely, that we may learn to love; that we may learn to bear and forbear. Unless you and I learn to bear and forbear, and to cover over the weaknesses of our brother and sister, we are in pretty poor condition for the Kingdom. May God help us, dear brethren, to keep the mantle of charity, and thus be helpful to one another.

That which you do not like in me, and that which I do not like in you, will never get into the kingdom; it will be left behind. That which you may be inclined to do, and I may be inclined to do, in we will not have to live for all eternity with those things we could not love. You are to cover over our imperfections, and I will cover yours, and thus all of those in the school of Christ are made to grow into the likeness of Christ through the Holy Spirit.

This spirit will manifest itself, also, in love for the world. God never asked us to love the world as we love the world. We are to love the brethren with "agape" love, or disinterested love, but we are to love the world with "philoi" love, or duty love. If we hope finally to be exalted as a part of the Kingdom, we must begin to do this now. We cannot love the world which is "apathetic," or interested love, or duty love. If we hope finally to be exalted as a part of the Kingdom, we must begin to do this now.

Subject: "THE LOVE OF GOD."

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in Babylon have no use for these peculiar people. The moment one begins to speak of present truth in one of their institutions they say, "We do not want to hear any more of that here." If they do not tell us to get out, it means just the same. Some of us withdrew and came out, and God blessed us, and opened our eyes to see the wonderful provision He has made for them that love Him.

If you will read the 34th chapter of Ezekiel it will show what God said respecting those shepherds. Then in verse 6 of Zechariah, 11th, "For I will no more pity the inhabitants of the land." This shows that the Lord's judgments will have been passed upon Babylon. For this reason they can call everybody one into his neighbor's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them." This refers to the Lord's judgment upon the present reign of sin. Both ecclesiastical and civil power are doomed. We are in the closing of their evil reign of sin and the dawning of the new era.

Jehovah says, "I will feed the flock destined for slaughter, even you, O poor of the flock." We have the Lord's own words, "Fear not little flock; it is your Father's good pleasure to give you the kingdom." The Heavenly Father has been feeding this flock destined for slaughter, during the harvest day, in the beginning of the sounding of the seventh trumpet, in and through the six thunders of the Scripture Studies.

And I took unto me two staves. These were not apple-barren or barren orchards. It bore good fruit. "As we saw in the parable of the talents, if we would understand the Bible, to comprehend its symbolisms. Here we read, "I will feed the flock, even you O poor of the flock, and I took two staves; the one I called beauty" and the other I called bands, and I fed the flock." What do you suppose the Lord meant here by the words of the prophet, "I will feed my flock, and I will deliver them from all fear." We had previously done that special time in which we are living, with beauty and bands. We would understand the beauty to represent the truth of spiritual things, and the bands to represent the truth of earthly, human things. Have you not been helped, since receiving the Scripture Studies, to understand these things? Have you not been helped to see spiritual things—the high calling of God in Christ Jesus; the privilege of walking with Him in His footsteps in the narrow way, that we may ultimately be priests of God, to reign with Him for a thousand years. Did we understand that truth? No, we did not. The Scripture Studies opened up to us the beautiful things of the spiritual phase of God's Kingdom, and our hearts bubbled with joy, and love, in anticipation of the glory that were privileged to aspire to. You remember St. Paul says, "Ye are dead, and your life is hid with Christ in God. When He who is your life shall appear (at His second advent) then shall ye also appear with Him in glory. Set your affections on things above, and not on things on the earth." Our mental vision was opened to understand the beauty of God's Kingdom.

God also opened bands up to us, and we saw the restitution of all things, spoken by the mouth of all the holy prophets since the world began. We said, "Is that really true?" How was it with you, dear friends? I will tell you how it was with me. I realized that I had consecrated myself to the Lord, and that I was His child. I believed that He had given me the earnest of the spirit, and it had witnessed in my heart. I have a dear old father, some children too—sons and a daughter, and some lovely friends and relatives. I said, "How about these? Did you not see the Lord's Kingdom come in a new age to be opened up after the narrow way has been closed, a highway of holiness, which will bring full restitution to all those who walk that way faithfully to the end, I said, "I know where my dear family is. My dear father is in the Celestial Fatherland. All of my dear children will come in, and where my friends and relatives will have their portion. I said, "Lord, I am glad that my eyes were opened to appreciate your wonderful, loving plan." I was like a child with a new toy. I wanted to tell everybody about the blessings of restitution. We earnestly asked Brother Russell, "If restitution is not yet open, why is it that we (the church) can see and appreciate restitution?" He said, "It is something like this. The Lord knew that His dear children would be inquiring about their loved ones, so He has given us the secret. So we have had rest in that respect. He has kept the hope of the accomplishment before us. We are no longer agonizing as we used to about our loved ones who are not walking in the narrow way. So the Lord said through the prophet, I too the two staves; the one I called beauty, and the other called bands, and I fed the flock." We read together, "They that beareth beauty, and the other that beareth bands, and I fed the flock." He is not dealing with the world now. He is only dealing with the church. "And that that is to be cut off, let it be cut off." The Lord is not feeding the nominal church system. They are termed Babylon, confusion, and the Lord has spewed them out of His mouth. "And let the rest eat every one the flesh of one another," referring to the great time of trouble when the Church will have to take care of her staff, and divided it asunder." This refers to rightly dividing, so we may discern between spiritual things, and earthly things. We did not see the two phases of the kingdom before we received the present truth. When this became rightly divided we saw the beauties of heaven, and the faults of the law of Moses. We entered into that phase of entering the Heavenly phase of the kingdom, and we saw that others would later have the opportunity to enjoy the earthly, human phase of the kingdom.

And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people." The nominal church system was spewed out of the Lord's mouth in 1878. "And it was broken in that day, so the poor of the flock that waited upon me knew that it was the Word of the Lord." There was no doubt in our minds that present truth was in the church then, and I believe it to be now. I believe that you can appreciate His love, we endeavor to copy that love, and put it into practice in thought, word, and deed. As we get nearer and nearer to the great fountain of love, we appreciate more and more the love of God as it was manifested and exemplified in Christ. Could it be that it was not something for every son of Adam to obtain life again. How far-reaching it is.

We speak so much of the great lengths, and breadths, and heights, and depths of God's love, and I want to quote a Scripture showing how far-reaching God's love is. It is found in the chapter of the 11th verse of the 4th chapter of John. "Let us see that this shall come from far; and lo, these from the north and from the west; and these from the land of Sinim." How far is that? In my school-year days we used to speak of the heathen Chinese. Sinim is the ancient name of China. The Lord would have us learn from this that God's love will go far so as to take in the heathen. It goes even to Sinim.

Again God expresses His love toward us in the protection and blessing He has arranged for us. Let us note the 27th Psalm, and the 5th verse. "In the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me upon a rock." In Psalms 31:20, "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord, for He hath shewed me His marvelous kindness in a strong city. In three ways have He delivered my soul; He hath kept me from the way of the destroyer; He has spoken of me in the tabernacle of His pavilion from the strife of tongues. There is confusion all around us. We are able to understand and rightly divide the Word of God. Our Heavenly Father has also provided for us the imputed righteousness of Christ, to cover our unintentional weaknesses and shortcomings. It is this white robe of Christ's righteousness that makes it possible for us to look forward with joyful anticipation to the great wedding, the great convention, where all of the members of the bride of Christ will be assembled. If we are rightly exercised we will be asking the Lord to help us to be like these who are the waldenings of our hope. We will be seeking to accomplish the work God has given us to do, and finish our bridal garments.

When we first looked at our robe we saw nothing but a pure, spotless, white robe, but more and more our eyes became opened, and we saw that the robe was coming, and it was written and saw it outlined and stamped. Then we said, "I never saw this on my garment before." Our spiritual eye-sight broadened and deepened. Then we sought to learn from our text-book what we were to do with this marking. Ah! we learned that we were to work a beautiful design upon the wedding garments, and when we finish it the bride-mother will call for the bride's robe. We must be ready. This means that we are to develop the fruits of the spirit. As we continue to work on this garment, finally it is nearly com-
plete. But we have overrun the stamping here and there. This flower here, instead of looking like a rose, looks more like a dandelion. Instead of this other flower looking like the lily of the valley, it looks more like butter-cups. What will the bridegroom say when He looks at our garment? We are discouraged and say, “Will the Lord ever accept such imperfect work?” The Heavenly Father tells us that the bridegroom will accept us if He sees that we have made proper effort. How gloriously is the love of the Heavenly Father, and the blessed bridegroom manifested toward us. No matter how imperfectly our work is done, so long as we have made the best effort that our powers will permit, to finish our garment.

Again, we are told that we must keep this robe unsponsored from the world. We must be careful, as we live in the world, that we are not OF IT. We are to be a separate, a peculiar people. What will happen if we get the robe spoiled? If we get the robe spoiled, we will need a fresh application of the blood. Suppose we go to the Heavenly Father and say, “I have my robe spoiled.” He replies, “I see you have, my dear child.” “I want to have the spots erased.” “The only way to have those spots erased is to have another application of the blood.” “I would like to have it, Father.” “You will have to pay the price.” “I thought the blood was freely given.” “When you came to me and presented your little all, the blood of Christ that cleanseth from all sin was freely given. But now, as a child of God, to receive the application of the blood again, you must appeal to the Advocate, and it will cost you something.” “Well, I must have it erased.” “Are you willing to pay the cost?” “Yes, anything.” “Some stripes?” “Yes.” “Some loss of spiritual favor?” “Yes.” The blood is applied to cleanse that spot, and the robe is white again.

Not only are we to keep the robe unsponsored from the world, but we are to keep it from becoming wrinkled, because we are to be presented to Him without spot, or wrinkle, or any such thing. How do we get our robe wrinkled? By lying around, having become weary in well doing. We must get these wrinkles straightened out in order that we may be presented without spot, or wrinkle. Under God’s providence, when we go to Him, with the hot iron of experience He will iron these wrinkles and straighten them all out. “Oh!” we say, for the iron is so hot. “Now be patient, my child,” He says, “this is a very bad wrinkle.” Such are the experiences we must pass through, and if we are not careful to learn the lessons in the school of Christ, we will not be thoroughly furnished, and we will not receive the smile of His approval. In all of these things our Heavenly Father manifests His love toward us.

We turn to our Father and say, “I am so thankful for these experiences, whether they be hot, or whatever they may be. I want the tests, the experiences, the trials, that will help me to perfect my character.” I would say to those who have today symbolized their consecration by water baptism, if trials or temptations come, just lift up your hearts to the Lord, and ask for divine grace to assist. Ofttimes after symbolizing consecration the Adversary will bring special trials and temptations upon us. He will come and say, “So you think you can make your calling and election sure? Oh no! you cannot.” If we let him whisper such things in our ears we may become weary in well doing. Let us remember that “He that is for us is more than all that can be against us.” He has made ample provision to enable us to overcome. You have the power of His Holy Spirit, the fellowship of His dear Son, the shelter of His almighty power, and His wisdom to direct in all things. Claim these blessings.

As we go on from day to day, striving to make our calling and election sure, let us seek to appreciate His love and favor more. Let us seek to approximate the holiness and perfection which we see in God, and in Jesus, our elder Brother, because the Scriptures declare that we must be conformed to the image of His dear Son. By and by, when we have finished our course; when we have developed the character that will fit us for our eternal home, God will say, “Come up higher.” May God bless you all is my prayer for you.

From a Syrian Class—By Bro. Geo. E. Kafrooy.

379 Beatrice Ave., Johnstown, Pa.

Dear Bro. in Christ:

I just received my 1915 Convention Report through our Secretary, and as I looked over it noticed the various representatives of the I. B. S. A. from different parts of the world. I enjoyed the message especially the food that is contained therein.

There was something missing in that report and that was in regard to Syrian representatives of the I. B. S. A. Many of the brethren do not know that there is such a class who have been called out of darkness into God’s marvelous light by Pastor Russell’s Bible Keys (studies in the Scriptures), therefore, I am sending you a postal photo of some of the Syrian Bible Students of Johnstown, Pa., who send you and all the brethren in Christ everywhere Love and Greetings, in Jesus’ name. If possible for you to insert this in the “Supplement” you can do so if not do as you please about it.

The picture shows them in the parlor studying the “Divine Plan of the Ages,” regardless of the strong opposition from Satan’s dupes, the Syrian priest (orthodox) and his tools.

Everyone of these brethren in the picture was born and reared in the Syrian orthodox church, but now they belong to the true “Church of the living God, whose names are written in heaven” (no longer on an earthly church roll). So then dear brother we conclude this little message with grateful thanks to our loving Heavenly Father, our Lord Jesus, our dear Pastor and to yourself with much Christian love from the Syrian class of I. B. S. A.

Syrian Class of Bible Students at Johnstown, Pa.
HERSHEY, PA., CONVENTION.

Opening Address by Brother W. E. Van Amburgh.

DEAR Brothers and Sisters and Friends: We are gathered here this morning, a little company of us, as God's children, we trust. Contemplate with me for a moment the magnitude of this great and growing universe, and how much thought and attention must be given to its management (for it could not govern itself) then think how small a portion of the universe is this tiny world; then what a speck upon the world is a human being; it seems almost incomprehensible that God could be interested in such minis as we appear to be by comparison. Yet, how glad we are that it is true. How it rejoices our hearts to realize that this great Creator of the universe is willing to own us as His children. What an honor, then, are they fighting one another? Possibly they have not been studying God's Word as carefully as they should. They may therefore be somewhat deceived as to their real relationship to God; or it may be that in their ignorance they do not really understand His will concerning them.

The next two words are closely connected—BIBLE STUDENTS. What is the Bible? We understand it to be God's revelation of Himself, and His plans and purposes for the children of man. We have not the time at present to go into any discussion as to its divine authorship. We take for granted that it is God's Word. If it is God's Word, how carefully His children should attend to its instructions. Its laws should be the laws of His children, and its instruction their greatest enjoyment. We think the word Students is very appropriate. Who are students? Those who study? The Bible, God's Word. For what purpose do they study the Word of God? That they may be able to refute some other doctrines? No, it is that they may be instructed, that they may be edified, that they may become God's sanctified children, because the Bible declares that all His children must be sanctified and made holy by that Word. So, by studying the Bible we are endeavoring to weave its instructions into our very characters. We are trying to walk as the Bible indicates God would have us walk, as He would have us talk, and as He would have us think. We are trying to do all things as unto the Lord. We are endeavoring to bring forth those fruits of the spirit which the Bible tells us to develop.

Man was created a social being. He prefers to associate himself with others rather than to be alone, and especially with those of good character. Thus those who study the Word of God delight in association with others who likewise study, therefore we have the INTERNATIONAL BIBLE STUDENTS ASSOCIATION.

The question might arise in our minds, Are there not other Bible Students aside from our Association? Oh yes, there are many denominational associations which study God's Word; Methodist, Baptist, Episcopalian and many others. Are they not God's children? That is not for us to say. If they are studying the Bible carefully and seeking to apply its teachings to their daily lives, it is not for you nor me to say they are not God's children. How inappropriate for us to say to the Heavenly Father, "Do you not see that the Methodists are not following with us, and the Baptists are not following you along the same lines as we are?" I doubt if any parent would be pleased if one of his children came with such a report of another child. It behooves us as children of God not to criticize others who claim what a favor is bestowed upon us. There follows a duty, then, on our part as children. How carefully we should endeavor to walk as becometh children of God, and endeavor to show our appreciation of such favor and honor as has been bestowed upon us.

As we are here gathered at this convention, it is under the general name of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. It may be there are some friends among us who do not fully understand the objects of this Association, therefore it may not be amiss to consider for a moment what this Association stands for:

First, INTERNATIONAL. This has a significance of its own. God has some children among the Germans, some among the English, some among the Americans, some among the Italians, Greeks, French, Russians, and many other nations. Does God love His German children just as much as He does His English children? Does He love His American children as much as either of the others? Does He love His Italian and Greek and Russian children just as well as the others? Oh yes. He draws no national lines of distinction. How glad we are that this is true. We, then, as His children who are trying to emulate His character, recognize no national lines. We are very glad to belong to this royal family. Thus we use the word INTERNATIONAL.

The question might arise, Why are some of God's children of different nationalities at strife, one with another? Do they not call themselves children of God—Christians? Yes. Why, to be His children; it behooves us to be very careful that we speak no evil of any one. We recall that after our Lord had commissioned St. Peter to feed His sheep and His lambs, the Apostle seemed much interested to know what the Master had for the Apostle John to do, saying, "Lord, what shall this man do?" Note the Lord's answer. "If I will that he tarry till I come, what is that to thee? follow thou me." What a delicate
reminder to each of us that we, as the Apostle Paul states it, "Study to be quiet and do (or mind) your own business."

There is another thought that comes to me. We trust our names have been enrolled as citizens of Heaven. The Apostle says, "Our citizenship is in Heaven." This being true, we are representatives of Heaven's citizenship down here. What a responsibility therefore rests upon each of us. Should we not try to live as though we were in Heaven now? To try to act and to talk and to walk so as to endeavor to manifest that spirit of consideration, brotherly kindness, self-forgetfulness that we would expect to see in heavenly surroundings; to put into opera-

tion the fruits of the spirit down here just as much as possible, and thus be practicing and becoming familiar with heavenly etiquette? It seems to me a very uplifting thought. I have resolved to look more for the pleasant things and to overlook the unpleasant ones. Possibly some had trials coming to this convention, or before you came. Possibly some had persecution or evil spoken against them. Should we dwell upon them and revolve them in our minds until they become greatly magnified? Oh no! Let us forget them. "Blessed are ye when men shall say all manner of evil against you," and be careful to do no evil in return. Try not to even think evil in return. If they have done you wrong, think of them as being under a cloud of darkness, and as not having had such privileges of instruction as you enjoy. Shall we not while here by our smiles and by our kindness in act and in word, endeavor to prove ourselves to be indeed "ambassadors for Christ?" I trust this is the thought, the desire, yea the earnest endeavor of each one here today.

There are other things we might also consider. When we first came to a knowledge of these wonderful truths and the great blessings God had in store for us, our desire was to tell every one else at once. We seemed to be imbued with the idea that we must preach to everybody, whether they desired to hear our preaching or not; that it was our special business to discuss or at least to talk about it. Talk we must. There is comparatively little in the Scriptures urging us to talk very much. What we do say should be well seasoned with "salt." But there is much in God's Word admonishing His children how they should "walk" in other words how carefully they should conduct themselves in all the relationships of life. The counsel is to WALK, WALK, as becometh saints of God. Doubtless some of us have brought upon ourselves severe experiences which we might have avoided if we did too much talking and not enough walking.

We would suggest that while we are in the homes of this city we do not deem it our bounden duty to convert our host or hostess. Do not think we are here for the particular purpose of bringing them to our views, but let them see our good works in the tidiness with which we keep our rooms, in the loving way in which we meet the difficulties that may arise; not talking too loudly on the streets, but in all things manifesting that we are citizens of Heaven. Why? For your good, and also because there are many people who never read their Bibles, except as they read them through professed Christians. I think that is one reason why the Bible is so much misunderstood today. If we are really Bible Students, trying to weave into our daily lives the principles of the Bible, we, at least to some extent, ought by our actions and practices. "walking equities," so that others might see that we have been with and learned of Jesus.

How great are our privileges of association, one with another. To think that our Heavenly Father is here with us, and that He is interested in our development, even more than an earthly father is interested in the development of his children. Our experiences and temperaments differ. Now for a week we may be in fellowship, getting acquainted so that we will not feel so strange when we get over there. May the blessing of the Lord rest upon our communion one with another. Let us remember that the principle work is the building up of ourselves, and not the conversion of others, at present. Neither is it for us to show how much more of the Bible we may know than they. Rather, let our daily walk indicate whether we are real Bible Students or not.

I trust, dear friends, you are all hungry this morning. The Lord has provided a bountiful table for all such. "Blessed are they who do hunger and thirst after righteousness," for they shall be filled. We may be sure the Lord will provide delicacies, rich food, much joy, and possibly some trials. Before opening the meeting for testimony, how would it be to read, under the topic for the day, LOVE, a part of that wonderful 13th chapter of 1st Corinthians, which is a dissertation on love. Let me call to be "walking equities," so that the Apostle speaks of talking (to the world) but how many times he speaks of walking, which must be seen by the world as well as by ourselves.

"Though I speak with the tongues of men and of angels, and have not love, I am as sounding brass, or a tinkling cymbal. Though I have the gift of teaching, and understand all the mysteries, and all knowledge, and have not love, I am nothing. Though I bestow all my goods to feed the poor—and give my body to be burned and have not love, it profitteth me nothing. Love suffereth long, and is kind; envieth not; is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, endureth all things. Love never fails." (to talk?) No, to work. Other things may fail, but love, never. Of all the three graces, love is the greatest.

If you desire some suggestions on talking, I suggest when you reach home that you read the 14th chapter of 1st Corinthians, but be careful to note that the most of the talking is to be before fellow-travelers along the highway of holiness, and not to the world. We often hurt our influence for the truth by talking too much and walking too little. "What manner of persons ought ye to be in all holy conversation and godliness." May the blessings of our Heavenly Father and of our Lord and Redeemer abide with us collectively and individually, as we seek to worship and love in spirit and in truth.
BELoved brother Jones:

Many thanks for your dear and welcome to me, letter of recent date. An agreeable surprise indeed! Let me come to the point at once, because I am always in a hurry at present. You wish to know about the work in Germany. I don’t know if I do understand your request fully, but in the following I shall say all there is to say:

Since the war broke out our work has gradually decreased, for one by one of our brethren were called into the service and the mind of the German people in general became full of interest for present events, so there was less thought for religious matters than ever before. As our brethren for the reason mentioned left the classes there was a keenly felt want of laborers in the field and among the friends everywhere. Classes were bereft of their most zealous brothers, especially elders and such of ability to teach and to give best examples by word and deed. The very atmosphere being full of warfare and the spirit of combat, it was also felt in the church and it seemed to me as though the Lord, while passing judgment on the outside world and making manifest the hearts of the nations, at the same time was proving (testing) the hearts of the friends. I think in the past six or eight months we had the “fiery trials,” as it were, in Germany. But I rejoice in saying, although for a while the outlook was dark and seemingly proving disastrous, all turned for the better and best and quite according to St. Paul’s declaration in Rom. 8:28. Because of so much spy-work the authorities refused more and more to give permission for public discourses and where such would be gotten the manuscript had to be handed in one week before the day of the meeting and if anything were said regarding the war, or any thought expressed respecting the outcome of same or especially if the “Kingdom of Christ” were even hinted the holding of such meeting would be refused. Finally all such work was prohibited in many states and, for instance, in the city of Bremen no meeting of any kind is permitted. Of late the Lord’s people were most severely attacked in the papers because of our teaching the kingdom of this world must fall and make room for the Kingdom of Christ. It is said we are states gefährlich (dangerous people to the state) and the attention of the government should be more on us, the papers suggest. Being an “American and British sect” we are suspected, they declare, of doing political work under cover of religion.

The clergy especially is using her influence against us, and it seems since the war is on the leaders of the state-church have regained much of their former influence and power over the common people.

Our brethren in the service are having some rare opportunities to proclaim the Truth among fellow soldiers and I was informed by several that were privileged to speak to others about God’s plan between battles. The Lord has most wonderfully over-ruled things in such manner that the majority of our brethren are serving in the ranks in the various corps, in railroad or such kind of service and a small percentage only are compelled to serve under arms and in the firing lines. A few have been killed in battles, some were wounded and others are treated in hospitals for various physical troubles received by the hardships endured in the service. There are at present about 380 brothers in the field and others subject to orders any time.

While a year ago the Bible house force at Bremen consisted of about fourteen brothers and sisters, only four of them are needed now to do the work. The Watch Tower in German is still being maintained and there is still a moderate request for books, but colporteursing and pilgrimage work has been abandoned. But instead the publishers are now making active efforts to get back the usual purchasers of our literature are now unable to buy books and interest in religious matters is fast vanishing. Some of our friends in Eastern Prussia lost all their temporal goods during the invasion of that section by the Russian army and a few were killed in those days. Brothers, who came to Berlin from that country, were reporting great suffering in general among the population and the friends. A pilgrim brother, who visited that part of Germany, announced us to some awful stories respecting the treatment suffered by the Russian occupation forces in the Russian villages. A crucial test of faith for them, but I am told the dear friends faithfully clung to the Lord and to the Truth and patiently suffered the loss of their property and coin, faced death in a spirit of meekness, all according to 2 Cor. 11:30. We believe this is the beginning of the great battle of trouble and the day of vengeance of God and we see prophecies fulfilled and fulfilling in a manner that is astonishing, because many things are being even literally fulfilled, that God foretold by the prophets, especially Isa. 34:2, 3, and other Scriptures that predicted this terrible slaughter of men.

Now, dear brother, Sister Binkele surely told you why we returned to America, and that we believe we were expelled from Germany, because some of our brethren were right under arms. We were constantly under guard by police and from week to week passports were examined and questions asked until, finally, I was ordered out of Prussia. Evidently I was considered by the authorities a dangerous man, who tried to keep the brothers from taking guns. At last we left Germany because of our passports running out and no extension of time to be obtained by the consul. Our desire was to remain with the dear friends in Germany unto the end—the Lord’s will seems to be different from ours. I find it a blessing at present to look upon the friends of the Lord everywhere in other experiences abroad and apparently they are being benefited thereby and are coming to an even better appreciation of the present time, which should be faithfully and carefully redeemed to make our calling and election sure. I am sorry I have not a good picture of myself at present. Here is one I can have. I have not the mustache now; I raised the beard in Germany, because I was evidently taken for an Englishman and much scrutinized because of my beardless face. Afterwards I was not noticed by the people. I shall have a picture taken very shortly and shall forward one to you as soon as possible. I have one picture from Germany in my trunk at Bethel. My wife could have given you some. I am afraid you must do without, for I cannot have some one else search for them in my baggage. I am sorry of being not better prepared to serve you. Will write Sister Binkele, who is at Mansfield at present. Perhaps she has a picture of one or the other of German pilgrims or other servant.

Tell me please, by card to general delivery, Anoville, N.J.,

Bro. C. C. Binkele.
SYMPOSIUM ON OVERCOMING

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if this is satisfactory, or if you wish to know of anything else. There would be much to say, but not suitable for a Sermon.

May the Lord grant me a meeting with you soon, for I am longing to see and to speak to you. So far I have had very blessed visits with the dear friends and I am looking forward for a good spiritual time with you at Chicago. Christian love to yourself and Sister Jones and the Chicago Church. Yours in the one hope,

E. C. Binkele.

Symposium on Overcoming, participated in by Eight Brethren.

(Introduction by E. F. Crist)

SOMETIMES in breaking loose the precious gold that is to be used for making things beautiful and useful, they resort to the use of a high power explosive for shattering the rock in which the gold is encased. A little fuse is used to ignite the explosive; it is not expected to do more. It simply sputters a little, throws off a few sparks, and then leaves the real work to the powerful explosive, which goes off with a bang, releasing the gold that is being sought, that it may be refined and made to serve useful purposes. I think of that little fuse as representing myself. There are seven brethren here (a perfect number) and I believe you will agree with me that they are high power explosives, so to speak. At most you will expect from me only a few sparks, but please get ready for the great explosion that is to come a little later.

It seems necessary for me to emphasize to this company of Bible Students, the great importance of overcoming, if we would be of those who will ultimately teach the whole human family how to overcome. It will be readily seen that we must learn how to overcome ourselves, before we would be qualified to teach others the art of overcoming. In His last message to the seven churches of Asia Minor the Lord Jesus made very plain that the receiving of the great blessings which the Father would give through the Son, would be contingent upon overcoming on our part. Our brethren here will tell you of the practical ways of overcoming.

Many Scriptural illustrations suggest the possibilities along the lines of overcoming. Jacob had such a profound appreciation of the privilege of the brethren, namely, that a man channel through which the promised blessings would flow to the entire human family, that he was willing to barter every other consideration to secure for himself the coveted prize. After enduring much in the pursuit of his goal, we read how one night, as he was lying by the house of Laban, he wrestled with an angel until the break of day. He refused to let the angel go until he would receive from him a blessing. The angel touched Jacob's thigh, causing the flesh to shrink, doubtless entailing upon Jacob a measure of physical inconvenience to his dying day. Nevertheless, the angel rewarded him by changing his name to Israel, meaning, "One who has power with God; a conqueror." In II Corinthians 12, where we read that Paul had a thorn in the flesh, an ANGEL (messenger) of Satan to buffet him, we have a thought that aids us in making the application. Paul's messenger (or angel) was his sore trial with which he struggled. Jacob may well represent to us the class who sacrifice their all that they may be the greater firstborn through which the blessings will reach all of Adam's children. The wrestling suggests our endeavors to overcome our opponents in the form of difficult experiences, sore trials, which are messengers (angels) of Satan to buffet us. We may, like Jacob, so persevere that we will triumph, and the outcome of the experience will demonstrate that we are conquerors, even though it may cause some earthly hope or ambition to grow away. Only by giving heed to this will we have our name changed, as is illustrated by Jacob, and be constituted Israelihg, indeed, having power with God.

The falling of the walls of Jericho, after Israel had faithfully walked about them thirteen times, with no evidence that they were nearer the realization of their hope that the walls would fall than in the beginning, except that God had promised, well illustrates to us how positive may be our assurance. Even though we have struggled for years to overcome certain weaknesses securely entrenched within us, with little perceptible change to indicate that we are conquerors, yet we have full assurance of faith, and act in harmony therewith, the victory must come, the walls MUST FALL.

In II Chronicles 20, we read that Moab, Ammon and Seir attacked Israel, and the odds seemed to be strongly against God's people. Jehoshaphat gathered the people together, and they set themselves to pray to the Lord. They realized their need, and they prayed earnestly. I am reminded of the time when I saw a man in the woods trying to draw a log out to the open field. His team would not draw together. One would draw, while the other held back, and vice versa. Finally a man who had a large horse said he thought his horse would draw it out alone. He hitched to the log, the powerful animal settled into the collar, the muscles of the neck began to swell, his entire frame trembled under the terrible strain, and out came the log. This suggests to us the proper way to pray to God. It should not be by fits and starts, but a steady settling down to the matter in hand, with full assurance that the results must come. This, of course, provided our prayers are of the kind that the Scriptures authorize us to pray. The results that will accrue from such praying are suggested by what occurred in this incident which we are telling you about. We read in the 15th verse that the Lord sent a message through one of His representatives that "the battle is not yours, but God's." In the 21st and 22nd verses we read that they had set singers, that they should praise the beauty of holiness, when they began to sing and praise the Lord. He set ambushments among their enemies, and the Israelites were not even able to test the battle. They simply went in and gathered the spoil, which required three days. It was when their faith mounted so high, in the confident assurance that God would fulfill what He had promised, that they could sing praises for the victory not yet gained, that God began to exercise His power for their deliverance.

May we not learn lessons from this, what will help us to overcome? Salvation is of the Lord. To be sure, there is a part for us to perform, but let us remember that the dear Lord frequently acknowledged that the words He uttered and the act which He performed, were really not His, but the expression of the Father dwelling in Him. How important, then, that we learn to yield to that indwelling presence, which is sufficient to overcome the human tendency to do our own. Jesus declared, as recorded in Mark 11:22-24, that if we have faith in God, nothing can move; we may ask what we will, in harmony with God's general instructions, and a proper faith will assure us to the thing desired. This being true, why should we not be overcomers?

When Israel was journeying toward Canaan, some of those who were sent to spy out the land brought in an adverse report. Two of the twelve men brought a favorable report, to the effect that that victory would surely be theirs if they would go on. I am not a prophet; yet I feel very safe in prophesying that those dear brothers who will now address you, and who have been spying out the good things that God has in reservation just ahead of us, will turn in a good report. I feel sure that they will tell you that we will be able, by God's help, to go in and POSSESS the land, and rest in the promise and inheritance. We believe that when they show you some of the huge bunches of grapes from the Valley of Eschol you will be encouraged to go on quickly to a complete and speedy victory.

However, it may be that something will occur that is illustrated by the story we read recently of a Quaker who, though a lover of peace, kept a gun near his bedside. He had some money where he did not wish anyone else to get. One night he awoke and saw a man busily working on the drawer. He thereupon opened the drawer. He quietly reached for his gun, and when he felt pointed squarely at the intruder he said, "Friend, thee had better move, for I am going to shoot this gun right at the place where thee are standing." The man was perfectly safe, if he would move off that spot. Perhaps our brethren may in their remarks, shoot at the spot where some backer standing. They do not want to hit you, so all you will need to do will be to get off that spot.
Discourse by Brother E. G. Walters. Subject: “OVERCOMING.” As suggested by the Lord's Words to the Church at Ephesus.

DEAR BRETHREN: The seven stages of the church, during the Gospel Age, will be touched on by this symposium of speakers this evening, in connection with the theme of the day—OVERCOMING. I have been assigned the Ephesians. I have tried to make the things first, or desirable. This period of the church covers fully the first one hundred years of its existence, which was largely under apostolic care.

That we may more fully gather the message sent by the Lord through the Prophet, John, we will read that portion of the Scripture in Revelation 2:1-7, touching the subject matter for this evening: “Unto the angel of the church at Ephesus write: These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are Apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my sake's sake hast laboured, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hast hated the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.”

The message of the glorified Christ to the angel of the church at Ephesus contained much approval, and some rebuke. The early church consisted of practically the cream of “Israelites not being the of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.”

The church not being glorified last October, and there being nothing definite relative to its estimation, has caused many of the friends to slacken up in their zeal, and sacrificing, and contributions, and they are rapidly drifting into a pleasure-loving disposition; they are taking on the spirit of the world, in many respects. Those thus drifting were consecrated more for death than for life, as these few days of quietness and temporary prosperity prove. Money that was once devoted to the propagation of the love message is now put into new homes, automobiles, etc. Sins and the spirit of sacrifice are hushed by the scattering of a few tracts by the wayside, or an occasional carry. An increase of the number of people. One who is fully dead with Christ will take no chances, nor take on any added or distracting burdens. He will, rather, seek to redeem the time.

To offset this tendency to drift one needs to be constant in prayer, with watchfulness, scrutinizing the motive behind each act, to see if it be self, or Christ, that actuates. Carelessness in little things of a spiritual character gradually drain out love and zeal. Failure to appreciate and use small opportunities of service or to create such when we might do so, and neglecting to carry everything to God in prayer, disassociates us much from God and His holy will, and His glorious character. We may permit earthly considerations to dampen our ardor and love. To maintain an acceptable zeal and love the mind needs to dwell continually upon God and His holy will concerning us, and upon the things of the earth.

False Apostles and lording elders came into evidence, as represented by the Nicolaitans, when the Apostles fell asleep and the Lord's second advent was delayed. We see the parallel today, for the same reason and others. We are not to preach ourselves. Far better not accept the office. Suppose some one is nominated as a servant of the Lord “he who overcometh” he accepts the nomination he may well ask himself, “Am I accepting this only with the idea of serving God’s people? Am I accepting this because it will give me a large influence; because I will thus be well known to the brethren; because, perchance, my name may be in the Watch Tower; because, perchance, I may be lauded as such, and have the friends make an ado about me when I visit their town? If we find such to be the disposition it would be far better not to accept the nomination. When they have been elected an elder different ones will come in and do worse and say: “You have done very well; that is one of the best talks I have heard in a long time; you have been giving meat in due season; you have told us things that we have not heard at conventions, or from the pen of Pastor Russell. If they come to us with such suggestions we must get busy. We have been elected by the Lord through our dear Pastor. If you did not have the Holy Spirit to aid you in understanding, as you look into these things of God, you would not know one thing about them. Far better, dear friends, if we find in ourselves a disposition to become heady, that is not right, that is not right, but to look to the good of the members of the church. Far better, in such case, to keep doing the little things that would not be seen by others, and that no one would hear about.

Now we wish to say a few words about zeal. There are many things that will help us to maintain our zeal. At the present time there has been some disappointment. We had thought to be in glory by this time. Some were disappointed. I am glad that when I consecrated years ago I consecrated unto death, and not to 1914. I am very glad that I have opportunity to get out of me some of the things that I find objectionable. If it is the Lord’s will that I remain another year, or two, or five, I would be glad. I find there is but one way to overcome, and that is to reconcile, which I have done since last October. I have endeavored to examine my hope, to read up along the line of our hope, and thus I have increased my hope. I also have a better knowledge of God. I have been studying the character of God in the Scriptures. His character is long-suffering, the patience, the mercy, it produces in me a greater desire to cultivate the same disposition, that I may attain unto the joy that is set before me.

In our text, in Revelation 2:7, the Lord says, “To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.” We would understand that the promise of God extended from Himself down to the perfect conditions in Eden. Here we have a tree in the midst of the garden. In other words, it is the principal favor which He is about to give, in the midst of all the glory, which is immortality. Those who are true to God, those who overcome, will be permitted to eat of this tree.
find that from the year 303, A. D. to 313, during the reign of Diocletian, the Christians were persecuted mercilessly, and no doubt their property was taken away, as we read, “I know thy works, and tribulation, and poverty.” They were so zealous that they counted not their lives dear unto themselves, nor their property, nor anything they possessed. They pressed down upon the mark. We note that the church was not disappointed, nor the Sanhedrin, although they did not prove, although each of the other churches save one did receive reproof. The absence of reproof is significant. The Lord certainly must have loved them for their zeal. As we read of the Master, “The zeal of thine house hath consumed me.” The zeal of the Lord consumed these dear brethren of the Smyrna church.

Not only did the church then have tribulations and trials from the persecutions of the Roman Emperors, but trials came to other things. The brethren were told not only not to read that some called themselves Jews who were not Jews, but were reading the synagogue of Satan. In other words, they were hypocrites, pretending to be something that they were not. No doubt it was these false brethren among the church at that time, that caused them to be punished. They were told not to read with them, they must fulfill their agreement. God’s part was sure to be fulfilled, but theirs was not. They must strengthen their determination. They must be faithful to the Lord and the brethren; secondly, they must study the Word; third, they must be faithful in presenting the truth, the message of the Kingdom; they must deny themselves those privileges which rightfully belong to one not consecrated; fifth, they must be faithful until death, and faithful unto death. They had not consecrated for a purpose. They had not thoroughly chosen their ground. They had not remained faithful through the Lord’s grace. There are two thoughts here: one, until death, until we die in the flesh; and the other, unto death—being so faithful to the Lord as to bring personal blessings to be the cause of death.

The reward was to be in the crown of life. In God’s vast domain and universe there are many forms of life. We see the very lowest on earth, in the mosses and shrubs, up to the fishes and birds, and the lower animals, and on to mankind, the highest form of life on earth. Above mankind we find angels, cherubim, seraphims, and highest of all the Divine nature, the very crown, our hope of life. It is the topmost pinnacle of it, and that is most everlasting life, because the world of mankind will ultimately have that, but it is life inherent, life within one’s self, so that one could not die. Another part of the promise was that they would not be hurt by the second death. No doubt they had looked forward down into the future, and they received encouragement. In contrast with those who would not be faithful, and would thus go into second death, those who would be faithful would receive the crown of life. We can see that those who would become immortal could not be touched by the second death.

While we do not need to fight against tribulation of that kind—for instance, no bodily harm has come to many of us because of serving the Lord; we still have opportunity to present the truth without molestation, or great opposition, yet a number of us have been called upon and were taught not to read with them as they had. For instance, in the matter of getting worldly knowledge. When has there been a time better suited for the acquiring of worldly knowledge? Knowledge is increasing, and the opportunity for gaining distinction, honor, riches, pleasure. It seems that at the overlapping of the two ages, the Gospel age and the Millennial age, when the times of refreshing came from the presence of the Lord, there are so many things to attract our attention that we must be constantly on the alert if we would overcome these, and win a place in the Kingdom. We have brought to your attention just a few of the things.

Now we will take up the thought of how to overcome. First, we must have determination. Back of that we must have a will to direct the circumstances, to guide our course. It is not enough, as the Apostle says, “Though I bestow all of my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” Though one were able to speak with the tongues of men and of angels; though one had all knowledge, so that he could write a book, if charity were lacking it would be nothing. Back of determination and desire must be love. Love must control or we will not be overcomers.

The temptation may come to some at the present time, that since 1881 we are not so sure whether we are eligible to the high calling, and especially those who have come into the truth lately. Satan comes to some and brings this suggestion, “Since you are not quite sure, and since restitution blessings seem to have begun, why not drop out and try to get something that might be salvation?” We can see these things coming, but we cannot see the other. We must not listen to such suggestions as that. We must fulfill our contract, and finish our course with joy. Without joy, and without love, we will be nothing in God’s sight.

Discourse by Brother P. S. L. Johnson. Subject: “OVERCOMING.” As suggested by the Lord’s Message to the Church at Pergamos.

The Lord refers to another thing which He had against them. They had those who were teaching the doctrine of the Millennium. The chief of the church at Pergamos is said to be an “Idolator, and a false teacher, and a seducer of them which dwell in truth, even of the doctrine of righteousness; and have not received the truth, but have pleasure in unrighteousness.” These are two sins that at present are liable to be fallen into on the part of the leaders referred to. The one is teaching error for profit, or honor, unto the subverting of God’s people; the other is gaining such power and influence among the brethren as to become a seceder and distinct class, a balaam represented the former class of sinners, and the Nicolaitans represented the latter class. Balaam stands for those leaders who pervert the Word of God, and lead God’s people into error, or seek to lead them into error and wrong practice. The one who is supposed to have had, or who have led them, are referred to as sacrificing to idols; and the false practices are referred to as the committing of fornication. This involved a mingling of good and evil, true and false, spiritual and carnal, and was mingled together of things improperly is here figured by fornication. We stand at that period of church history where this sort of practice was particularly rampant. It was the time when much of the great falling away took place.

The Pergamos period (the word Pergamos meaning elevation, elevation in height, 629 A. D.; a time when) during that time that the church permitted the elevation of the clergy to a place of undue honor and reverence among the Lord’s people. During this time we find them eating things sacrificed to idols, in that God’s people were eating these false doctrines. During that time one doctrine is a doctrine of the doctrine of the immortality of the soul; and following this, of course, the doctrine of purgatory and eternal torment. Then the doctrine of the mass had its beginning. This period also marks the beginning of Roman Catholicism, and the formal apostasy. The antitypical Israelites were led to eat many things not eaten by the true Israelites. Practices were also perverted. Wrong practices, and all
sorts of disorderly ways for the Lord's people to do, were introduced. The thing that induced these men so to act was the desire for profit, and honor. They were tempted to secure for themselves greater riches and honor, and thus the clergy class developed. As a result they developed headiness, and a spirit of dominating over the Lord's people; the spirit of the clergy, lord it over His people. This has made a distinction between themselves and the people, and tyrannized over them, they threatened them, keeping them more and more in a subjected condition.

We find the same temptation at the present time. While it is not in such a gross form it is, nevertheless, the same temptation. This likewise, of presenting things sacred to idols of false doctrine, and mingling truth and error, and presenting these to the people as the Word of the living God. Doing these things for honor, or for money, is a part of the sins of the clergy of the present time. If we submit to the spirit, we shall feel to another church, he usually decides where God wants him to go by accepting the call of the church that pays the largest salary. We would consider this a doubtful leading. Their desire is to be honored, to be well thought of, as scholars, as orators, or because of their great works.

While that is the sin to which the clergy are inclined, and on that account become antitypical Balaams, we are not to forget that this tendency must be guarded against among ourselves. Those permitted to be preachers amongst the Lord's people must be chosen out of the midst of the people, and tested by the fire of the Spirit, and the fire of the world, and of the fire of the fire of the world, and of the fire of the fire of the world.

There is a temptation to give a thought that the Lord's people have never heard anyone else give. If we have approbative ness in us we may think "If I give this the people will say what a deep thinker you are; what a fund of good thoughts you gave us. Give these things to the brethren; it will enable them to appreciate you better." This love of honor among the brethren, and desire for their praise, might move one to go in the way of woe. Sometimes it is love of money. A Pilgrim of this kind may be tempted to gain money in his work, by being somewhat unfaithful to principle. We want to watch, therefore.

The thing that will help us to overcome these particular forms of evil is, to be zealous for the Word of God, and to seek God's honor only. If we do, then they offer us not looking for our own. If we are seeking to give out God's truth we will not be seeking to present something that is not truth. We should take the oversight, not of constraints, but willingly, not fording it over the Lord's people, but as examples to the world. If we feel we must be better than these sects are, we may be privileged to serve, this spirit will become manifest among the brethren, and our conduct would be far from that of an example. The desire to please others, prompting our hearts, will enable us to overcome the desire to please ourselves. Therefore, the way to overcome the spirit of love for honor and riches, and love for domination over the brethren.

Discourse by Brother L. Wilcox. Subject: "OVERCOMING." As suggested by the Lord's Message to the Church at Thyatira.

DEAR Brethren, the part assigned to me tonight, by the Lord's grace, is that period of the church styled Thyatira. The word, "Thyatira" signifies an odor of sacrificial perfume, which sends our thoughts at once to the Tabernacle picture, with its sweet odor penetrating beyond the second veil. Beginning from the 18th verse, we desire to read from the 2d chapter of Revelation, a few verses: "And unto the angel of the church in Thyatira write; these things say the Son of God, who has an eye to the seven churches: I know where you dwell, where Satan has his throne; and where your works do appear unto me in love, and faith, and charity, and service, and faith: and the testimony of your works do follow you. And yet so thou hast a few names only that are indeed worthy of the name of Jesus. Before them I will visit them and will make myself present to them as a Son of man; and I will give unto him that overcomes the crown: and to the rest of you that are not found in this faith I will give white stones: and there is a white stone in the book of life, written: The name of him that overcomes." Titus 2:5-7.

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Discourse by Brother Frank Draper. Subject: Message to the Church at Sardis.

"OVERCOMING." As suggested by the Lord's Church at Sardis.

I WILL read the fifth letter, addressed to the church at Sardis, beginning with the 1st verse of the 3d chapter of Revelation: "And unto the angel of the church in Sardis write, These things saith he that hath the key of David, he that openth and no man shutteth, and shutteth and no man openeth; I know thy works, behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet; and they shall know that I have loved thee. Because thou hast kept the word of my patience, and hast kept also my commandments to watch over my Sabbaths. "

If you and I do not overcome the fear and indifference which hinders us from warning the true servants in those systems, God will require their blood at our hands, if they die the second death. May His Holy Spirit strengthen our courage, and may our love for the works of God cause our expectations to grow along the lines of the promises of Rev. 2:26-28. Obedience along these lines will rise as a sweet odor before the throne.

The washing of water by the Word. God has provided the water through His dear Son. We receive the Holy Spirit through the blessed Word of Truth, and the members of the church must use the water, or they will die. This water is the seven Spirits of God, and the seven stars; I know thy works that thou hast a name that thoulivest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before me. Remember, therefore, how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names, even in Sardis; but thou hast not kept my works that thou hast a little strength, and hast kept my word; therefore I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. To Sardis, saith he, which that remaineth, and is not dead; the same shall I make alive, and shall confess his name before my Father, and before his angels. And he shall have a crown of life, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Discourse by Brother M. L. Herr. Subject: "OVERCOMING." As Suggested by the Lord's Message to the Church at Philadelphia.

I WILL read from Revelation 3:7-13. "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth; I know thy works, behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet; and they shall know that I have loved thee. Because thou hast kept the word of my patience, and hast kept also my commandments to watch over my Sabbaths. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet; and they shall know that I have loved thee. Because thou hast kept the word of my patience, and hast kept also my commandments to watch over my Sabbaths."

We perceive here some very precious promises given to the church at Philadelphia. The word Philadelphia, as we all know, signifies "the love of a brother." It was a church in which, in contrast with the evil conditions about, brotherly

hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take away thy crown. He that hath an ear, let him hear what the Spirit saith unto the churches."
love was brought out. It began with the Reformation period and extended down quite close to the present time, or to the beginning of the harvest time when the message of present truth began to go forth. It is a very interesting period of the church. Here we have represented the various elements which we have to deal with in order that we may be in a better position to understand how those in later days who are called to be children of God can recognize that such are not overcomers. Probably many of these are among those professing to accept present truth, and who say one hope is to attain to the divine nature. But there are conditions to be fulfilled. The Lord says "I have set before thee life and death, and the blessing, and the curse: therefore choose life..."

The condition upon which we enter the Body of Christ no man laid down. He shutteth, and no man openeth. What an incentive for us to be overcomers; to overcome the hindrances that stands in the way of fulfilling the conditions of our covenant relationship with God and Christ. "If ye will then receive the good seed, which God hath prepared for the elect of the house of Israel, ye shall never hunger, and ye shall never thirst." This Scripture is just as applicable to us as it was to the members of Christ then. "I will keep thee from the hour of temptation," This is a great promise to us, the guards to prevent us from entering the hour of temptation.

Discourse by Brother E. Forrest Williams. Subject: "OVERCOMING." As suggested by the Lord's Message to the Church at Laodicea.

Perhaps we do not realize how much some of the little things of life are proving hindrances to us in overcoming. If we want to keep ourselves in the love of God, we must keep with those who love God. If we do not we will find our love growing cold. God wants us to live a life of service and labor for God as well as find joy and rest in our work. We need to see the value of the things that draw our attention away. We need to watch. If not we will be giving our time to the newspapers, or something else. It seems to be so easy to take up the paper and read about the submergences of ships, and the blindness of the world. God's barrenness is being poured out upon the world. They are finding wanting. Will you and I be of those who will be found right with the Lord?

The Lord is telling us that we must be overcomers. To be an overcomer we must get down to the plain will. We will lose some of the things God will be pleased to deliver you and the house, a nice quiet dog, who never bites or barks, and our neighbor has a bull-dog that is always ready to snarl, and bite and fight, if we let the pet dog associate with the bull-dog he will soon be barking and biting too. We must watch these things. If we do not we will soon find ourselves in the same condition as those in Babylon, and the handwriting will be on the wall against us.

Our Lord in Matthew 24, speaking of this time in which we are living, said, "Because iniquity shall abound the love of many shall wax cold. Jesus said these things. He said also in Luke 21: "Take heed how ye ear the new voice, for a voice of one crying in the wilderness, Prepare ye the way for the Lord, make his paths straight. Wherefore, behold, God is come unto thee. Prepare the way for the Lord, make his paths straight. Make his paths straight." This is the voice of the Lord speaking to us.

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me from. We want to get over spending hours of time in arguing and quarreling over foolish questions. That is what Paul said in Titus 3:9, "But avoid foolish questions, and genealogies and contentsions, and strivings about the law; for they are unprofitable and vain." These things take up your time. The devil is very anxious, dear friends, to tell you and me about our misdeeds of yesterday, and to keep us from doing the right thing today. We did wrong yesterday, and he will keep us busy in the same way. We could not mend if we did not want to, in order to keep us from being an overcomer today. Yesterday belongs to God, today is yours, and tomorrow may never come.

Avoid foolish questions. When I became a Bible Student, in my college, I was a man in Duquesne, and in that town, he who works for his keep got to telling about Mr. Williams and his knowledge of the Bible. He said, "I will bet that I can give him a question which will puzzle him." He was a leader in the Sunday School. I wish to show you what foolish questions some will ask, merely to take up your time. He said to me, "Mr. Williams, I hear you are a great Bible Student." I said, "No, I am not I am endeavoring to learn something about the Bible." He said, "I have a question you cannot answer; who was Moses' father-in-law?" Well I answered the question just about as foolishly as he asked it. I said, "Why, his wife's father." We do not want someone to merely take up our time. Our business is to learn about God, and to get more of the mind of Christ.

I want to say to you, dear friends, that I have been endeavoring to be one of those who will give up the pride of being a Christian, and I hope that I am overcoming the world every day. When the Lord said in Revelation, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with My Father on His throne," He is not saying that you will sit with Him by being a Christian. He is saying that you must be as much an overcomer as He was, in order that you may win the crown. All these things are an encouragement to you and me. Whatever is your besetting sin, take hold and be a victor in the matter. Do not give up. You cannot do it all. "And one of the last two things has been using 18,000 years to take out 144,000 for the bride of Christ. God knew it would require a long time. Do not think that you can make a new man in a minute, for you cannot. One trouble is that we always find fault with each other. Your old man does not, like my old man, but we new men ought to get along right. I hope God will bless you, and that I may find you all in the kingdom.

Concluding Remarks by Brother W. E. Van Amburgh.

We have the text, "He that overcometh shall inherit all these things, and I will be his God, and he shall be My child." Do you believe that? How much do you believe it? How much will you work for it? Will you get right up and receive it? The Apostle says, "I will stop thinking of other things; I will forget all of these trials and temptations; I will forget the stumblings back there." How do I know I am God's son anyhow? Do I believe that? If I do, how can I keep working for a story that overcometh the world, even our faith? One of the best ways to overcome is to overcome. Don't you believe it? I do. My father, when I was a boy, began to teach me, "If you ever make a mistake, make it a point to get there. If you find you cannot meet it, go and tell the man about it, and explain why, and he will give you more time." From that time to this that has been instilled upon my mind, and many times have I thanked God for such kindly admonition. If you have an appointment, keep it. You have made a contract with God. I was much surprised, a few days ago in talking with a gentleman, when he said, "Why that man speaks about God making a bargain with men. The idea that God would humble himself to such an extent that He would make a bargain with a man. It would belittle Him." I said, "Well, the Bible is based on a bargain. God makes a bargain with the human, and the human makes a bargain with Christ. God makes a bargain with you and me." Some friends come to me and say, "Brother Van Amburgh, you certainly did give me some pointers." I am glad if I have been able to give anyone any assistual thought. If you keep on telling my good friends I may get to think I am pretty near over my bad ones. What I want to find out is, how I am glad. When I went into the Pilgrim work I knew that I had faults which I could not see. I said to a sister, "You please sit down in the audience where you can see me, and give me as many pointers as you can. She did, and wrote out two foolscap pages full. I have these comments today. What do you think was one of the best things she called my attention to? She said, "Brother Van Amburgh, I think it would improve your appearance on the stage if you would wear a little different cut of coat." I remember one dear brother from the farm said, "One of the hardest things I ever had to do was to wear a necktie." Brother Russell said that it would improve my appearance to wear cuffs, and that it might be best, I said: How can I? But, if it will help the Lord's cause I will wear cuffs." I have been much benefited when some of the dear friends have come to me kindly, not in a rough way, and said, "Brother Van Amburgh, do you want a suggestion?" I think it would be an improvement if I would do so and so." I am going to challenge you all. If any of you see how I can make myself a better chairman, or a better Christian, or where I can improve myself in any way, tell me kindly, and I will agree to thank you and be very glad to get the hint. Why? I believe the statement that if I can overcome I may inherit all things. There are some faults I do know I have. I have found myself guilty of the same thing I was criticizing in others. I found out that almost everything I was criticizing in other people's faults my looking glass for a while. When I saw a fault in a brother or sister I said, "Go home and look at the glass and see if your own face is clean," and many times I found the kind of face I saw in my own face. What did I do? Just as quick as I found the fault I wanted to get rid of it.

Our subject is overcoming. I believe God has offered that crown. It is an actual fact. We have an actual God. We are under an actual covenant, and He has offered us the crown actually. Are we keeping our covenant? The best way is to find out what we have contracted to do, and then get right out and do it. Then we will be overcomers in thought, in action, in our general deportment. Then what? "To him that overcometh will I grant to inherit all these things; he shall be my son and I will be his God."

Discourse by Brother J. H. Cole.

Subject: THE MARK OF LOVE.

We have already this morning heard a large number of fine sermons from those who have testified along the lines of the sermon and by its power. There is nobody I think who is less one of the most important subjects to be discussed at the convention. The mark of love is that toward which we are all striving, if we have not already attained success in our striving, by arriving at the mark of perfect love. Love is, we believe, the principle which makes the entire universe. It will be that which will rule supremely in everyone's heart, in Heaven and on earth, in time to come. We read now that "God is love," and we are instructed, "Be ye perfect, even as your Father in Heaven is perfect."

But now, who are the ones addressed, who are to be perfect in love known as the loved? We have seen that the sermons style them by various terms. Our Saviour, who was our capital example, illustrated this class that is to develop love, with all of its elements, by many figures in nature. The Bible speaks of them as a peculiar people, zealous of good works. They have
so many peculiarities that there is no one thing, or two, or three, or a dozen things in nature, that could fully describe or illustrate all of them. The Lord used illustrations drawn from natural things. We remember that those who are seeking to develop this quality of love are styled as sheep, under Christ as the great shepherd. They are styled as a bride of Christ, the bridegroom; as branches in Christ who are vitally united with Him. We had been taught in school, and termed employed as being descriptive of them. We probably are quite well aware of the reason for this, as each one described different peculiarities in those controlled by love.

We might wonder how love could enter into the matter of being a soldier. We see that the soldiers fight in the name of the King. How then, are the soldiers of the Lord to be controlled by love? As they follow the Captain of their salvation it is made clear to them that they are not to fight with carnal weapons; that they that use the sword shall perish by the sword, as is evident in the terrible conflict rages across the battlefield, putting them into pieces and put it into the fire and burn it up. There is only a little pledge of ashes remaining. Is there a man who has power to reconstruct that piano, and restore it in the condition it was in before its destruction? There is no such man. Yet, we have a Captain of our salvation, who is powerful enough to accomplish the purpose. Is there a man who will rebuild the home of the human family who have gone into death to return to their former estate? However, it will not be merely a returning to the imperfect condition of trouble and suffering that we see about us today. All of the evils, and their effects, are to be removed. Man will be brought back to the condition of perfect love.

The members of this class are spoken of as branches in the vine, in that they all partake of the sap and grow thereby. The sap of the vine nicely represents the Holy Spirit of love that energizes us, and gives us the wonderful fruits of the spirit of love.

This class is spoken of as the bride. The relationship between the bride and the bridegroom is a very precious one. They think “the word of God, as well as we seek to do for one another all that their powers will enable them to do.” Then if we are of that bride class, love is energizing us. Are we seeking through love to please our bridegroom? The efforts of the one who is to become a bride to please the ones she is to marry well illustrates the proper attitude of the peculiar class.

One might inquire, “Does the Lord desire such a class?” The Lord instructs us to be ready and willing to give an answer to every man that asks us a reason for the hope that is in us. He has asked us, and one of the reasons is because it will be a pleasure to Him. God is creating this class in this life. God is creating the desires of the heart, good. The soul that is seeking a deep and rich feeling in the soul of the world seeks, which is usually a selfish pleasure. What the world looks upon as a pleasure is that they may acquire as much as possible, that they may take to themselves, that they may have a selfish gratification—a personal one. We believe this is not the kind of love as set forth in the Bible, which God must have, and are developing. As God is love, so must we have some quality of love. God’s pleasure is that He may bestow blessings upon the creatures He has created, and is creating, and see them rejoice in the happiness which He has made possible to them. We also heard many a blessed message received, and we believe it is a pleasure to the Heavenly Father to have us appreciate the favours He bestowed upon us, and to acknowledge how unworthy we are of these great blessings.

Again, He says He is creating this class that He may make His power known. Now, indeed, the creative power which our Heavenly Father showed in the beginning in creating this earth and all that is therein, was quite a marvelous thing. We find that when Adam and Eve were created perfect, with all the possibilities and privileges given them, it made the angels glad, so that they sang together with joy. Our Heavenly Father had another power which He had which the angels did not have, and that is the power of destruction. When man departed from God by going into sin, God declared “Dust thou art, and unto dust shalt thou return.” This was the first time His destructive power had been used. The angels rejoiced in seeing the destructive power used in the creation of man. God is pleased because of sin to exercise the destructive power, manifesting His justice, no doubt they felt a corresponding degree of sorrow, to think that Adam had not more fully appreciated the blessing God had bestowed upon him.

Loving mankind thus, what would be more natural than that they should desire to do what they could to destroy that form of existence? Then again enjoy a like degree of the Creator’s favor. God permitted the angels to exercise the power He had granted to them of appearing as men, in order that they might attempt to recover man. The record declares that many of them were unable to hold them back, and they did not want to be mingled with darkness awaiting the judgment of the great day. They learned that though they loved God, and loved man who had fallen and desired to do him good, yet they did not have power in themselves to keep out of sin while seeking to aid man to regain what had been lost. Although we see how God has thus caused destruction, working through death as we see it today, yet it is God’s love being exercised in justice.

We have a God who is still to exercise a further power that will be a marvel to the world; a power to be exercised in a way that causes us to rejoice as we are now able to see the matter through the glass of God’s Word darkly. As He turned man to destruction, He has given to His children the knowledge of the perfection for which He has planned, show to the children of men His love for them in the work He will accomplish. That will manifest to the world a wonderful God of power, actuated by love. It is quite a wonderful power, indeed, that is manifest in the skill of the man who is given to knowing how to take out the 同意. We put it into one piece and put it into the fire and burn it up. There is only a little pledge of ashes remaining. Is there a man who has power to reconstruct that piano, and restore it in the condition it was in before its destruction? There is no such man. Yet, we have a Captain of our salvation, who is powerful enough to accomplish the purpose. Is there a man who will rebuild the home of the human family who have gone into death to return to their former estate? However, it will not be merely a returning to the imperfect condition of trouble and suffering that we see about us today. All of the evils, and their effects, are to be removed. Man will be brought back to the condition of perfect love.

Another reason why He is developing this class in love is that He will use this class to accomplish wonderful work in the future. He says that throughout the ages to come He will manifest many wonderful things through His saints. One is the restitution of all things, spoken of by all of the holy prophets, in bringing this earth back to perfection, and giving perfect life to whosoever will respond, establishing them in the restoration of all things and favor them to enjoy throughout eternity. While the doctors may bestow a little temporary blessing upon us at the present time, the Great Physician with this class to be associated with Him, will do a wonderful work of healing. He will bring them up to perfection, making no mistake as to how many of our physicians do today, and get out of the grove today, what the world of mankind are more or less developing into and find some degree of satisfaction and pleasure from? The prophet says, the wicked flourish like a green bay tree; their heart stands out with fatness; they have more than heart could desire. Are we to overcome these sinful things which they are finding satisfaction in? No, we do not understand that these are what we are to overcome. We do not mean that it is right for us to engage in sinful things. God never gave anybody that privilege. No one has any right to engage in sinful practices. God commands all men everywhere to come out of them. We see a broad today, that the world of mankind are more or less developing into and find some degree of satisfaction and pleasure from? The prophet says, the wicked flourish like a green bay tree; their heart stands out with fatness; they have more than heart could desire. Are we to overcome these sinful things which they are finding satisfaction in? No, we do not understand that these are what we are to overcome. We do not mean that it is right for us to engage in sinful things. God never gave anybody that privilege. No one has any right to engage in sinful practices. God commands all men everywhere to come out of them. We see a broad today, that the world of mankind are more or less developing into and find some degree of satisfaction and pleasure from? The prophet says, the wicked flourish like a green bay tree; their heart stands out with fatness; they have more than heart could desire. Are we to overcome these sinful things which they are finding satisfaction in? No, we do not understand that these are what we are to overcome. We do not mean that it is right for us to engage in sinful things. God never gave anybody that privilege. No one has any right to engage in sinful practices. God commands all men everywhere to come out of them.
acceptable to God. To the extent that sin abounds, grace will that much more abound. But God's grace does not abound where we could prevent sin. As we struggle against evil attractions that seek to draw us away from the standard of righteousness we maintain a justified standing, our lacks being made up by the imputed merit of Christ. Enjoined by His command on us, by struggling along these lines we are, as the Apostle says, filling up certain afflictions left behind for the Body of Christ to fill up. We have the privilege of putting in our time as the world do. We choose, rather, to sacrifice our time and interests along other lines, and thus we are fighting as the Lord did, to develop that perfect character of love, walking in His footsteps.

One might say, from the natural standpoint of view, "I can see how it would be quite proper to fight against anything sinful of the world or the flesh, but what about living and doing good of the world or the flesh?" That is not required. Why abstain from things in the world that are perfectly harmless, innocent; things which the world are enjoying; things which are considered proper and right, and which the world to have in perfection as soon as restitution is completed, and we will not then require that lay aside things that have nothing sinful in them?" It is that we may develop love. There is a principle underlying this that makes it as impossible to develop this character of love without giving up the things that are not sinful, as it would be impossible to build a bird's nest on the limb of a tree with a bird, and be happy there. We can understand that principle very plainly. We know that no fish could be contented on the limb of a tree, even if it had power to get there. The fish would have to be changed and become trees. The love of the living tree could be contented on the limb of a tree, and it would not be at home or happy in its former condition in the water.

So if we are to be of that class which is to sit down with Christ in His throne, as heirs of God and joint heirs with Christ there is a great deal of work that must be accomplished through love, from glory to glory, by the spirit of love which God has given to us. If a change must take place in the fish, so that it might be contented with the bird in the tree, as there is to be a still greater elevation to this class that the Lord is dealing with them, must be accomplished through love. We therefore see that before they would be fitted for that place which God has invited them to prepare for. So the Lord says, "Be ye not conformed to this world, but be ye transformed by the renewing of your minds. After the mind has been renewed the Lord will grant them their body, such as pleases Him—a divine, spirit body." When that change has fully taken place that creature will be perfect in love, in harmony with the perfect environment of Heaven. We could not be happy in Heaven without that change. To be suddenly transported to some other part of this earth, away from the things of which we have learned to love, would make us unhappy. There would be such a change from the conditions the individual was accustomed to. So it would be if one were suddenly transplanted to Heaven, above angels, principalities, powers, dominion, and every name that is named, without first having developed that character that would fit for such surroundings.

It is well that God does not answer the prayers of some who style themselves Christians, and take them to Heaven, for they would be very unhappy and discontented there. The Heaven they have been led to go to is not the same. Probably we have all seen pictures intended to represent Heaven, painted according to the conceptions of the artist. Often we see pictures contrasting Heaven and Hell, the one being the place to which it is desirable to go, while the other is the place to which one would not want to go. We remember the glass of the angeles, and the black smoke without the same order. The word, "HEAVEN" was painted there. Prominent in the foreground of the picture were two men, and so far as we could see they were not unlike the men that we see about in the world today, except that they were, perhaps, a little better looking, than the rest of us. Two of these men had two wings growing out of the shoulder. We do not think God has any such creatures as that, for they would be monstrosities. These two men were standing under a beautiful shade tree. We do not understand that there are shade trees in Heaven. They were standing on a bed, of which one of these men had two wings growing under any- body's feet in Heaven. There was a fine lagoon, in which were swimming some beautiful swans. There is nothing like that in Heaven, so far as we can understand things. At the end of the lake there was a beautiful mansion, made of stone and mortar. While the Lord Jesus said there were many mansions in His Father's house, but that He would go away and prepare a place for His followers, and come again and receive them unto Himself, we do not have the least thought that these mansions referred to are made of stones, of brick, or anything of that kind. We would not need to go to Heaven to find such a place as was represented by that picture. We have here in Hershey a picture as good for this purpose as any we could invent. In Hershey, the houses are built by the Lord Jesus. The buildings are His. This is why abstinence from the things of the world, or the flesh, which are not sinful, is not required. Why abstain from things in the world that are perfectly harmless, innocent; things which the world are enjoying; things which are considered proper and right, and which the world to have in perfection as soon as restitution is completed, and we will not then require that lay aside things that have nothing sinful in them?" It is that we may develop love. There is a principle underlying this that makes it as impossible to develop this character of love without giving up the things that are not sinful, as it would be impossible to build a bird's nest on the limb of a tree with a bird, and be happy there. We can understand that principle very plainly. We know that no fish could be contented on the limb of a tree, even if it had power to get there. The fish would have to be changed and become trees. The love of the living tree could be contented on the limb of a tree, and it would not be at home or happy in its former condition in the water.

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the power of our ears to grasp. So, when we are producing what we consider to be melodious tones, by playing or singing, some of the angels whose duty it is to minister to us, when listening to these tones would think them harsh and guttural because their ears are so delicately adjusted. As they hear these tones they think it is terrible; it causes the cold chills to run down their back bone, if they have any such a thing. We may enjoy music, but we are not to set our affections upon it. We are not to devote our time to music, whether instrumental or vocal. If we would finally listen to the heavenly choir we must deny ourselves the music about us here.

And in all motions of ether and of light, it would seem to us that thought would also cause vibrations. We may have had experiences along that line. Perhaps we have been sitting in a street car, or in a room, with everything quiet about us, and suddenly we became aware that someone was looking at us. Lately I have been reading about some of the real, seemingly centering his whole mind upon us as he looked our way. We would seem that the fixing of his gaze upon us in some way exercised an influence that we felt. It would seem that the devil has power in this way. He is thus seeking to prevent our minds from being fixed upon spiritual thoughts. He suggests to our mind evil thought, and we find ourselves thinking of some brother or sister in a bad way. We are displeased that such a terrible thought should come into our mind, and wonder how it got there. Evidently it was caused by Satan. When that wicked thought entered our mind were we thus made responsible to the very spirit of love? We think not necessarily so. Even if Satan did succeed in introducing this evil thought into our mind, it is not our thought, but the devil’s. Now, will we accept it as our own? That is what Satan would like to accomplish. But we say, “We will not have such a thought of our brother or sister.” We refuse to entertain it. We seek to center our mind upon some other thought that will be pleasing to God. The Apostle in Phile. 4:8, tells us some things that we may think on, namely, things that are honest, just, pure, lovely, things that are of good report. We will thus cease to watch and the character of love. The Lord tells us that in fighting and overcoming in this way we will succeed in reaching the mark of perfect love.

Does this mean, when we reach the mark of perfect love that we are ready for the kingdom? We think not. We would understand that the reaching of the mark of perfect love is a very simple matter as compared with the work that is to follow in the crystallizing of that love. Being at the mark is simply a mental attitude. To be ready for the kingdom means more than a wish to be there. It is a character development that must be attained. Our mind must come to that attitude where we love God, and love what He calls upon us to do. We are going to love the brethren. Deep down in our heart we have the desire to love, even our enemies. When we have arrived at that mental attitude we are at the mark of perfect love. But simply desiring to do these things does not mean that we will have the ability to carry out our purpose. That is where character development comes in. So, fighting in that way is fighting the world, the flesh, and the devil, and those things which the world will ultimately enjoy, and which are proper for them. In this way we can develop a love that will please God.

If we have made a surrender of the earthly things, that we may fit ourselves for the spiritual conditions; that we may attain to His likeness, and be perfect, even as He is perfect, we have thus to struggle against these things. The Lord tells us that if we do these things an abundant entrance shall be ministered unto us into His everlasting kingdom. He points out to us through the Psalmist that there are three things that we must not do. That leaves only one thing that we may do. In the 1st Psalm, we read, “Blessed is the man that walketh not in the counsel of the ungodly, nor sitteth in the way of sinners, nor sitteth in the seat of scoffers.” We should not sit, we should not stand, we should not even walk. What shall we do? We are to RUN toward the mark, for the prize of the high calling of God. When we have come to the point where we earnestly desire to love with a perfect love, then we are to light on, pressing down upon the mark until we attain the character likeness of Christ. It will be because of developing that love that some will be granted the abundant entrance into the glorious condition that they will then be able to appreciate, and in which God can have pleasure in them as His heirs, and joint heirs with Jesus Christ.

Synopsis of Discourse by Brother Frank Draper.

Subject: “WATCHFULNESS FROM THE PRACTICAL AND DOCTRINAL VIEWPOINTS.”


First we will discuss our subject from the practical viewpoint, and then from the doctrinal viewpoint. There never was a time when God’s dear people needed more to heed the dear Master’s admonition of Matt. 26:41; “Watch and pray, that ye enter not into temptation.”

We note His question to the Apostles, as per the 40th verse; “What! could ye not watch with me one hour?”

Our dear brother Hays, who led the morning Testimony meeting, read this verse, and suggested that these words may have applied, prophetically, to the time in which God’s people are going through their final testing experiences—the last hour, may be the “hour” mentioned twice in the 18th of Revelation.

Watching and praying are two of the principal means of grace that God has instituted for the benefit of the church, another being the assembling of its members to worship Him and to Study His Word.

Just a word incidentally, about prayer. There is no other means of Grace that is of greater importance. It is one of God’s great channels of Spiritual Blessing to His people. Jesus said, “ask and ye shall receive,” and “your Heavenly Father is more willing to give His Holy Spirit to them that ask it, than earthly parents are to give good gifts to their children.”

But note we must ask God for His Holy Spirit, and for Wisdom and for all Spiritual blessings. We are not attempting to analyze prayer. Indeed we are of the opinion that it is not advisable to endeavor to analyze it very much. “The Spirit maketh intercessions for us with groanings which cannot be uttered,” at times. But, thank God He reads the heart, and knows all of its desires and aspirations. So let us more and more make our requests known unto God, by prayer and supplication, with thanksgiving.”

During that eventful, and terrible night, when the dear Lord was betrayed, He was very watchful and prayerful, therefore Satan did not succeed in overcoming Him to any extent whatever. But the Apostles did not watch and pray, and were, in consequence, overcome, some more, some less.
Jesus taught us to pray, "Lead us not into temptation." Evidently His thought was, "Leave (abandon) us not in temptation." He uses the phrase "prayer". The clause fully supports this thought, "But deliver us from evil."

There is quite a difference between being tempted and entering into the temptation. Jesus was most terribly tempted, but did not enter into it—was not overcome by it—because He prayed.

Judas not having watched and prayed, and letting his heart get unto a bad condition, Satan entered his heart and fully silted him out. Peter did not watch and pray, and Satan got him into severe trouble, but his heart being in a healthy condition, Jesus prayed for him and a Satan did not catch him. The other Apostles did not watch and pray, and were all more or less overcome—all more or less enticed unto the temptation. Dear brethren; let us watch and pray more than ever, that God may keep us from entering unto temptation, however strong the temptation may be.

And what should we specially watch at this time? That our love for God, Christ, and the Brethren, be kept ardent and sincere. The principal test for God's people now seems to be love for the brethren. The speaker doesn't know of one person who has left the truth, and separated himself from the brethren, as a result of the trials of last autumn, but he doesn't know of many who have had most trials along the line of love for some of the brethren and maybe some have lost ground along these very lines. Love is the principal thing, because God is love. Love is His greatest attribute, and if it is once lost then all the other attributes are not called power, and though He is infinite in Wisdom, He is not called Wisdom; but He is called love, because that is His principal attribute. How glad we are that it is so! What if He were all powerful, and infinite in Wisdom, but not a loving being? That idea would be a terrible thing.

The Apostle John wrote, "We know that we have passed from death unto life, because we love the brethren." But it must be the God-like kind of love—the Christ-like kind of love; that is self-sacrificing and very merciful. Jesus had in mind the self-sacrificing love for His is altogether lovely, and "a new commandment I give unto you, that you love one another, as I have loved you, that you love one another." His was a self-sacrificing love even unto death. "He laid down His life for us, and we are called upon to live by the life that He laid down for us." Can we do this? By serving them when it costs us something to do so, losing rest and sleep, using our energy, our vitality, in their service the same ways in which husbands and wives lay down their lives for each other, and parents for their children.

We are not at all surprised that Jehovah has such great love for His dear Son, for His son belongeth to Him. But the brethren (on account of their fallen flesh), are not nearly so lovable. They sometimes do and say things to hurt our feelings; and some of God's dear people are very disagreeable by nature, even when they make the best effort possible to do right. But the brethren are our hearts and our hearts belong to God. And so we are to love them as a brother or sister who might offend us, in His dealing with Peter, and Stephen set us an excellent example as to what our attitude should be toward our enemies.

We believe that those who have been embittered, and lie, adding cursing, and swearing, in our hearing, would withhold our love, and cast that person off, or would treat that offender as Jesus treated Peter. Jesus never made an injury done to Himself a personal matter. Neither should we. Let us sec to it that there is no unkind feeling in our heart toward any professed child of God—no, not even if such a person should treat us as badly as Peter treated our Lord. Right here some seem to have failed. They said "We love the brethren." But apparently they did not have the God-like kind of love, for when, brought to the test their love failed, and their heart did not change. And Jesus then said the brethren had some dealings, claimed by them to have been unsatisfactory. We are not saying that they lost everything. But surely their love did not stand the test! Brethren we must all be tested along this line! It is one thing to say "We love the brethren," but quite another thing to live the words.

Then notice Stephen's attitude toward his enemies when they were stoning him to death. Remember his remarkable prayer, "Lord Jesus, lay not this sin to their charge." You see there was not the least unkind sentiment in his noble heart, given to his enemies and his murderers. Brethren truly that was the God-like kind of love.

And now we come to the Doctrinal aspect of the subject. For about 40 years past many of God's dear people have been watching for the coming of Christ, and the setting up of the Millennial Kingdom. Has their watching been in vain? No, the promise was not just a few, Ararat and other Gentile towels in Christ's last Autumn, when certain things did not occur, that they had believed would occur? Yes, that is true. Nevertheless the watchers were greatly benefited in two particular ways by their watching, just in a practical way. They are now convinced that they held the truth in the love of it—that they were not consecrated to 1914, or any other date, but that their consecration was to God, forever. They were disappointed, but not discouraged. We don't see much danger of the friends losing hope in this, because the outcome is not a disappointment. The chief danger seems to be in a failure to look for the manifestation of the Gentile power of love. But how were the watchers benefited Doctrinally? Haven't their expectations all failed of realization? No indeed! We fully believe that we have the Divine Plan of Salvation as outlined in recorded Scripture and in the correct understanding of the Bible Chronology, and the time of this last Autumn. The watchers are fully persuaded that the Restitution period began, chronologically, more than 40 years ago, and that Christ is now present, setting up the Kingdom. Brethren, let us do our very best to hold up this Kingdom. Let us hold fast to the correct understanding of the Bible Chronology, and the time of the last Autumn. The watchers are fully persuaded that the Restitution period began, chronologically, more than 40 years ago, and that Christ is now present, setting up the Kingdom. Brethren, let us hold up this Kingdom. Let us hold fast to the correct understanding of the Bible Chronology, and the time of the last Autumn. 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great wealth, and will be living in peace, and enjoying prosperity, 
their enemies will invade their land, to rob them, to despoil 
them of their wealth; and these enemies will subject them 
to terrible indignities, where Jacob will be in the throes of his 
awful time of trouble, of which specific mention is made in Jer. 
30:7. Then, in their awful plight, as described in Zech. 14:1-2, 
God will come to their rescue, and will miraculously deliver 
them as described in Zech. 14:3-5. The prophecy is fulfilled in 
35:22-23 and 39:17-22. These prophecies seem to make it quite plain that mankind will then know that God’s time to rule on earth has come; and, 
apparently, there the present order of things will finally terminate, 
in a real practical sense. To make it possible for Israel to get 
into Canaan with their wealth it seems that a period of compar 
itive peace, prosperity, and stability will follow, which will be 
(parallel of the strong wind) and the earthquake to follow 
the wind. Whether this will prove to be the case or not, 
we may be assured that the present order of things will not fully 
end this year, because those prophecies, relative to Israel, must 
first be fulfilled. But this does not necessarily effect the time 
when the last members of the Church will go beyond the vail. 
That may occur any time now because we are at the end of the 
Gentile times, and the Harvest period. But no human being 
knows just when it will occur.

In Acts 15:13-16 and Romans 11:25-27, it is made very plain 
that Divine favor will not fully return to Israel before the 
full number to make up the Church will be taken out of the 
remnant. Therefore, because of the fact that God is preparing 
the means through which to begin the work of restoring Israel 
in a real practical sense, is, in our judgment, a very strong 
proof that the Church will ere long be completed.

But, dear brethren, with these, and other good proofs 
that we know to very much weighty, there will not be an 
soon, yet, there is still occasion to give heed to our Master’s 
admiration to watch that we may be ready for the time of our 
change, whenever that may be. Let us not lay particular 
stress on the exact time when we may be changed, but rather 
lay the stress on getting ready for it; by cultivating the fruits 
of the spirit by watching and praying.

Discourse by Pastor Russell. Subject: “FAITH IN GOD’S LEADINGS.”

I WOULD take for my text today, dear friends, 
the words of the Lord through the prophet 
Malachi: “Ye have said, It is vain to serve 
God; and what profit is there in keeping of 
his ordinance, and what weight is it before 
the Lord of hosts? And now we call the 
proud happy; yea, they that work wickedness 
are set up (put in power); yea, they that tempt 
God are even delivered.”

These words seem to describe a condition of 
conditions that are very considerably prevail at 
the present time. There are very many that are saying these very things.

We look back over a generation or two and we perceive that 
many of God’s people, even though they did not have the light 
and knowledge that we have today, even though they did 
not have the blessings of today—a great many Christian people of 
the latter saintly period were just as we are today—very few were 
devoted to the Lord, so far as we can judge from their words and 
conduct. God’s name was taken very reverently by them. 
Songs of praise to God were sung on Sunday. The Sabbath 
day was kept because they thought God wished it to be kept, 
and many things were done in the way of Bible Study and all that; 
and then came a time when prosperity had come to the world in 
a large measure, when the people of God were zealous and the 
Bible seemed not to make as much progress as the worldly people. 
Those who did not reverence God got along better in the world 
than they did, and then they began to say, What profit is it 
that we serve God? What advantage is it to us? Is it really 
advantage to us? And is it right that they who serve God, 
they are being established in influence and power, and we 
are not prosperous in our worldly affairs. And then again, they 
say that, they are careless respecting God’s ordinance and God’s 
will, and yet, they are getting along much better than we who are 
trying to walk aright. Then they begin to feel that the Lord may 
be relieved from the care of the Lord. It is as though God 
had said—Blessed are the proud; they that work wickedness 
shall be set up; they that tempt me shall be delivered. As a 
consequence, we find today, just as in the days of Malachi’s 
prophecy—only it was then with the Jews—we find a great 
tendency to worldliness, and little attention is paid to religion, 
which is only of a formal kind, and not too deep. Attend more 
to business, they say, more to the lodge, more to such things, 
you will get along much better; God is not paying much 
attention to the people who are trying to please Him. This 
is so, in general, not only here in Canada, but all over the 
world. So, the Lord is waiting patiently on the Lord. 
In His own time and way He will give us the blessings 
that He thinks are best for us.

So then, this class is more particularly represented by the 
next statement. Then they that feared (reverenced) the Lord 
spoke often one to another concerning righteousness, and 
what was right, and the law of the Lord, and His great 
people. We will wait patiently on the Lord. In His own time and way He will give us the blessings 
that He thinks are best for us.

Then they that feared (reverenced) the Lord 
spoke often one to another concerning righteousness, and 
what was right, and the law of the Lord, and His great 
people.
quantities of grapes. He is the good husbandman. So, in this way, the Father wishes you to bring forth much fruit. This will be to our advantage and to His glory. These branches that have no fruit buds at all, but are called merely suckers, are illustrative of those who come into the church, make a profession, and never produce any fruit. They are not really good church class. God only calls fruit-bearing. Those who have the real matter at heart and have a desire to bear much fruit, if the Lord shall knock off some of the tendencies to go out and take in the worldly things, we are not to think that this is strange. The Lord will pinch off this tendency to worldly things, and this will be for your good, not for your injury. You have noticed how the little branches take hold of anything they can reach. So we have a great many things that we are inclined to number. Say, one thousand and ten shall constitute a regiment. When you get that number, it is full and you can no longer join that regiment. So God has provided for a certain class, and only the required number can come into that class. It has taken all the Gospel Age to find this class. God has been sending out the message for thirty years, and now He is saying, "You have got to be this certain class. This is the class that is spoken of as being the sons of God. All who are begotten of the Holy Spirit are the sons of God. The world is not begotten of the Spirit. Not all Christians of all denominations are begotten of the Spirit. Very few of them can claim to be spirit-begotten. All the rest are of the world. The best of them know very little about spirit begetting. Our Methodist friends years ago used to make much of this, and spoke of most of the people as being born again. They misrepresented the matter. What they really meant to say, was, that those only were the sons of God who have been begotten of the Spirit, and that those thus begotten to sonship must grow in character, grow in grace, grow in the likeness of Christ, and then, in the first resurrection they will be born again, and be sons of God in the full sense. Jesus was the first born from the dead. So with us, we will be born in the first resurrection, and they are the only sons who are the sons of God. Is that according to the Bible? Yes; none others are called the sons of God. John 1:12, is one of the Scriptures on this point, "But as many as received Him, to them gave He power to become the sons of God." Jesus came unto His own, and His own (people, the Jews) received Him not." They had wrong expectations. They were not Israelites indeed, because they did not have the true Israelite spirit. The majority of them rejected Him. They were not true Israelites. Some were Israelites indeed, were loyal to God in their lives, and of them the Apostle speaks when he says: "If the Spirit of the Son, who is the beginning of our inews also be begotten of the Son, is none of His. We did not get the Spirit in the same manner as Jesus did at the river Jordan, but the effect was the same. That was an outward demonstration for the benefit of John the Baptist. Neither did we get the Spirit in the same manner as Jesus did, but the demonstration for a double purpose. It taught the Jews that the Father was especially with these, and it convinced the church that they were received of the Father. And then, what was that blessing they got? It was the gift of the Holy Spirit. This was the same as being born again. Everyone who became a Christian. Some had several gifts. Saint Paul could speak with unknown tongues, and had the gift of healing, etc. Everyone in the church had a gift bestowed upon him as an evidence that he had been accepted by the Lord. But this did not continue. Why should He limit it? In the same way that we might limit the number of invitations to a wedding to a certain number. In the army, so many men constitute a regiment, it is limited to that
If you are going to be somebody, God can’t use you in His service. We must be nothing. Just as we often sing:

“O, to be nothing, nothing, Only to lie at His feet,
A broken and emptied vessel, For the Master’s use made meet.

Emptied, that he might fill me, As forth to His
Broken, that so, unburdened, His life through me might flow.”

This is very important. The Apostle puts meekness first. If we have not that, we cannot make anything of ourselves. We must have that, or we can’t be of the Lord. I don’t know what may be your difficulties. We all have them—imperfections. But we should fight a good fight with ourselves. You do not need to fight the Germans, Russians, French or English, but fight yourself. Get yourself into the full line with the rest of the regiment, and the leadership will help you. You might be inclined to get discouraged. Brother Russell, said one of the friends to me, at the beginning of this year I was desirous of making a good start for the year. I said, which one of the fruits of the spirit do you think you lack most? I said, I need that I need the grace from the others. I need all the others, of course. So I prayed that the Lord might grant me this year in the way of cultivating this quality of patience, and asked Him for those experiences that would help me to develop patience. Well, he said, I had the queerest experience. He said, the reason why I was having more trials every day. It seemed that I was getting more trials on the line of patience than any one. I could not understand it. Finally, I thought of my prayer for patience, and I then began to see that the Lord was giving me these, that I might cultivate the spirit of patience. As a result of that, I found that I was making more progress, in order that I might cultivate more patience. Then I began to rejoice. I had been having some very trying experiences, in order that I might cultivate more patience. Then I began to rejoice in all these various trials. This is an illustration. It may be your experience is along the same line. This is to show you how much you lack in that respect; or, it may be along the line of gentleness—you being rude and not doing things in a kindly way. The Lord may be giving you these tests or trials in order to give you an opportunity of developing those fruits in your character. It is for the benefit of the family, for one’s neighbors. The Lord might hide His face from you for a time to give you a test of love for Him. All these things work together for good. All these things work together for good to them that love God, to those who are called according to His purpose. That is not the world, you see. The world are not called according to His purpose. Those referred to are the ones who have heard and accepted His invitation. They are the ones who are called according to His purpose. Everything is working together for good to them. This does not mean the world, although He is making everything in the world good. He has made the works of the Holy Spirit, his providential care, and His exceeding precious promises respecting the future. Are you still in this condition? Are you still seeking to walk in the footsteps of Jesus? Surely then, all is right for you. Do not be afraid. Do not say, I am afraid He will let me down. If anyone tells you the truth out of the love of the Lord, it will be you, not God. Faithful is He that calleth you, who also will do it. God is sure to carry out His part, so that the failure can be only on our part. Thus may we develop according to conditions. What am I to do? If our hearts condemn us, it is not to cast us with. For what does your heart condemn you? If you have not been living up to the full extent of your ability, then your heart condemns you for that. God is greater than your heart. So, what your heart condemns you in God will condemn. And you will have the effect that results from it. And the only way for you to fight white you can. If you are to have a share with the bride-class, you must be more zealous. You must be studying your character. You must see to it that you develop these various qualities. It would mean that you resolve that, I must go to see to tonight; how much I have cultivated these fruits; the faith that goes with love, the patience that goes with love, the brotherly kindness that goes with love.
"FAITH IN GOD'S LEADING"—PASTOR RUSSELL

(I want to refresh your memory, dear friends, and bring some influence to bear upon your hearts and lives that will be for your good and God's glory). You should, throughout this day I am going to keep watch over my thoughts, what my hands are doing, how my time is spent, what my words are. That would be a terrible thing to have to be so careful about these things, would it not? Or what we are doing. Or what we are saying. In the love of the bridegroom, the proper appreciation of what He has done for you, and the proper appreciation of what He will still do for you. If you have not worked all this embroidery on your robe, you will be glad to take all these stitches with care. This is the patience that the Lord is preparing. This needle and thread or this stitch tells me of the love of the one who gave me this robe. It tells me about the bridegroom, and the bride-class. It all brings up thoughts about God, and about Christ, and about the glorious things He has in reservation for those who love Him—love Him more than anything else. This is the class mentioned in the epistles. This is the class that the Lord has chosen and that He will speak one to another: "at the Conventions, in Dawn studies, prayer meetings, every Sunday for worship; they want the Watch Tower, they love to study the Studies in the Scriptures, and know all the various parts of the plan; they observe the daily Manna texts: that is the way they will do. In the way that the Lord speaks, the Lord speaks one to another. What of it? "And the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared (reverenced) the Lord and thought on His name. "What does He hear when He comes into that heart? He hears about how the things are, how the things are boastful; anything slanderous or unkind; talking about other people's business? Did He see you study His Word, and desire to develop the fruits of the Spirit? Then be glad and rejoice. You have that much evidence that you are on the Lord's side. And the Lord will be with you and reward you, and show you the full assurance of faith. Continue in that way and you are sure to get the prize. If you will continue that way, it is absolutely sure that you will get the prize. God has not required anything from you that is impossible. Just do to the best of your ability. That is a response of faith, the fine needle work on the embroidery of your wedding garment, and this fellowship with the Lord's people—that is a very happy condition. No one else is in such a good condition. Some have their lodges, various kinds of meetings and socials, but they are not very deep and heart-searchingly. They are pretty empty things. They are froth and foam. We have the best there is—those that speak often one to another. You will remember the Apostle Paul in speaking to us, says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day drawing near." You will have the assurance of faith, if you can go to an extreme in attending meetings, but we are not likely to go to an extreme. You have duties at home toward your families and you are not to neglect these, but, having these special privileges, you are to accept them, and thus grow. When the Lord hearkened and heard, what did He do? A book of remembrance was written before him. It is not the thought that God had to write down so as not to forget, but it gives us the thought that He does not forget, and that He loves that class. He loves the world with a broad, sympathetic love, but He has a special love for the church, those who have consecrated themselves to Him at the present time. "The Father Himself loveth you," and in one of the Psalms, it is written, that we are as dear to Him as the apple of His eye. Think how much He would guard you much more. Of course, to hurt them He will take care of it. That is a beautiful thought. "That they reverence the Lord, speak often one to another, and the Lord hearkened, and a book of remembrance was kept of those that thought on His name." In olden times the name was written on a parchment, and it was written in a way that we give names too often at random. Too many times we give the name simply, King, or meaning Noble one, to a person who may be very ignoble. But in olden times they were very particular to attach names to the one to whom it would fit. They called His name Jesus because it would fit Jesus, and it is a name that His people love. Jehovah stands for one who is to be feared for His great power in throwing them over to the devil, rather than one who is to be loved because of His great love for all His people. But with His dear children, this is not so. They love God and study about His name. They think about care for them. They are trying to be like their Father in heaven. And He is showing to them His character more and more. Some of the lengths and breadths, and heights and depths of His love divine is being shown to this class, and they are wanting to know more of His character all the time, and consequently are trying to learn more of His plan. In that way we are going to have a more complete picture of His character by knowing more of His plan. When we see the plan of God for the church, and for the world, we are then thinking about His character. So, by and by, the world will be made to know about this great plan. The light of the knowledge of the glory of God will fill the world. We get this knowledge of Jehovah's character beforehand. Because God entered the school of Christ, and He is teaching us and showing us these things, and they are written in the Bible for our admonition upon whom the ends of the ages have come, in order that by knowing Him in the full sense we may be ready for everlasting life.

What does the Lord think of this class? "They shall be Mine saith the Lord in that day when I make up my jewels." Here is the possessive case. "Mine" saith the Lord. I have taken a long time to select them and care for them and husband them. They will be a jewel and will be useful. They have not cared about precious jewels, He takes care that no one shall steal them. So with the Lord. They shall be Mine, saith the Lord, in that day when I make up my jewels. I will make them up. I will care for them. How will He make them up? This is not the moment. Who handles jewels first sees that they are properly polished, but they would not look well except they were mounted. The mounting has much to do with the beauty of the jewels. God is now cutting these jewels. Jesus was the first Great Jewel. The twelve Apostles were twelve large jewels, and the other believers are the small jewels. These one by one, one by one, ones, have been cut all the way down during the Gospel age. Now, we have this privilege of being jewels. God is going to mount them presently. He is going to make them a diadem, set in gold, symbolizing divine nature, the mounting is to be in gold. "Now is the accepted time; now is the day of salvation; now is the day of grace, and of the grace of God is poured out freely for all. The resurrection work is the work of mounting. According to the statement of the prophet 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. Is He going to wear it? That is what people generally do with them. Will God wear them? Will God wear them to the charms of God's perfection at all. He needs no diadem of any kind to glorify Him. Ye shall be a royal diadem in the hand of our God. We will be in His hand. We will be shown to the angels, and to men, as a piece of fine work that God has done. He did not use force about it either. These are some of the poor daughters and sons of Adam. See what I have made of them, and in doing so, God did not pull, or push them, but simply directed them by the spirit, the exceeding great and precious promises. Promises. No driving nor throwing. Just let us be. Care for them, and then they will be used, and consequently did not come. What about them? They can stay away. God is looking for those who want to come, just as a piece of steel is attracted to the magnet.

According to the best knowledge we have, the knowledge of God's word, we have now come down to the close. The bride will soon be complete. Today? I don't know. Next month? I don't know. Many months? I cannot tell. "God kindly veils mine eyes." Don't you wish you could tell? No; the flesh would say that. The spirit says, I do not want to have to do that, but when I do know, I shall let you know. I am sure I am better off without the knowledge, and I am not needed, so I asked Him to give it. If it had been better to have this knowledge, He would have given it.

We have seen that Elisha is a type of the gospel church. Elisha's experiences correspond with those of the church in Rev. 3. The Lord has pointed out these things. We have pointed out the place wherein Elisha may be viewed as the type of the church. You remember, at the close of Elisha's experiences God sent him to this place, to that place, and to the other place, and then was the time when He would take up Elisha. Elisha did not stay, but He did not take him at that time. He sent us to look at 1875, and then to 1881 as a specially marked time is His great plan. He then sent us to look at the close of Gentile times, but He did not say that we would be taken up at that time. So it was with Elisha. He sent him here, there and everywhere. And so we are not in this class yet, and theseclass. So God has not taken us at any of these places. We do not know where we are now. He has not given us any other time. In the case of Elisha and Elisha, we read, "And it came to pass, AS THEY STILL WENT ON, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both
asunder; and Elijah went up by a whirlwind into heaven.”
It was while they were still going on that they were separated
by a chariot of fire. The Elijah class is the bride class, and the
chariot of fire is a symbol of trouble. Fire is always a symbol of
trouble. This does not look like being carried to the skies on
flowery beds of ease. It is more like a bed of thorns. I don’t
want to alarm anybody. I trust you will not have any alarm
in connection with anything that the Lord has given. That
Charriot is something that will come very suddenly. It will
catch away the elect class, leaving the non-elect class in the
church like Elisha. Elisha was left and Elijah was taken, and
so, some fiery experiences will come upon those who will be taken.
I am not prophesying. I am a poor guesser. As far as I can
understand what is written, I am pleased to talk about it, but
when I don’t understand, I shall just wait awhile. A large
bump of imagination may cause us to make God’s Word mean
most anything. But we are content to wait. Whenever God
has anything to say, I believe He will make it so clear and so
plain that we will have no difficulty in knowing about it. But
no prophecy is understood very long before its fulfillment.
Harshly any prophecies were understood until they were fulfilled.
Jesus told His disciples about the lifting up of the serpent in
the wilderness, but they did not understand it until after His
resurrection. It was after He appeared and explained that it
behoved the Son of man to suffer, before they could begin to
understand. It was after its fulfillment that they were able
to understand. So, I think it will be with us. The Lord does
not wish us to see very long in advance, but when the chariot
comes, I hope we may be in it. I think it means great tri-
It generally signifies trouble of some kind. We are having a
great whirlwind now. Whether that one will take us up, or
not, I don’t know. It may be. I don’t know, God kindly
veils mine eyes. So on we go, not knowing, not wishing to know
what God does not wish us to know, but content that Our
Father who has lead us these years, will lead us still.
And thus, my dear brethren, I trust our experience will
go on favorably for us and prepare us for what is coming. So
far as I can observe, God’s people are being well exercised by their
experiences. I feel God is favoring me in enabling me to do
some more work on the robe, and to receive some more polishing.
We will leave it all in God’s hands. May He do with us what
seemeth to Him best.

Message from Singapore.

Dr. L. W. Jones, Chicago.

DEAR BROTHER IN CHRIST:
Your letter of 31st July to hand. Thanks
for the kind invitation and loving greetings
therein contained. We beg to tender our
love and hearty good wishes to all the good
brethren assembled and throughout the
world.

Let everything that hath breath praise the
Lord. Brethren, we thank Almighty God
for your faith, hope and love, evidenced even to the utter-
most regions of the earth, and hath borne fruit among us even
as among others living in more favored parts of the globe.
We realize our gratitude to the Father of all, from whom
cometh every good and perfect gift, for the great love where-
with He hath loved us; for the revelation of His character
as a God of wisdom, justice, love and power; for the re-
demption of the world by our Lord Jesus Christ; for the
means of grace, and the hope of glory.

Secondly, to the Pastor and his co-laborers, as ministers
and stewards of His mysteries.

It is utterly impossible to express our appreciation or ade-
quately sing the praises of Him who hath called us out of
darkness into His marvelous light to be kings and priests
unto God. This poor lisping tongue stands confounded and
dumb before such a wonderful revelation of love. To Him
be praise and glory forever. Pray, who am I? Or what is
my father’s house, that He should show such loving kindness
to usward, so unworthy of the least of His mercies?

Bro. A. C. Mergler, Singapore.

What manner of love the Father hath bestowed upon us,
that we should be called the sons of God; in admitting us to
a knowledge of the counsels of the Most High; in granting
us the full orbed gospel and permitting us to proclaim the
tidings of great joy to saint and sinner.

When we look at ourselves, is it any wonder we cry out:
“Woe is me, for I am undone, because I am a man of un-
clean lips, for mine eyes have seen the King, the Lord of
hosts.” Let us, dear friends, laud and magnify His holy
name, evermore praising Him, saying: “Holy, Holy, Holy,
Lord God of Hosts.”

We are deeply hurt reading about the slanderous reports
of the enemies of the Gospel, against our dear and faithful
Pastor. Our sorrow is more for them who would dare to
make an attack on God’s most highly honored servant. Most
surely are they without excuse, their own reason and light
of our day being witnesses against them. We exceedingly
fear and quake for those who lift voice or pen against the
Lord and against His anointed. But harkening, we hear the
Pastor’s prayer, a prayer divinely taught: “Father, forgive
for they know not what, or what they do.”

Two ministers have essayed to smile the Pastor with their
lips. To our query, “What evil hath he done,” from one we
received this reply: “That his teachings are too good to be
true, and that he endeavored to build up too perfect a sys-
tem.” The other object to the doctrine of “Restitution,” notwithstanding being surrounded with facts, viz., the fallen condition of man; our utter helplessness to do much good; the darkness, ignorance, prejudice, superstition, etc., that abound in these lands, strongholds of the evil one. Truly having been cruelly dragged through the streets of that city, we, more than others, ought to appreciate the “times of refreshing” that shall come from the Most High. Thank God for it, and this has made our sad hearts glad. How very beautiful and intensely interesting is the Divine Story.

Contrasting the capabilities of men that now live with the divine resources of the creative mind, one is forced to say, “How are the mighty fallen.” But God in His infinite wisdom has glorified that ultimately man’s glory shall be greater than the former.

I cannot allow this opportunity to pass without writing a word about our Mohammedan Brother Aludin, who was healed, in answer to prayer, of malaria, after a year and half of suffering. He has accepted Christianity and appears many evidences of His faith. On account of severe persecutions from his relatives he petitioned his officials to transfer him to Cocos Keeling Islands, where he has promised to let his light shine.

“Of the times and seasons, brethren, you have no need that I write unto you.”

Today with thrilling interest we behold the nations marshaling their forces and pressing onward to the very scenes described by prophets and seers of old, before the earth plunges into her final time of trouble.

I call your attention to the blessed assurances of Psalms 46:9, 11.

**Ransom the Center of Divine Plan.**

**Q. 1.** “A Ransom for All.” Why does the I. B. S. A. place such emphasis on this point?

**Answer.** We understand, dear friends, that the Ransom is the very center, we might say, the hub, of the Divine Plan; that everything in God’s Plan circles around the Ransom. Every feature of His Plan is vitally connected with it. Just as every spoke of a wheel is connected with the hub, so all the various features of Divine Truth radiate from this doctrine. For this reason we make it very prominent.

We believe that every one out of harmony with the Ransom is out of harmony with the Plan of God, and that any one in acceptance with the Ransom is necessarily in harmony with the whole Plan of God. This Bible gives the doctrine great prominence. The Bible declares that “by one man’s disobedience sin entered into the world,” and that by the obedience of another man, Jesus Christ, the ransoming of the race is achieved (Romans 5:12-21). The satisfaction of Divine Justice is thus accomplished. Hence God can be just and yet be the Justifier of all who believe in Jesus (Romans 3:26). This is our reason for placing such emphasis on the Ransom, for making it so prominent—because the Bible makes it prominent. Every doctrine must be in accord with the Bible or be wrong. If you square your views with the Bible, you can readily see that many doctrines accepted by people generally are entirely erroneous.

**GOD MANIFEST IN FLESH.**

**Q. 2.** Are the spirit-begotten class a manifestation of God in the flesh?

A. God was manifested in the flesh of Father Adam, because He made man after His own image (Genesis 1:26; 5:1; 9:6). Man was not made to sin. The Bible explains that sin came to mankind through the fall. Sin and selfishness coming in warped and twisted our judgments, so that now, the Bible declares, “There is none righteous, no, not one” (Romans 3:10). Though God is not a fleshly being yet when He made man in the flesh, in His own image, Adam was a manifestation of God in the flesh. And so Jesus, when He came into the world, leaving the heavenly, spiritual glory which He had with the Father and becoming a man, was a manifestation of God in the flesh.

God is, of course, manifested in all human flesh to some extent; but in proportion as the original likeness of God has been lost, men are not in God’s image—not a manifestation of God in the flesh. But if we become New Creatures, by the begetting of the Holy Spirit, we have a new mind, as the Apostle declares. Our minds are given up to the Lord, our wills given up to His will; and by reason of this submission of our will to God’s will, the Apostle tells us, we gradually acquire the spirit of a sound mind. We have not sound bodies, but our minds become more and more sound by reason of our harmony with God’s mind. God’s mind is a sound mind, and as ours become submissive, we become sound-minded. Whoever is guided by the Lord’s Spirit has the mind of God, and God will be much more manifest in his flesh than before such a one became begotten of the Spirit and this new mind had taken control.

Now we see that it is a very reasonable statement to say that each Christian, in proportion as he receives the Spirit of the Lord and grows therein, becomes more and more sound in his mind. He becomes gradually a copy of God’s dear Son, and therefore a copy of the Father; for Jesus is the expression of the Father—He who is growing in the likeness of Christ becomes, therefore, more and more a manifestation of God in the flesh (2 Tim. 1:7; Heb. 1:3).

**How the New creature suffers.**

Q. 3. Romans 8:18: “If reckoned that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” How do we suffer with Christ? And who suffers, the old creature or the new?

A. From the Bible viewpoint the old creature is dead from the time we come into God’s family. That is the only conclusion we can rationally make of God’s family. If any offer to God one-half, nine-tenths, or ninety-nine-one hundredths, he would not be accepted. The only condition upon which we are accepted of the Lord is a full surrender of our wills. And this surrender of the will is reckoned as the death of the will—the old will. Since the will carries everything—its lifeblood—when the will is dead. And when you accept the Lord’s will instead, the Bible very properly says, “Ye are dead, and your life is hid with Christ in God” (Colossians 3:3).

Now it is this New Creature, this new being, that is to suffer with Jesus, to share in the sufferings of Christ. These sufferings are to be shared because it is His Church. And as members of the Body of Christ all are to suffer with the Head. When your finger suffers, it is a part of your body that suffers. So when you suffer, it is a part of the Body of Christ that suffers. Any sufferings that we have because of our membership in His Body are a part of the sufferings of Christ. Whatever it is that you suffer, therefore, to give up your own will, to keep your will submissive to God, to be faithful to the principles for which Christ stands, all that is part of the sufferings of Christ.

It is the New Creature that does this suffering, because the New Creature has the personality. There is no longer a
personality to the old creature. Yet the New Creature does not suffer as a New Creature, but through the flesh.

You ask, "Has the New Creature flesh?" Yes, the Apostle answers. While we were reckoned dead according to the flesh, yet our reckonedly dead flesh has been quickened through the power of God to serve Him; for we are risen with Christ to walk in newness of life (Romans 6:11). But our flesh is now counted as the body of the New Creature, and the Lord deals with us only as New Creatures.

Q. 4. "But of Him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Deliverance" (1 Corinthians 1:30). How is Christ made unto us Wisdom, Righteousness, Sanctification, and Deliverance?
A. God has made Jesus to be all these things to the Church. That is to say, all these various things are to be attained by the Church through Jesus. You could not attain to any of these things yourselves. I could not attain to them by myself. Indeed, no one could. Therefore it is God's appointment that all these qualities and blessings should come to us through the Lord Jesus.

First of all, Jesus is made unto us Wisdom. He gives us the necessary knowledge to come to God. That is the first step. "No man cometh unto the Father but by Me" (John 14:6). You have not yet become a child of God, but you need a measure of wisdom to understand that you must go to the Father. So Jesus becomes to us Wisdom; and He continues to be our Wisdom all the way through.

Then Christ "is made unto us Righteousness"—justification. When He was first made unto us Wisdom, we were not fully justified. But we were justified when we accepted the terms which our Wisdom taught us, and made our concordance accordingly. Then Christ became our Justification.

How? By imputing to us the merit of His sacrifice. This justified us legally. How much merit do we need? Each one of us needs a large amount of perfection. For all of us, we do not need just a quarter, but several quarters. If a man should have only 25 per cent (a quarter of a man or woman), what do you mean by a quarter of a man or woman? I mean that they are depraved, fallen, to the extent of three-quarters. Such a one would have only one-quarter of what would be required to make up a perfect man. I believe that the average person reaches no more than the mark of being one-quarter of a real man, or is one-quarter of a real man. I think that is about the proportion. I am not to judge in any individual case. Judge yourself according to your own estimate of the matter.

Now, then, the person who is one-quarter of a perfect man is lacking three-quarters, and for Jesus to justify us, He would mean the imputing to him of three-quarters; for the meaning of the word justification is to make right, to make perfect. If, for instance, you need a dollar and have only twenty-five cents, some one will need to make up seventy-five cents. It is the same in weight. If you have only four ounces and need to have a pound, some one will need to make up the other twelve ounces. So with justification, one hundred being the standard. If you have but 25 per cent of character and of physical soundness, you need just 75 per cent imputed to you. If you have 50 per cent, the Lord will make up the other 50 per cent. For the person having only 10 per cent of character the Lord proposes to make up the other 90 per cent. So the better you are naturally the less the Lord will do for you. Strange as that proposition may seem, nevertheless it is the case. The less He has to do for you, the more justification, the making of you right. No one needs to be more than right, only just right.

Then Jesus becomes our Sanctification, in the sense that He is our Teacher. We enter the School of Christ as pupils; that is, we are sanctified in the sense of bringing us into covenant relationship with our Heavenly Father, where we are set apart as God's children by the giving of the Holy Spirit, but He continues to be our Sanctifier, our Instructor, even unto the end, instructing us in all truth. "He shall make you more fully set apart, as He prayed for the Church—"Sanctify them through Thy Truth, Thy Word is Truth" (John 17:17). Our Lord Jesus is the One who applies the Truth to the Church, which is His Body. And this application of the Truth—teaching us and leading us in the right way—is His way of sanctifying. It may be said that it; and it may be equally said that it is the Father who justifies, makes righteous before the Law; but He does all this through the Son. It is likewise true that the Father gives the wisdom, but through the Son. God has honored the Son by giving the Son the appointment of doing this.

So with the Deliverance. It is to be the great resurrection change that will bring this to us, and Jesus is to be our Deliverer. He is the One who calls all the saints from the sleep of death, as He declares, you remember: "All that are in the graves shall hear the voice of the Son of God and shall come forth" (John 5:28). And we who are alive and remain at His coming will be changed by Him. He will be the Deliverer of all His Church. Although the Bible says that the Father is the Great Deliverer, and it was the Father who raised up us, the Lord Jesus, and who "sent us also" to do the same, yet it will be by Jesus. All things are of the Father and by the Son.

NEW WILL ANTICIPATES SPIRIT-REGRAFTING.

Q. 5. Will you explain the meaning of the new human will, or the difference between this and the New Creature?
A. The new human will—I am not sure whether we would best call it the human will. Call it the new will! The new will comes in before we become New Creatures. You will have to wait to see what He will do. And when you seek to do the will of God you will remember that He has directed that you should go to the Lord Jesus Christ for instructions. Then as you go to the Lord for instructions, He becomes your Wisdom and shows you the way. But you will have to do this before you came at all. That was a new will, but altogether your own. No matter what gave you the impulse to have a change of attitude to-
ward God and righteousness, it was first your will that willed to do God’s will. It was not the New Creature; for no New Creature begins until the spirit-begetting takes place, and that does not take place until after you have your new will.

This will accepts the terms of justification, i.e., it makes a full consecration. When the earthly will—the new earthly mind—accepts the terms of justification, by submitting itself in entire consecration to the Lord, the individual is begotten by the Holy Spirit. The Lord’s new birth begins to dominate everything. It has full control, and only then is it recognized of God. The individual has a new standing from the time when he receives the begetting of the Spirit.

Q. 6. If anyone is begotten of the Holy Spirit and that person should never become quickened to activity in God’s service, what will be the result?

A. We are not wise enough to say, dear brethren, what might be the result. We know that this is a picture of the spiritual life, which is not a natural life. We know that any child begotten and never quickened will never mature; it will die. So on the spiritual plane; we would suppose that anyone begotten by the Holy Spirit and never reaching the point of quickening, or activity, would never have spiritual life after that time in the future, and would fail to be born of the Spirit. But there is a possibility that the Lord might deal with such; that having been begotten of the Spirit and failing to be quickened, that person might come forth on the natural plane. But we think the figure is against it. Therefore we would not wish to set it forth as a doctrine or teaching.

Q. 7. What is the best and most sure, quick and Scriptural method for developing a Christ-like life—a life of God-likeness?

A. There is no patent way, my dear brethren (laugh): It means perseverance; it means loyalty; it means faithfulness. There is no royal road; there is no way by which you can have a “presto-change” and become Christ-like without putting forth effort.

In the case of our Lord Jesus, in the Father’s arrangement, according to the Father’s Plan, it required some time to develop patience and to be tested along all the necessary lines on which His Church was also to be tested (Hebrews 4:12). That rule will not change in the case of His people, will judge and prove His people. He will not have any but proved people in that chosen company. If they will not stand the test and prove faithful, God will not let them into the Kingdom.

The only way that I can suggest is the one plain way of the Bible. Naturally, the first thing would be the giving of ourselves fully to the Lord. Secondly, we are to seek to walk in His ways. And we are to let our light shine, whatever may be the cost. We are to study the Word; we are to be constant in prayer; we are to watch ourselves and the Lord for preeminence, keeping ourselves in the love of God. The Lord will see to it that there is enough opposition along all our pathway to properly develop and prove us, and if we are faithful, it will mean more or less of suffering. These will be the sufferings of Christ, and if we cheerfully endure every one of them according to His spirit, we will receive the prize—Kingdom, glory and honor. We are to remember that the Lord not only called us to honor, but to righteousness, to holiness. Therefore seek to live righteously, soberly, self-sacrificingly.

We have given us an understanding of what is pleasing and acceptable to Him and what is displeasing to Him in our characters. He tells us that He is pleased that we should have a large measure of His Holy Spirit. We are to manifest the meekness, the gentleness of Christ. The Apostle says “put on the new man, which is renewed in knowledge and long-suffering, in brotherly kindness, in love. If these fruits be in us, and then if they reach the abounding condition or degree, we shall be neither barren nor unfruitful in the knowledge of the Lord; and so an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Saviour. But he who does not appreciate the necessity of this is blind, as the Apostle says; he cannot see afar off, and hath forgotten that he was purged from his old sins (2 Peter 1:7-9).

If a spirit-beget New Creature fails to see the privilege of being begotten by the Holy Spirit—the spirit of holiness—it is because he is not making progress. He is like a new-born child that has not learned to focus its eyes. You know a kitten does not get its eyes open until the ninth day, and then it comes gradually to properly use its eyes. So with the New Creatures at the beginning of our experience, we do not know at first how to focus our spiritual eyesight. But, surely, as we grow more and more toward maturity we must come to have the proper focus on all the affairs of life. We must see “what is that good and acceptable and perfect will of God” (Romans 12:2). We must have a desire to do that will and to go onto perfection, we shall understand it better and be more and more able to perform it.

HATRED FOR SATAN AND HIS SYMPATHIZERS PROPER.

O. Do not I hate them, O Lord, that hate Thee? I hate them with a perfect hatred” (Psalm 139:21, 22).

A. We may not be sure that we get the full import of the Psalmist’s words in this passage, but we can apply the matter to ourselves and say that all the Lord’s people should hate all that hate Him, and that they who are of the Lord should have the same sympathy with that which is evil. And so, of our Lord Jesus it was said, “Because Thou hast loved righteousness, and hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows” (Psalm 45:7). Satan and his crew have that hatred for righteousness, and we must cultivate that same love for righteousness. He hated iniquity, sin, and we must have that same hatred.

There are people who are more or less under the influence of iniquity, who hate righteousness with which they are born. We must still hate the iniquity, and in the same way hate more and more to have sympathy for the poor human race, as God has sympathy for them. His sympathy is so great that “while we were yet sinners, Christ died for the ungodly, the unjust, those out of accord with God’s Law (Romans 5:8). As a result, we must have the mind of the Lord; but we are to have no sympathy with the evil. If there are any who have come to the place where they are in full sympathy with iniquity, and there are some such the Scriptures assure us, they are themselves iniquitous and would properly be classed with Satan.

Satan has shown this iniquitous spirit not only by his course when he first defied the Almighty and deceived mankind and became the murderer of our race, but all along up to the present time. Jesus said of Satan, “When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (John 8:44). Now if Satan had turned from his iniquity, then no doubt God would have found some way, even in Satan’s case, by which he might come back to God. Since he has never made any manifestation of repentance nor of sympathy for righteousness, his name is properly used in the Bible as the synonym for iniquity.

What about the fallen angels? We are not able to judge of them all. The Bible tells us about the final destruction of the Devil and his angels—those who prove, like him, incorrigible. All such will be iniquitous—not merely under the influence of evil, but they themselves inseparably identified with iniquity, because of their own choice and volition. This class will include both evil men and evil angels, and such will be the class that would be the haters of God referred to in the text cited by the questioner: “Do not I hate them, O Lord, that hate Thee? I hate them with perfect hatred.”

Do I hate Satan? I certainly do! Is it a perfect hatred? I hope it is a perfect hatred, so much so that I would not compromise or enter into anything that would bring me into concurrence with evil, but would separate from evil in every possible way. I would separate from everything that is occult, remembering that there are but two masters, the one our Master, and the other his opponent. We have no fellowship with him. All our interest is on the Lord’s side. The Adversary, Satan, the prince of Darkness, we hate with perfect hatred; and any who prove to be his followers or sympathizers under full light deserve the same hatred.

But such a hatred would not mean on our part any pleasure in having them tortured throughout all eternity. It would be the same kind of hatred that God has. God is altogether righteous and He hates evil and means the destruction in due time of Satan and all who are of his spirit. This is
one thing, this choicest of all pearls, we are so enraptured with it that we are only too glad to sell everything else we have to obtain it. You say, I will give everything I possess for this!” Then the Lord says, “That will be just the amount required to obtain this great Pearl.” If you say, “I would like to keep just a little,” the Lord will say, “Then you cannot have it.”

A.—We might very properly understand the pearl of this parable to represent the Kingdom of God. You and I and all persons have intelligence or something to sell, something to give away, something to exchange. What are you giving? What is the kind of thing are you making? Well, as children we were taught to exchange things, but our kindness became more like a trade. We began our trading early. We traded off our hours, our minutes, our attention, to get instruction and knowledge. As we grew older we said, “Now we must do something in the way of business.” So we went into business, some as bakers, some as carpenters. The remembrances of our childhood women, to which we gave our time in exchange for money. One says, “I will be a lawyer, and I will make money and then become able to have an automobile”—an automobile comes first, you know (laughter)—and I will get a house of my own and become prominent and have a good name. Then when I go out with my family people will say, “There comes Mr. So-and-So—well thought of!” That is the prize that many set before them. That is the pearl they intend to buy. That is what they are living for. That prize they spend their days and hours and minutes in attaining, planning how they will do it. That is the one thing they are set on.

Others set before them a different prize. One says, “I would like to be a great physician.” So he goes to medical college. He works hard to get his education, thinking, “I will be one of the greatest surgeons in America. That is my ambition.” Therefore he spends his time along that line, devoting every energy to its attainment. Another man says, “I would love to be a great musician. I love music best of all.” This one spends his time and strength and money and in mastering this great art. Everything goes for music, because that is his one ideal. And so each person, properly, has some ideal of which he is wise enough to set his life on.

A child should be early taught to have some ideal in life; and according to the wisdom of the parents will the ideal be more or less reasonable, more or less valuable to the child. Every child should have a good ideal, something worthy for which to work. Children not blessed with good parents or teachers are in great danger of being spoiled or being so untrained that they will not do the proper blessing out of life, because the child’s mind is feeling out and wishing for something to exercise itself upon.

A young girl in her early teens may say, “I would like to be the wife of some great orator or musician. The youth that I married must be of that sort.” So we do not get the proper blessing out of life, because the child’s mind is feeling out and wishing for something to exercise itself upon.

Before we come to the Lord, we have one or more of these different ideals or aspirations, some having more valuable ideals and some less valuable. Any of these ideals are better than having no ideal in life. The person who has no ideal and is not aiming at any particular attainment is not doing the best he or she can do for himself or herself. But when we come into Christ, we come to know about the Gospel, about the wonderful High Calling now open, and we have the grand opportunity of having heard about this “pearl of great price,” of great value, and have given all we had to purchase it. All the other pearls—the pearl of being a great doctor, a great artist, a great musician, or a model housekeeper, or something else—all these are trilling and insignificant compared with this great Pearl, so large, so wonderful, so priceless!

What is this great Pearl, this great High Calling? This Pearl, my dear brethren, is what the Gospel sets before us. The “Pearl of great price” is the Kingdom of God, in which you and I are offered a share. Is it possible for us to set such a thing aside? I think not. What does the promise of the honor and immortality, the Divine nature, sitting with Christ in His Throne! We do not get merely a part of these glories. We get all or none. To get into the Kingdom means to have a share with Jesus in blessing “all the families of the earth,” and concerning His future glory and honor. This is the Pearl of great price.

Our Lord very forcefully pictured this matter in this parable of the merchantman seeking goodly pearls. You and I and everybody else seek something valuable for which to exchange time and influence. But when we come to see this
what I believe. There is one thing I think we will all agree upon—that we believe we will all be taken before the “Armage-
dedon” feature. You know the Bible gives us the symbols of the loosing of the bonds of death, and the war. There comes the “earthquake,” which is the great Revolution to fol-
low. Then comes the “fire,” the Anarchy—Armageددon ex-
periences. I think the Church, the Bride class, will be gone be-
fore that Armageddon experience, but cannot be sure. We
will leave that for there.

THE TAKING OF THE GREAT COMPANY.

Q. 12.—Will the Great Company be taken Home before the
Kingdom is set up?
A.—I think not. I think the Kingdom will be set up be-
fore the Great Company is taken. I believe that after the
Kingdom is set up and after the Time of Trouble is fully on
the Great Company will wash their robes and will finish their
course, during the period of anarchy, and will then be pre-
sent at the Marriage Supper. They will not be a part of
the Bride, but may nevertheless have the honor of being at
the great Feast and have association with the Bride, become
her honored servants—her bridesmaids, so to speak.

THE RESURRECTION OF ANCIENT WORTHIES.

Q. 13.—Would the Atonement arrangement permit the
resurrection of the Ancient Worthies before the
resurrection of the Church?
A.—I think the Ancient Worthies could not be perfected
until the Church has been completed. The Body of Christ
must necessarily pass beyond the veil before any of the
Ancient Worthies. Before the Body would be completed, the
effect are quite emphatic: “that they, without us, should not
be made perfect” (Hebrews 11:40), implying that the per-
fection of the Church will be first. That is the same thought
elsewhere brought to our attention. The Body of Christ is
spared at Ephesus the First, or Chief Resurrection (1 Cor.
15:23; Rev. 20:4-6), not only as a display of God’s power
but first also in order of time—“The Christ, the First-fruits.”
We understand that Christ’s merit could not be released to ap-
ply to any others until all (both classes of the Church) who
now have the imputation of this merit have finished their course.

UNION PRIESTS IN THE HOLY.

Q. 14.—Is the type, did the under priests have access to the
Holy of the Tabernacle on the Day of Atonement?
A.—The account might be read in different ways, but my
reading of it leads me to understand that the under priests
did have access to the Holy on the Atonement Day. Some
others might think differently. I think this is in full accord
with what we know to be the experience. The OT law which
we all have access to the Holy from the time we are spirit-
begotten. We are now in the antitype Atonement Day. To
say that the under priests in the antitype Priesthood are in
the Holy, and then to say that the type did not teach that
we may feel the contradiction between type and antitype.
I think they did have access to the Holy during the entire Day of Atonement.

IS IT WRONG TO FEAR DEATH?

Q. 15.—Does it denote a lack of faith, or is one in a condi-
tion not pleasing to Jehovah, when we look forward to
death fearfully?
A.—We are to remember that our physical condition has
much to do with our feelings, and one might be in such a
nervous condition that a trilling noise would affect the
nerves. Perhaps you have been in the condition that even a slight
thing would jar your nerves and make you very uncom-
fortable. You can see that some persons might thus have a
great fear of death. On the other hand, would Jehovah prove
that they were not true children of God. So I do not
know that we should think it an evil or a sin for some to
have a fear of death. Some people naturally have more fear
and dread of death than others. The organ of vitativeness—
love—must be considered, and perhaps other things.

Some even who have been taught the doctrine of eternal
torment seem to have little fear of death. We read the
accounts of the soldiers of Europe going down to the trenches,
where fully half of them may never come back alive, and yet
they go down there with a great deal of courage, apparently
fearless of death. I do not quite understand it. I think one
should think that the natural condition of mankind would be to fear
death. When we think of our Lord Jesus. He had a fear and
dread of death, and this lasted until He had a
message from God to the effect that He was acceptable and
would have a resurrection.

When He came down to His last night on earth, the night
on which He was betrayed and apprehended, you remember
that in the Garden of Gethsemane He began to be very sor-
rrowful. He became very, very sad and sorrowful. He
thought that this part may pass away from Me? Then the
thought came, “Perhaps I deserve that experience; perhaps
I have committed some sin. I do not know anything I have
done that is wrong, but perhaps I have transgressed in some
manner. If so, I will have no future life!” The thought
was due to the one who came to Him in the Garden of
Gethsemane. He came into the world and who had a full understanding of the
possibility of the future glory, honor and immortality.

And so we read of Jesus that “in the days of His flesh, when
He had offered up prayers and supplications with strong
crying and tears unto God, that He should be a merciful
and a faithful high priest in things pertaining unto God,
He was heard in that He feared” (Heb. 5:7).

He did not pray to be saved from dying; for He had conse-
crated His life unto death; but to be saved out of death, by a
resurrection. And He was heard. The Father sent Him
some message or assurance that was strengthening to Him,
the thought that He was acceptable before the Father.
The passage concerning the appearing of the angel to
our Lord is not contained in the oldest Greek Manuscripts;
but the Scripture cited from Hebrews proves that the Father in
some manner heard His petition. As soon as the fear of
dying is removed, the Man was changed; and as man is the
most courageous of all. His quietness of soul returned
when He once had the assurance that He was pleasing to
the Father.

Now I believe that when we have a fear of death we
should seek the Father in prayer, should seek the assurance
that He will not forsake us in that hour. The Bible enables
us to know when we are acceptable children of God, and as
Christians we should seek to drive away our fears, giving
heed to God’s Word, having it before our minds and con-
sidering the precious promises concerning the Lord’s love
and mercy and support and sustenance. The Bible allows
us to believe that as we do this we will find in our hearts more
and more a loyalty and a willingness at any sacrifice to walk in
the footsteps of Jesus unto the end. And we can say, “I will
not fear; God has promised that ‘all things shall work to-
gether for good to them that love God, to whom also He
called them who whom shall I fear? I will fear nothing, “for Thy rod
and Thy staff they comfort me.” Romans 8:28; Psalm 23:4.

MUST ALL HUMANITY ENTER THE TOMB?

Q. 16.—Please give Scripture for the thought that some of
the human family now living may not have to go down into
death.
A.—I would say that the question is put in the wrong way.
If the questioner thinks that all the 1,600,000,000 now living
should give some proof that they will all die, it isn’t neces-
sary. Properly, it seems that they would not all die; for the
natural conclusion would be that as the Prince of Death
has the power of death, and he is to be brought under control
very soon, is to be bound, and as the Life-Giver who has
died on behalf of the world is to set up His Kingdom, and
that Kingdom is all-powerful, and its King opposed to death,
death will never reign when the Kingdom is set up. The
more the new King will not only be opposed to people to who
have already died remaining dead, but will be opposed to the
death of any who will then have been legally redeemed.
This will include every member of the race of Adam.

QUESTION MEETING CONDUCTED BY PASTOR RUSSELL.
mand. They meet the wagon and say, "You need not take these people any further; they are not under arrest. Let them go!" Then he comes up to the building where the remainder are awaiting their incarceration, and says, "You are all now free." Then he hastens to the jail and liberates those who had been imprisoned, giving them the message of freedom.

Now those who had been taken to prison and those who had not been taken had all been under sentence. But when the claim was adjusted no more need enter the prison. So it is with the results of our Lord's death. It will not only set free those who have gone down into the great prison-house of death, but will stop the proceedings against those waiting to go into this prison-house. This is implied in the Scriptures. For example, see Zephaniah 3:8, 9; Rev. 14:6, 7.

**SHOULD SAINTS GO TO WAR?**

Q. 17.—Would it be committing suicide to refuse military service, if by so doing one knew he would be court-martialled and shot?

A.—Each person has the right to think about this matter according to his own judgment. In my judgment, it would not be. I would consider it an opportunity for giving a very forceful witness for the Truth. We stand for righteousness, we stand for justice, and for everything that makes for peace. Hence for us to say, "Our King whom we serve has instructed us not to take life, and we cannot, therefore, engage in warfare, and if you think on that account we should be put to death, we are willing to die," would be a noble witness. We are willing to be such witnesses.

The word "witness" is in the Greek martyr, from which our word "martyr" comes. This Greek word means witness, many of God's children witnessing by their death; and our word "martyr" has this thought—one who witnesses by his death. Therefore to die as the result of refusing to engage in military service, to give our influence to war in any way, is one way by which God's people can become martyrs. The world's people will say, "If you do what you are told, you would not have any reason for losing your life." But we remember that the three loyal Hebrews who were cast into the furnace of fire said, "Be it known unto you, O King Nebuchadnezzar, that we will not bow down to the image which thou hast set up." (Daniel 3:18). So it is well that God's children today should refuse to bow down to the image of war.

**SECOND DEATH NOT FOR IRRESPONSIBLES.**

Q. 18.—Do you know with certainty whether there are any in this Age or will be in the next Age who will go into the Second Death because they do not help themselves, no matter how hard they tried, and God could do nothing for them? (Laughter).

A.—God has provided every individual with a will. If there is anybody who has no will, he is not an individual, he is an idiot. (Laughter). We do not know much about idiots, but we know they are all redeemed as well as the remainder of the world, even though they may not now have any great part in it. A part of us God has not called to bring such persons out of the idiotic condition. But as soon as such a one gets an intelligent will he will be required to exercise it. During Messiah's Kingdom anybody who wills to will shall have the opportunity of rising up to take his part in the protection and the government of the world. So then, to sum up, there is no individual of Adam's race but has or will have the fullest opportunity of attaining everlasting life; and whoever dies the Second Death, it will be because of his own will, because of intelligent refusing to accept God's wonderful and generous terms of salvation in Christ.

**RE ORDER OF THE RESURRECTION.**

Q. 19.—Will the Ancient Worthies have their resurrection before the Great Company?

A.—We do not surely know, but we are inclined to think they will not. We think that the Great Company class will pass beyond the veil before the Ancient Worthies will receive their awakening. The matter could be reasoned one way or another; but the way we are inclined on it now is this—to say that the Great Company comes in as a secondary part of the Church, a part of the general class represented in the Church of the First-born. You remember that this was shown in the type; for all the Levites—merely the priests—belonged to the class who were accepted by the Lord in exchange for the first-born of Israel.

So we understand in a general way the Great Company belong to the same class as the Church the Body of Christ. They are the ones for whom there has been a special application that the merit of Christ during the Gospel Age made at the beginning; and Christ's merit, thus obligated, might be said not to be fully released until all these shall have been completely dealt with. This would imply, we understand, that the merit of Jesus could not be applicable to any outside people until after all the Ancient Worthies have died and the merit is thus set free. We think, therefore, that the Ancient Worthies will not be resurrected until the Great Company shall have passed within the veil.

**WHEN WILL THEY CRY, "PEACE! PEACE!?**

Q. 20. The Prophet Jeremiah says, that they shall say, "Peace! Peace! when there is no peace." St. Paul, in speaking of the present time, says, "And now they shall say, Peace and safety, then sudden destruction cometh upon them" (Jeremiah 6:14; 1 Thess. 5:3). Do these Scriptures apply now, or do they refer to Armageddon?

A.—We think that this saying of "Peace! Peace!" has been going on for some years. The Church systems and everybody have been claiming, ever since the first Peace Conference at The Hague, that war had come to an end, that we were living in the time of peace, that we were having the time of peace that the Bible tells us about. They thought this was true; but those of us who had a better knowledge of the Bible knew it was not true. A great Time of Trouble must first come. The Lord long ago pointed out this great Time of Trouble, which has already begun and which will culminate in an awful period of anarchy, the Armageddon of the Scriptures. So they have been saying, Peace, Peace! when there is no peace, and no ground for peace. There is no true peace, because as there is sin; for sin is the great difficulty with the world.

As long as men are imperfect and have the control of the world, there cannot be peace—the peace that God has purposed. That peace can come, as the Bible points out, but because this is taking control. He will bring in the peace. Now, in the meantime, the Lord is letting the nations go on their own way, that they may show what they can do for themselves. He is no longer holding back the winds of strife—let the winds blow; let the great passions of mankind manifest themselves as long as they end in anarchy. When anarchy has accomplished the complete destruction of the present Order, it will be time for the setting up of the Kingdom of Christ, and He will bring the whole trouble to a sudden termination. But meantime all must learn that the human efforts of imperfect men can bring the peace that the world really desires and must have.

**SHOULD WEAK-VOICED BRETHREN TESTIFY?**

Q. 21. Would it be selfish for a brother or sister to take up time in testifying at a meeting when he or she cannot be
heard, and when there are others desiring to speak who can be heard? (Laughter.)

A. That is quite a little rap on those who do not speak loudly enough. I think this would be a proper way of putting it. We should consider it to a certain extent selfishness to arise and interrupt the proceedings, especially of any length, and which can be heard by only a few, and perhaps by none. When the dear friends have gathered together at considerable expense from all parts of the country for the purpose of getting a blessing, it seems too bad to have any time wasted. This same principle holds good also in the home meetings. We might all associate with those who do not make themselves heard, but they might just as well whisper to the Lord in private; the friends would be just as much benefited as when they don’t talk loud enough to be heard. The unselfish principle of the Lord told us that Paul said that he would rather speak five words and be understood than ten thousand words that no one could understand (1 Cor. 14:19). That is a good lesson. We all should speak language that can be understood; and we suggest that all try to learn to lift up their voice like a trumpet. Some need to put on three or four trumpets.

But, dear brethren, nothing that we are saying is with the thought of discouraging any of you; for we believe that a great blessing comes to the Lord’s people from giving a testimony to those who do not make themselves heard. But if you would speak so as to be heard, speak about six words and sit down, would be our advice. Then you will have the opportunity of standing up for Christ and thus receiving a blessing, and also will know that you did not hinder someone else. Give your testimony, but be it very short.

IS SATAN A MIND READER?

Q. 22. Is there any Scripture telling us that Satan can read our thoughts?

A. We do not know of any Scripture which tells us this. We do not know that any such Scripture should be in the Bible. The Bible does not tell us everything of that kind, dear brethren, but we have good reason for thinking that Satan can read our thoughts. Your own experiences show it to you that he has often read your thoughts (laughter), and we think it is just as well to imagine that he can, and then see that they are the kind of thoughts he wouldn’t like (laughter).

ANTITYPICAL LEVITES AND THEIR WORK.

Q. 23. What is the antitype of the Levites?

A. We understand, first, that the antitype of the Jewish priests is Jesus, the High Priest, and the Church, the “little flock,” the under priests. The Great Company class, as it will be known, is the antitype of the levites. Their relationship to the Bride class is that of “the beloved being the companions that follow her” (Psalm 45:14). The work of the Great High Priest will be that of teaching and healing. The high priest’s work in olden times, after his work of atonement, was very much a spiritual and great instruction to the people; and the priests and the under priests were associated with the high priest and under his direction. Then came in the Levites, to do a less important part of that great work. So we understand that during the Millennial Age the Great Company class will have a great work—not so important as that of the Church, but a secondary work, more of a servant work, though honorable.

Our idea of their work is this: The high priests, you know, will be small in number in comparison—only 144,000. When we compare that number with the world’s population since the Millennium, the unfathomable millions—it would be a good many for each one of us to meet and get acquainted; apparently many more than that number will be necessary; for the entire world is to be made thoroughly manageable. Every individual of the Royal Priesthood is to have the honor of managing and instructing; and we understand that the Great Company class will be all the instruments and assistants in connection with all this work.

Let us illustrate: There are vast numbers of people in a large city to be governed. There is a mayor at the head of the city. Then there are the police judges coming next. In New York city there are a great many police judges. Then there are many of them, and they are of the great number. The police judges do not go out and try to attend to everything throughout the city. But the policemen are on the street corners and along their beat. They are on the street-crossings, attending to the traffic, on congested streets guarding pedestrians from being run over, seeing that the law is not in-
for the use of the land in driving to and fro from the shed? (Laughter.)

A: A great deal would depend upon how the shed came to be upon that land, upon what conditions it was put there. It might be that the Church had some reason for wishing the shed to be there. We cannot tell. There is not enough information to the question to furnish a basis for a decision. You would have to make the question more explicit.

SCAPE-GOAT CLASS NO PART OF SIN OFFERING.

Q. 25. Does the scape-goat have any part in the Sin-offerings?

A. The scape-goat has no part. The scape-goat was not offered at all. It failed to be offered. Two goats were presented as offerings, but the lot fell only on the Lord's goat, and that one was the sin-offering. So we have the bullock and the one goat for the sin-offering, but the other goat was not sacrificed at all. Hence the scape-goat could not be a sin-offering (Lev. 16:7-10). But in God's economy this scape-goat class will have a secondary part in the expiation of sin by having their sufferings applied as atonement, or expiation, for certain willful sins of the world—not Adamic sin.

DOING GOOD UNTIL ALL MEN AS OPPORTUNITY PERMITS.

Q. 26. What should be our attitude toward nominal church people? Must we differentiate between them and their doctrines?

A. The Bible says that we should "do good unto all men as we have opportunity, especially to the Household of Faith" (Gal. 6:10). Therefore we should do good to our Roman Catholic neighbors, our Methodists, Presbyterians, and all other neighbors. We should be glad to do good to every one. But if we have the choice of doing something for the saints or for a neighbor, then we should give the preference to the Lord's saints, whether they be Presbyterian saints or what not. That would include whoever is a son of God. We are the children of God, and we are glad to serve any other child of God, though we would be glad to see them all enjoying the liberty wherewith Christ makes free, not being entangled in any yoke of sectarian bondage. If the Son makes us free, then are we free indeed—Galatians 5:1.

SOME EVILS OF MAN'S FALLEN CONDITION.

Q. 27. If all life is from God, how can you explain disease, germ, pests, etc.?

A. There could be no life except from the great Life-Giver and His arrangements. The conditions as we have them in the world today are not the arrangements that God had in Eden. When He created man in His own image, He made everything favorable for him, and Eden was a place in which there were no pests, there was not a word in the Bible about Adam being bitten by mosquitos. So with other pests—no weeds there. The weeds were a part of the curse, you see, and all these things are said to be permitted of the Lord now, for man's good, no doubt—"for thy sake," in the interest. We can see very clearly, by clear brethren, that all these various sufferings of the present time are tending to carry out the great curse of death, and making man realize what it is to be out of fellowship with God, out from under His protecting care. The world is not now under God's protection, whereas man was originally a son of God. We are to understand, therefore, that as Messiah's Kingdom shall take control of the world, all these various pests of every kind will be removed. All that is undesirable will be swept away.

Now as to where these pests come from: I am not able to give a full, definite answer, but will give some suggestions. There was a condition of things prevailing before the great Flood that was changed after the Flood. You see the illustration in the Photo-Drama of Creation: Take the case of Noah's intoxication. Before the Flood grapes had never fermented. Climatic conditions had been very suitable for the developing of the grape. After the Flood, Noah, not realizing that such a change had taken place, though the juice of the grape had a pungent flavor, was made drunk. There had been no such condition as this before the great Deluge. Noah was overtaken by something that he did not understand. Now alcoholic fermentation is not easy to come through the new atmospheric conditions, and produced this effect upon the juice of the grape. Certain conditions of the weather or the atmosphere affect your own flesh, as for instance: If you have a wound in your flesh, under certain conditions the tendency will be to fester, and that will bring forth poisonous life-givers.

Satan and the other fallen angels may be permitted some power in creating pests and disease germs. See our Spiritism pamphlet, p. 79, and also Exodus 8:5-7. I presume that many of the diseases that we have today did not exist before the Deluge. And surely there were no pests nor disease germs in Eden. I do not know how the Lord will overcome all these things, but we believe that all Satanic power will soon be taken away, and we have confidence that whatever is injurious the Lord will destroy.

PROPER SERVANTS OF THE CHURCH.

Q. 28. A man of high social standing became interested in the Truth, but did not consecrate. Through the influence of the holy-to-do-and-to-be, who is no longer in the Truth, this man was elected our Class Leader. They rejected another brother because he was not so intelligent. This influence in our Class is too often felt, and the ordering of our Class is not according to the Sixth Volume of Scripture Study. What should we do?

A. We think, dear friends, that the Sixth Volume is in full accord with the Bible. If you believe it is in harmony with the Bible, then it will be your duty to carry out those suggestions as fully as they represent the Word of God. In my judgment it would surely not be the right order of things to elect a person to any office, either as Elder or deacon, where there would be any teaching responsibility whatever, who had not professed full consecration to the Lord. He would not be a member of the Church of Christ at all, and therefore could not hold any oversight in the Church; and to put him into such office would be contrary to the spirit of the Sixth Volume. What should they do at the next election? They should not vote for this man. I do not know to whom reference is made, but if I were the person myself it would make no difference. I would think they should not elect me, other things being equal. Suppose it should disrupt the Class to choose another Elder. Then let it disrupt the Class. I do not mean by that that we should be careless as to the disruption of the Class, and careless of others' feelings; but after the matter has been fully set before the Class, those who do see the right course should stand for the fact that no one should serve in any capacity except one who is professionally a child of God; and no one should vote for any except those who are fully consecrated. If this cannot be made the voice of the Church, then those who are faithful should withdraw, and I think, according to the Bible arrangement, they would have a greater blessing.

Discourse by Bro. W. E. Van Amburgh. Subject: "FULL ASSURANCE OF FAITH"

BROTHER Van Amburgh is said by some to be the longest speaker on the list, so I trust you will not tire if he speaks at some length. I am very glad, dear friends, that this particular topic has been placed upon the program, for if there is any one thing that I like to talk about it is whether he is really a child of God, and what he may base his assurance upon. We often hear parents ask their children, "Johnie, whose boy are you?" "Papa's." "Mary, whose girl are you?" "Mama's." Those children are sure, and they are taught to be sure who their parents are. Whence came this desire on the part of the parents that the children might have this full knowledge of their relationship to the parents? Evidently it came from a higher source. Would it be supposable that the great Creator, who put that desire into the parents' hearts, would not desire that His children know whether they are His or not? Would it be reasonable to think otherwise.

The Apostle calls attention to this in the 6th chapter of Hebrews, verses 10-12. "For God is not unrighteous to forget your work and labor of love which ye have showed toward His name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence, to the full assurance of hope, whereby ye are assured that you are saved. Why certainly. Have we any evidence to back it up? Certainly. How do we know we are here? Why, you say, such a question would be a foolish one. Why? Because it would be so unreasonable to ask proof of what is self-evident.
Some things are not quite so self-evident, and we have much need of a reasonable basis upon which to stand. So the Apostle, writing to the little class of Ephesians says: ‘Those who were once enlightened; that ye may know what is the hope of His calling.’ Our Heavenly Father wishes us to become fully cognizant of His relationship to us, and our privileges and relationship toward Him. Which of you, as a parent, would desire a foolish child? No, you or I. And during the present age, that the Lord supply an additional sense, as it were, so we may have full assurance, and a firm foundation for our faith. So we sometimes sing,

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word.”

Let us turn for a few moments to the Apostle’s argument in his wonderful letter to the Romans. I do not know how many times I have read this 8th chapter. But I have never yet read it but what I felt invigorated and strengthened, as if I had partaken of strong food. I wish I could read it all, but I cannot this morning, so I will begin with the 14th verse.

“For as many as are led by the spirit of God, they are the sons of God.” Many have referred to this text and said, “I know it is a child of God.” But, you ask them, “Do you know who? Do you know what? Because feel it.” “Does it feel here.” “As many as are led by the feeling of God, they are the sons of God?” “No, I do not know that it says that, but certainly that is how I know, and if it were not for the feeling I would not have the evidence. So we know of many hungry ones who are seeking after the Lord, possibly they are seeking after their own purposes, or they are seeking upon a wrong interpretation of this text. They think they must work up their feelings by jumping and exercising themselves physically. What spirit are they working up? The spirit of feelings. They think they then have the evidence that they are children of God. By the way, the literature of the children does not feel very well; he gets sick. If our children depended upon their feelings to know whether they are our children or not, when they get sick what evidence would they have? They would be spiritual, shut out. If we make our children dependent upon our feelings, if we get spiritually sick or physically wearied, what evidence have we to see whether we are in the time of trial, when we especially need it? It is not there. I took a concordance to see how many times the word feelings was found. I found it twice, and in neither case did it refer to physical sensation.

Let us see what the Lord says. “As many as are led by the Spirit of God, they are the children of God.” What does the word “spirit” mean? It has three meanings. The primary one is the same as the verb “to breathe.” You have your body, and you have your lungs, the lungs are breathing (pointing to the electric fans). They are wheels stirring the wind in motion. We may properly call them spirit wheels—wind wheels. They send forth an unseen power. We use the same word to refer to a class of beings whom, bodily, we are not able to see. These spirit beings have bodies different from ours, and not discernible to our natural sight. But they are powerful, and we call them spirit (unseen) beings. So God claims to be a spirit being.

Let us apply the two definitions of the word spirit; would either of these fit the text? As many are led by the created being, do they have the children of God?” Could it be, “as many as are led by the wind of God”? That does not seem to fit. Would it be, “As many as are led by the spirit-being, God”? That is better, and no doubt it is true, but it would not give us the evidence. It is like saying, “You may not see me, but I cannot follow by sight.” There is another meaning of the word “spirit,” namely, influence, disposition, thought, mind, character. Would this definition fit here—as many as are led by the mind of God, as many as are led by the influence of God, by the character of God? I say, that fits; that fits the text. Where can we find this mind of God, the leading of God, the instruction of God? The Lord tells us, “sanctify them through thy truth.” The Bible is the truth. Now let us come back to the evidence. Am I being led by the spirit of God, by the mind of God; as evidenced in His Book which He has sent to me? When I see in that Book, “Do unto others, even as you would like others to do unto you,” can I apply that right home and say, “I am trying to do that; honestly I am trying to live up to that rule? Then I have this evidence that I am, to that extent, trying to follow God and am being led by Him. When the Book tells me that I must love God with all my heart, mind, soul and strength, and my neighbor as myself, I turn around and look at myself. Am I trying to do that? Yes, I am trying to do that; I am working hard at it; I am seeking to do that; it is my desire to do so. It is possible to do so, and I can reasonably say that I am being led by the Spirit of God more fully.

Am I being led by the instructions of the Bible with respect to my outward conduct? Am I trying to bring my actions into harmony with the Word of God, to speak no evil? Am I trying to walk in the fear of God? Am I trying to hold down the tongue of anybody? If I can look into my heart and say that I am trying to hold that tongue down, and asking the Lord to help me, then I have a further evidence that I am being led by the Spirit of God. He does not speak evil, and He does not want us to do evil. We are trying to do good, that brings comfort; and joy, because we have the evidence that we are being led by His Spirit, as sons.

It goes further. I must not think evil. Perhaps this may be a good occasion for me to offer an apology. Some of the brothers and sisters may have thought they had reason to think evil of me. In hurrying across the grounds, with quite a number of things to look after as chairman, I may have passed some of the brethren by without noticing them at all. One said to me, “Didn’t you see those brothers?” No, I was thinking of something else. Some might say, “What is the matter with Brother Van Amburgh; he went by and did not look at me? I did not mean to do it, and if you think I did, I take this opportunity to humbley beg your pardon. It was due to the inability of the imperfect mind to take in all the surroundings, and look after the work in hand at the same time. These things are necessary even for the highest. We may come, and we may have opportunity to think evil. If a Brother gives me the opportunity for evil thinking I say, “I know that Brother did not do that intentionally; I am sure he meant to do the best he knew how. If I find my mind reasoning in this way, then immediately I am on the alert. I may think: ‘Let me try to test myself sometimes.’ “Let the words of my mouth, and the meditations of my heart be acceptable to thee, Oh my God.”

Supposing I were to tell you dear friends that I was going to have an entertainment here to night, and I invite you all to come. I am going to show some pictures on the screen, but I want you to tell me whether you want me to do it, if I should come, full of expectation. I begin to throw upon that screen my imaginations for the past week; everything I have been thinking about I am not going to issue that invitation, but I try to gauge myself along that line. Why? Because the Lord is looking over even the right angle of it. That is just standing up here somewhere (pointing to his head) and He can read our thoughts afar off. I would like to have that picture gallery so clean that He could not criticise it. I find every once in a while someone throws something on that screen that makes me ashamed. It is the same with the old Testament. Solomon says, “Do not make a tussle, and the picture gets on the screen before I can hinder it. I wonder whether the rest of you ever have that experience? But with all this you are glad that you have the evidence that you are trying to follow the will of God. He wants sons with minds. We will do the best we can; we shall not see God.” We want to see God. Is this overcoming easy? No. Is it hard work? Yes we must give great diligence. I am glad that we have this evidence, are’n you? “As many as are led by the Spirit of God, they are the sons of God.”

Have you made a full consecration to God? Does that make a difference? Yes. Some people are trying to serve God who have not made a consecration to Him; they have not taken out their adoption papers. Does the Lord not recognize them as children? Certainly not. He may be pleased to have them clean up the best they can, but they must go back to see if they have given everything away, including all of their relationship to God. The Apostle Paul says, “As many as have been baptized into Christ have been baptized into His death?” Can we assure our minds upon that point? Can we turn back the pages of memory and somewhere find it written, “I was the Lord Jesus a few months ago, and then a little further on, “I gave myself to the Lord; it is all that I can do.” If we find that written back there, how glad we are. What would that mean? That means that it is recorded. What is recorded? Your covenant. Where? In the history of Christianity and God’s Word. Will God ever break that? Absolutely. What are you going to do about it? Going to keep it, by God’s help. Further evidence.

We look back over the records, and we find there that we did make a covenant. I sometimes use the marriage relationship as an illustration. If you are married, aren’t you real glad for evidence of it? How glad you are you do not have to depend on feelings. Indeed you are. If you had to wake up every morning and scrutinize your feelings to know whether you were
married or not it would be a very unpleasant relationship, would it not?

I went farther: The Apostle says, "For we have not received the spirit of bondage again to fear." No, the Father has not given us that spirit. He says, "Now you may call me Father, and I will call you my son." I am glad. What! the great God of the universe, call me His son? What am I? I sometimes stand so abashed that I feel like hiding myself. But then I think of the little babe in the cradle. If its mind were somewhat advanced so it could reason, it might say, "Why does woman think so much of me? Why does she make such a fuss about me? I am nothing but a bother and a hindrance around here. I think I will run away and hide." But the little one takes all of the love, and cares, and kisses. It takes the fact without stopping to reason it all out. What evidence have I? I have had evidence after evidence. I have had three or four—I guess a half dozen, answers to prayer since coming to this convention.

I was saved, and I must help God save the world. When I found out the good will of God I could see that I had previously acted as though I was not a child of God at all.

What is the acceptable will of God? The Apostle says, "I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable." How could they be holy? That is a part of the good will of God, to justify us. What you might be a little child of God made perfect? Made perfect, or counted perfect. The Lord does not instruct us to tell our neighbors that we are perfect. He said if I believe in Christ in the proper way I may count myself justified by faith. I have this assurance from God. It does not mean that I shall be a perfect child of God. Thus our offering is acceptable to God. The Lord says in effect, You may limp around, you may have headaches, backaches, and various other aches, but I will count you as if you did not have a fault, or imperfection. I will accept that body you have, and count it as holy. That is the Lord's will, the Lord's will be a delight to you. Was not that good news to you? That was another thing I could not understand. It was hard for me to take it in with my finite mind, but I could with the heart.

What is the perfect will of God? He wishes me to actually perfect, and not merely accounted perfect. Is there anything for me to do? I have to go to work. What for? "Work out your own salvation with fear and trembling, for it is God that worketh in us." He will tell you how. Perfection is not attainable in one day. You are liable to "stab your toes" several times. You are liable to think you are perfect.

The Apostle says if I should stub my toe, I am going in the right direction anyhow, if I am walking after the spirit, and not after the flesh. If we walk after the spirit with what power we have God will count that "the righteousness of the law is fulfilled in us." Our account will read as if we had walked up to the law, to the last jot and tittle.

"I stand all astonished, with wonder, And gaze on the ocean of love."

Everywhere I look I see God's love—in the trees, in the sunshine, in the showers, in all of His blessings everywhere. If I had the spirit of the good Word of God in me, it would have put the disposition to follow in the course of love. The devil comes along and says, "You are a pretty Christian, aren't you? Look what a mistake you made the other day. Look how your tongue got away from you; how snappily you spoke up." I sometimes like to think how God saw the spirit of Luther. I do not know whether it was a dream or not, but think it was. The devil came to him and said, "You are a nice Christian." Luther did not contradict. The devil wrote down a particular sin that Luther had committed. Luther acknowledged it, and asked if there was anything more. The devil wrote down a long list. He acknowledged every one. The devil said, "You claim to be a follower of Christ, and have committed all of these sins? I would be ashamed if I were you. I would not be a hypocrite." Luther said, "There is something else you forgot to write there."

What else was he supposed to write? The devil said, "The sin of judgment cleanses us from all sin." The devil dropped his chalk and ran. He did not write that. That is for you and me, not for the devil. Do you believe it? It seems almost too good to be true. I have had many tell me, "Mr. Van Amburgh, you have the best religion I have ever heard of. There is only one fault with it—it is too good to be true." I say, "You do not know my God; you are not acquainted with Him." If you find anything that is too good for Him to do you will find something that I have never found yet.

Let us reason a little further. If we are children of God we have no right to be rich heirs of God. What is a millionaire, or a billionaire, or a trillionaire in comparison? They are not worthy to be compared. The whole earth is but a speck in the universe. My dear Father is rich. I am the child of a King, with Jesus my Saviour. Have we any authority for that? And this is a more humble thing than being a rich heir with Jesus Christ." How rich is He? We cannot estimate it.

Someone says, "If your Father is so rich, why does He let you work so hard for a living? It is not because my Father does not love me. Along natural lines I think I had a father as good and as loving as mine. What is the difference? The difference is that God does not wear out the child. The child has more opportunities now, but it is for our benefit, that we may prove to ourselves what is that good and acceptable and perfect will of God.

I once had a lot of peculiar ideas. I thought if I did not warn the people, they may be going to hell and never get another chance. I carried that burden for many years, and perhaps many of you did. I got rid of that burden when I saw the great plan of God. The Lord says, "Fret not thyself because of evil doers." I took a deep breath. I had found something that was giving me strength. I had thought that...
familiarly. What right have you to talk of God as if He was your parent?” The Bible tells me that I may. Did not Jesus teach His disciples to pray, “Our Father which art in Heaven? Did He not say, “Thine is the kingdom, and the power, and the glory, for ever and ever”? Does not the Bible say, “I will be a Father unto them, and they shall be my sons and daughters”? Is not that pretty good authority? Comfort your minds with these words, when tribulations come upon you.

“Farewell, my son.” What does that mean? Christ wants us to suffer with Him. The passage goes on to say that the whole creation is waiting. For what? Waiting for these sons to get ready. What sons? Jesus, the eldest son, and the other sons of the family. The world is “waiting for the manifestation of these sons how much waiting for them to get their education, to get through their schooling so they can be “set up.” “To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne.” God will have no uneducated, untrained kings and priests in His kingdom. “He that would rule must first learn to obey. The Heavenly Father is now putting us through a school of suffering, a school of training, in order that we may become more like Him.

“We groan within ourselves.” A sister came to me a while ago and said, “Brother Van Amburgh, when one feels so ‘achey’ inside, and goes around with a smiling face, don’t you think that would make him a hypocrite?” I said, “Sister, I hardly think so. You do not have to tell the people all about your aches and pains. Go bury your sorrow. If you had a big scar across your face you would not advertise it all over town. When you want to be a hypocrite, so I must tell you that scar is there. Some think they must tell of scars the other children may have, or they will be hypocrites.” A well brought up human family would not do that. If there were in the family a little child with a scar on the face, the parents would endeavor to keep the neighbors might not see it. Why? Because they would be jealous of the reputation of the family. Are we as careful of the reputation of our heavenly family? Jesus was very careful about the reputation of His Father. He was careful to tell His loving Father things He loved.

“We read a little further on: ‘But we are saved by hope.’ What is this hope? It is something that we desire, with the possibility of attaining. In Heaven is reserved for you a crown of life. We cannot get up there of ourselves; Christ said we could not. But let us use the opportunities that we have to go there. We have a rope to fasten to that anchor, and that rope will be faith. I will let that rope down to you, and if you hold to that rope; if you hold fast, you will finally get to the other side safely. This hope is anchored within the wall.” It is the hope of having a full and perfect manifestation of the great incoming kingdom, to uplift and restore mankind to harmony with God, and ultimate perfection; it is the hope of being with the Lord, and like our Father. “Oh,” says the world, “You cannot do that.” Christ says you can. Be not discouraged. “Believe in the Lord Jesus Christ; and you shall be saved.” The Bible says, “Hold upon the rope of faith which is attached to the anchor of hope. That is what we are saved by, as the Apostle says. Take hold upon this rope of faith. Jesus has gained the victory, and is now seated at the right hand of the throne of glory in the heavens. He says, “I will have you there if you hold to the rope faithfully.” How much do we want to win this great prize? Let us hold to the rope tightly, “for we are saved by hope.” If we hope for a something that we see, it is not hope, “for what a man seeth, why doth he yet hope for?” The idea is that everything is working together for good to those who love God. Do we love God? “Well,” says one, “I cannot say that I always feel as if I did.” How do we know that we love Him? Because we are trying to do what He has told us to do. “If we love Him, keep my commandments.” If we were commanded to serve the Lord, do we obey? That is the way a great many people interpret it, but it does not say so. If we love Him we will keep His commandments, whether we feel good or not. How do you know that you love your family? You go out in the morning and work hard all day long, and if you feel better it is because you love your family, because you love them, whether you feel like it or not. You are trying to keep your covenant with them. There is the evidence. How may we know that we love God? We are trying to keep His commandments. How do I know the Lord loves me? “Am I not born to love?” Of course I am born to love. Am I not related to God? Jesus prayed, “that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” Can God love me as He loved Christ? We cannot fully understand that. But hard as it is to understand we say: Oh Father, I know it is so; I may not be able to understand it all. I will not stop to analyse it; I will take your word for it.

All things are made to work together for my good. How do I know? Because He said so. This is only discernible from the inside, after we have made a consecration to the Lord. Did not Jesus say, “Take the sword of the spirit which is the word of God”? Temporarily, that we have given our all to the Heavenly Father, and we are merely His stewards. Possibly some of you have heard the illustration which we will give. Suppose I come and say to the Lord, “I want to work in your vineyard. I want to carry on the work which you have started. I want to do these things and work for you. What can I do? I think I might go out in the pilgrim work; I have quite a reputation at home for being a good speaker.” The Lord might say, “I am glad to see your zeal. However, I do not need any more Pilgrims. Even the men who are the usual person you are speaking of, and I have to send someone around after them to straighten out matters.” “Why, is that so? I thought I might help you.” “No, I do not need any help.” “Well, can I not go in the colporteur work to help?” “I do not need any colporteurs either.” “What is the field then? In short, I do not need you. I have wanted to help you.” We have it turned around, friends. It is not God that needs help. You are the one that needs the development that the work will give you.

After going through a list of the things I would like to do the Lord might say, “Now I have a little job for you.” “Why have you some place for me?” “Yes.” “What is it?” “You gave me this farm, this wife, these children, and all these things. Now I will need someone to look out for them for me.” “But I was going to get rid of them so I could help you.” “You have not yet been able to get rid of them. You have not yet been able to get rid of them. I gave them to me, and I must have a steward for them. I am going to place in your hands this farm, this bank account, the wife, the husband and children, and you may serve as my steward over them. I will give you a reward for looking after my property. I will do this in the spirit of service, and you can bring forth the fruits of the spirit. I want you to develop patience, gentleness, long suffering and brotherly kindness. I will let your wife and husband scold you sometimes, I will let Satan give you some trouble. Sometimes perhaps the Lord will not command you do such and such, and you will not know what is the matter.” But all of this will be for the development of your faith. Your wife may not want you to go to meetings. She will grudge you some, she will polish you, but I will help you. We are in partnership now. We own the farm together; we own the bank account together; we own that bank account together. Every time you get into difficulty, come to Me and I will help you.” What a difference it makes how we look at it. I used to wonder why the Lord had laid certain burdens upon some particular man or woman. “Why does He give at all?” Then the Lord brought it to my mind early before He brought the puplisa into it at all. He knew what He could do with me, and He arranged the school before I got there, and then He opened my eyes to see it. Now all of these things are working together for my good. How glad I am, that the Lord has given me a special work to do for Him, and that He has given me a special place in His kingdom. That brings peace, does it not? We are not going to worry over things any more. I will tell you an experience of a brother who was having a rather hard time. He had a lot of difficulty. His wife did not want him to go to meetings, and was bothering him in every way possible. He was chafing under it considerably. A few years later I saw him and said, “brother, how are you getting on?” He replied, “Nicely.” I mentioned his wife and their past difficulties. He said, “Brother Van Amburgh, you cannot imagine the blessing I am getting from that woman.” Then I said, “She is not a blessing to you? You believe it, but I have found out what the Lord gave her to for. She is my emery-stone. When I woke up to that fact I rejoiced. I used to hold back. But I came to the point where I said, Lord, turn the wheel; I will take it. Really, she has given me the opportunity of living up to my covenant. The Lord is a wonderful chemist. You have heard of turning sugar into vinegar, but it is much more difficult to turn vinegar into sugar. The Lord does it in this way. He shows us how to “rejoice in all things.” Is that true? Am I doing it? Am I bearing my cross? That is a new one, “in everything give thanks,” 1st Thessalonians 5:18. That is a wonderful text, when we examine it. Am I trying to be thankful in all things? Then I have another witness that I am His child. All these things work together, friends. Sometimes we get into such difficulty that we can hardly tell what we want, like a little child coming to its mother, hardly
able to express what is its difficulty. Only yesterday a dear sister at this convention received a telegram, "Your mother is dead." The dear sister was hit very hard by the blow. She loved her mother in a very dear way. She could hardly talk; tears were running down her checks. She said, "Brother Van Amburgh, I know it is all right. She asked me if I would ask the friend the morning before the test of the Judge to make her some cake in the kitchen. She was trying to realize that it must be right. Don't you think the Lord can look into the heart when He sees one of His little ones trying to take the blow, and that He appreciates the effort? Father knows best. The suggestion was made, "If you were as wise as the Father, and had all power, you would have done the same as He has permitted." She said, "Yes, I guess I would; Father knows best. How it comforts me to believe it." Sometimes when we get into these difficulties it is hard to know just what we want. When a child comes to its mother with a broken leg, the mother takes the child up in her arms and says, "Oh Mary, that is all right; Mother will take care of you; never mind." Pretty soon the sunshine comes back and the little one runs away rejoicing. So we come to Him. He says, "Come unto me, all ye that labor, and I will give you rest; take my yoke upon you and learn of Me, for I am meek and lowly of heart, and ye shall find rest to your souls."

See what things He did for us. He had predestinated, He had planned for a called-out class to become great ones, kings, in the kingdom. He says those who are in Christ shall become kings and shall reign with Him. "Whom He predestinated, He also called." There were no perfect ones in the human race to call, and He did not propose to call any from among the angels. Therefore, those whom He called He must justify, because they were not just. Whom He justified, the glory of the children of God was revealed in one of the ways by which to obtain justification. The Apostle says, "See what a wonderful way, that while we were yet sinners, Christ died for us." Who is going to condemn you? A great many. Sometimes it will be neighbors, because they do not understand you. Each will have effect with the Judge who is high and mighty. Who is the judge there? Your neighbor sometimes thinks he is, but we are glad that he is not. "Do you think," the Apostle says, that if the Lord loved you enough to die for you when you were still a sinner, that He will now turn around and condemn you? That would be the case; that would not be in harmony with Christ’s character at all.

"Who shall separate us from the love of God in Christ Jesus?" "Now," the Lord, says in effect, "I will see how much you love me. When a little chap sometimes my mother would ask me, 'Do you love mamma?' 'Yes, I love mamma.' 'How much?' 'A bushel.' Maybe some of the rest of you have been little chaps. Christ says, 'I am going to see how much you love me. I want to see in you a love that will stand the test.' I read a story of a man who had been brought up under the words, and he tells of the man’s son, whom he calls his "last in our day. Honesty seems, to come extent, to be given less consideration. This man was used to dealing honestly, and he went into the blacksmith department of a large business. The firm contracted to make anchor chains. As he was working hard to make every link perfectly, one of the workmen said, 'Why do you take so much pains; just smooth them over and they will never know the difference?' The smith replied, 'If I make a poor link it might break and cause the loss of many lives, and their blood would be upon me. I must make every link strong.' I think of God as making a great chain, composed of many links. He says, "Now I am going to test you thoroughly for every link in this chain must have a certain kind of love strength. I am going to see if you will break at tribulation." He lets tribulation come. Would the Lord let tribulation come upon His loved ones? Yes. He will let more come; the strain becomes harder. It does not break. Then He will put you in a place where it will hurt to break—a little wire not much larger than a knitting needle. The Lord says, "I am going to show the world by and by what a strong love you have for Me." He lets the wind and the flesh and the Devil come in and put on the trials. Not a link breaks. Ah! there is love for you.

Then comes persecution. Hail them to jail; beat them, crucify them. There is no break. Famine, nakedness, peril, sufferings; break one link. "What is the matter with this chain; I never saw such strength." They love God. The world turns around and sneeringly says, "If you are a son of God why not liberate yourself from the cross; that is pretty good evidence that you are not of the Father." They wagged their life, Job Jesus on them. In this case the Lord knew just what He was doing. The world will know by and by. They will look at that tragedy and say, "Did Christ do that for me, and yet His love did not break?" God gave His only begotten Son, and that love did not break. God was testing that anchor chain, so to speak. In all these things we are more than conquerors.

We cannot take these bodies to Heaven. No, we do not want them there. They are full of aches, and pains, and distresses, and imperfections. We are going to have new bodies. The Lord is letting us practice, and suffer these things down here. The Apostle says, "The test of the anchor chain is to give glory to this matter, and I am persuaded." The Apostle had carefully considered it. Did God test His love? Yes. The Apostle said, "I am persuaded that neither death, will not break this love. All that a man hath will he give for his body in this case. He knew he would be lifted up by and by, therefore he was "persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." Someone says, "I am going to begin to strengthen my anchor chain." The devil says, "I will fix him; I will take away his reputation; I will make every one think he is a fool. I will take his land, I will take his flocks, as he did with Job. I will give him boils, I will overcome him. He thinks God loves him," so he goes on. The devil was able to bring our dear Redeemer down to death, thinking thus to be bothered with him no longer. He made a mistake. God raised Jesus up from the dead to a position of exaltation and power next to Himself. If the spirit that raised Jesus from the dead dwells in you, you have dead bodies." In all these things we overcome. Let the devil go on bringing these difficulties upon you. Do not look upon that as evidence that God does not love you. Consider it as the reverse—that it shows that He does love you. The Lord is helping us in all these things. He is helping us to increase this love by the experiences which prove that He is dealing with us. The foundation of our hope is becoming more firm. We have a reason for the hope that is within us. This class will not be blown about with every wind of doctrine. They have full assurance of faith.

May the Lord bless you all.

Discourse by Bro. W. F. Hudgings.

Subject: "THREE AVENUES OF DANGER AND THE NEED OF SELF DISCIPLINE."

Brother Van Amburgh, who was chairman during the first half of the convention on Thursday morning vacated the chair to Brother Hudgings who then acted as chairman during the remainder of the time. Brother Van Amburgh remarked that he had come to say good bye to the assembly, as, according to program, he would be "chairman no longer, because apparently it had been decided he was long enough." The sharp contrast between the height of the two chairmen gave emphasis to the suggestion. The retiring chairman then introduced Brother Hudgings, who addressed the convention on the subject:

"YOU are wondering why you have to lose so capable a chairman as Brother Van Amburgh, and I don’t blame you. I don’t know why it is necessary either, unless it is that the Lord sees we all need Discipline. (The program had specified that day as “DISCIPLINE Day.) To thus be thrown upon our own resources will be a disciplinary experience for every one here, and particularly so for your present chairman. Let us take courage in the promise that all things work together for good to them that love God, and have to do with the Lord’s loving hands, and get a blessing.

The keynote of today’s discourses is “Discipline,” and as a fitting climax to the day’s discussions we are to have a grand symposium tonight which will treat the subject in all its phases. Therefore, as the first speaker on to day’s program, I will confide with merely holding out a warning note to all of us who are in the “school of Christ,” that we may at once see the perils of discipline neglected, and perhaps be inspired to apply the suggestions that will be given by the other speakers, who will
tell us more particularly HOW to discipline and WHEN. Our subject will specially consider WHY; and may the Lord help us to have before our minds the necessary concern and sobriety at all times to enable us to detect every danger which may be lurking in our path. Let us recall how the Apostle specially warned us to be equipped with “the whole armour of God, that ye may be able to withstand in the evil day.” I feel sure there is no question in any of our minds but that we are now living in the time that the Apostle was describing—The Evil Day.

We must call attention to the words of the Psalmist, on this occasion: “Cleanse Thou me from secret faults. Keep back thy servant also from presumptuous sins: let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression.” Psalm 19:12, 13. There is order to be observed in this beautifully poetic but ever timely prayer of the Psalmist. (1st) “Secret Faults.” (2d) “Presumptuous Sins.” (3rd) “The great Transgression.” The suggestion is that the little secret faults, if not cleansed away, will lead to the more serious and “presumptuous sins;” and if the latter should have dominion over us the inevitable result will be “the great transgression.” The statement is very specific and emphatic. Notice it does not say “that I may be innocent of transgressions,” neither does it say “that I may be innocent of great transgressions.” But it does say “that I may be innocent of The Great Transgression.” What, then, would constitute the Great Transgression? It would be the greatest transgression we could possibly commit: the sin that would bring upon us the greatest penalty, the maximum penalty of God’s perfect law, viz., death, lasting death, Second Death, from which there would be no recovery. The Great Transgression I therefore understand would be deliberate, willful transgression against full light and knowledge. How clearly does the Apostle indicate this in Heb. 10:26. For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation which shall devour the adversaries.” Thank God it isn’t fire that shall preserve, but contrariwise, “fire which shall devour” the adversaries of righteousness.

Sins always have their small beginnings; they begin in the mind with some lingering desire or craving which longs to be gratified. Thus the Apostle outlines it; “Desire, when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death.” These lingering thoughts, these unfulfilled desires of the mind, may be entirely secret to all others, but they will inevitably lead into open, presumptuous sins, unless cleansed away. The best time, therefore, to apply self-discipline is while the sins are secret, while they are small. Otherwise, the Lord seeing our negligence, will have to take the matter in hand and put us through severe experiences, to accomplish the desired result. Would it not be better to follow the Apostle’s advice— “If we would judge ourselves we would not (need to constantly) be judged (disciplined) of the Lord.”

There are three kinds of secret faults:
(1d) Faults secret to others, but known to ourselves.
(2d) Faults secret to ourselves, but quite apparent to others.
(3d) Faults secret to ourselves and to others, except the Lord.

Similarly, we may classify the “presumptuous sins” under three all-comprehensive heads, and the consideration of these will be the burden of our message this morning. The Apostle thus classifies our sins thus, and properly so. I refer to Jude 11, where he discusses the condition of those erstwhile New Creatures who have indulged in presumptuous sin to such an extent that they are no longer innocent of the “great transgression” but who are spiritually “twice dead, plucked up by the roots,” wandering stars to whom is reserved the blackness of darkness forever—the Second Death. And he says: Woe unto them! for they have gone their own way; in the same way (2d) and raised up after the error of Balaam for reward; (3rd) and have perished in the gaining of Corah.” The Apostle thus seems to suggest that there are three main avenues which lead up to the great transgression, and that they are illustrated in the experiences of Cain, Balaam and Korah respectively, who are all sinners and the greatest penitents, but with totally different lives.

You remember the story of Cain—how he and his brother arranged to sacrifice unto the Lord. Abel sought God’s will in the matter, but Cain was self-willed. Abel had faith in God’s way of dealing with sin, but Cain had little or none; hence the “firstborn” (Hebrews 12:24). Abel offered a most acceptable sacrifice of a “righteous Cain” (Hebrews 11:4). Abel apparently had the mind of God on the subject, recognizing that as death was the penalty for Adam’s sin, there could be “no remission of that sin without the shedding of blood.” Justice would demand an eye for an eye, a tooth for a tooth, a life for a life. I have no doubt that both Abel and his brother, in their near perfect minds, had discussed and pondered upon the matter—and may have arrived at a partially accurate conclusion, taking their cue from the Lord’s command that they slay an animal to cover their nakedness before Him, and also His suggestion respecting the Seed of the woman that would eventually bruise the Serpent’s head, thus offsetting the effects of sin which the great adversary had brought upon them and their children. Anyway, “by faith” Abel offered the acceptable sacrifice, while Cain sought to have a plan of his own. He would sacrifice unto the Lord, too—but he would do it in his own way. When his sacrifice was refused, he was stirred to anger, malice and hatred of his brother sacrificer. Cain therefore denied, or set at naught, the efficacy of the great Ransom Sacrifice of Jesus, which is the only means by which any of us can remain in the presence of God. So we read “And Cain went out from the presence of the Lord.” He could not longer stay near the Lord. He had become the picture of the rejection of those who, once in the presence of God, may subsequently manifest self-will, and deny, or refuse to longer recognize the Ransom Sacrifice of our Lord Jesus. “Woe unto them! They have gone in the way of Cain.”

The second dangerous avenue which may lead to “the great transgression” is that suggested and illustrated by the incident of Balaam. I merely need to remind you of the circumstances surrounding his grievous sin. In casually reading the account as given in Numbers 22:24, we might fail to detect just how serious his transgression really was. The account describes how the old Edom, under them who were family had been banished into Eastern Palestine at the conclusion of their forty years of wandering. Emerging from Edom, they crossed the land of the Moabites in peace and safety; but when they reached the Arnon River, which was the southern border of the Amorites, by the Dead Sea, they encountered Miracles, who was a false prophet and sent word to King Silo requesting the privilege of passing through his land unmolested, but the request was refused and a fierce battle ensued at Jahaz, right on the border. The Israelites were successful, because God was with them as He had promised, and they overran the land and pursued them, till they turned around to the Hieromax, on the east side of Jordan. Encouraged thus by their victories they were emboldened to cross the Hieromax River and undertake the conquest of the rich pasture fields of Bashan, in the extreme north. A decisive battle was fought in the edge of the mountainous district, and Og, the giant king
of Bashan, was slain; his army was completely routed and his kingdom was forthwith taken over by the children of Israel. Shortly afterward, while the Israelitish host was encamped on the east of Jordan opposite Jericho, a league was formed between the Moabites (through whose land Moses had previously passed in peace) and the Midianites their neighbors, to check the advance of their common enemy. It was at this time that Balak, king of Moab, summoned Balaam, the Mesopotamian seer, to aid the allied nations by pronouncing curses upon Moses and Israel.

Balaam's acquaintance with the true God had distinguished him from all the priests of Midian and idol worshippers of Canaan and Mesopotamia. King Balak recognized that Balaam possessed peculiar power, and felt confident that if he could induce this man of God to merely "say the word," no foe would have the power to stand before them. He recognized not that God had already a purpose, except in the will of the two to command the forces of nature or of heaven and have them obey. Ah, no; and none knew this fact better than Balaam himself.

The king's messengers came unto Balaam and presented their petition, saying: "Behold, there is a people come out of Egypt, which covereth all the face of the earth, and now the Lord cometh over against us. Come therefore now we pray thee, curse this people: for we know that he whom thou cursest is cursed; and he whom thou blessest is blessed." They brought much gifts unto Balaam as a reward in advance for his services. Balaam told them to lodge with him that night, and the future of the Lord about it. He did so and the Lord answered him very positively and distinctly: "Thou shalt not go with these men, thou shalt not curse the people, for they are blessed." That settled it. Although Balaam coveted the reward which had been offered, he knew that he was not to bring down curses upon any whom God had declared to be blessed.

To undertake it would be to violate God's command, to make void his standing as a prophet, to make a fool of himself, and to endanger his life for attempting to get money under false pretenses. So he arose next morning and told the men "No, I cannot go."

When the king's servants returned without the prophet, Balak was exceedingly disappointed but refused to be discouraged. He dispatched other messengers to Balaam, but this time he selected princes, government officials, honorable men, whose distinguished air would do much to encourage the prophet to accede to the king's request. They came and they offered not only gifts, but promised Balaam, by authority of the King, that he should be promoted to very great honor, and that whatever might be his request, that would the king do. Ah, the greed of human nature in Balaam's case! A great temptation, but he answered "I cannot do less or more than the Lord command—but I pray thee, tarry with me tonight and I will see what the Lord will now say."

Now Balaam knew what the Lord had said on this subject, and he had no right to tempt Him in any such manner as to request or suggest that He answer contrary to what he had previously expressed. And what happened? Why the Lord didn't quibble with him one moment. The Lord said, "Go!" Go, if you want to—but remember what I have already said and if you fall down, God won't let you stay. God will punish you, and Balaam turned his back. He dealt with him exactly as he deals with you and me, dear brethren. O, there is a wonderful lesson for us here, is there not. But there is no compulsion. He does not coerce. If, after knowing God's will, we give way to temptation and wish to do contrary to it, He lets us go right ahead and get into difficulty—we always suffer for it, but it is overruled for good if we endeavor to apply the lesson for future use. The Lord will never coerce anybody's will. He didn't coerce Adam's will, nor Cain's, nor Pharaoh's, nor Balaam's and He isn't going to coerce yours mine.

Excusing his conscience and attempting to deceive himself believing he was authorized to go forward in his wayward course, Balaam arose next morning, saddled his ass, and started with the princes of Moab for the coveted booty. They had not gone far, however, until Balaam's donkey began to balk. He would not proceed any further. He would stop and eat his morsel, and she ran out of the roadway into an open field. That was utterly too much for Balaam, and he began to whip the poor thing. He lashed her and beat her until he succeeded in getting her back into the way. Then he smote her to force her forward, and in her resistance to the side she began to turn about, and Balaam fell down upon his face. A miracle was performed! The Lord used the ordinarily dumb animal to teach Balaam, as well as you and me a great lesson. His eyes were opened, and he saw the angel in the way, with sword drawn in his hand—then it dawned upon him why the poor donkey had balked. The record says that "Balaam fell flat on his face." Yet he had his heart so set upon that gold
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the king had promised him, that he could not just flatly acknowledge everything and refuse to go a step farther in his pro-

verb way. Moses, by the way, would make the king hear His voice, harden not your heart. Ah, nothing is more darkening to mental vision than willful transgression. To whatever extent there is a desire to excuse ourselves before the Lord for our wrong acts, to that extent we are blinding ourselves to our rightness. In short, we lead us to the great "outer darkness" to which the "wandering stars" of whom Jude speaks are banished forever. Balaam, therefore, now had the audacity to even say to the angel, "If it displease thee, I will go back." If it DISPLEASE thee! Did Balaam suppose that the angel would simply be "If it displease thee, I will go back home." And what did the angel say? He did exactly what the Lord did a few hours previously. He said "Go on!" If after these two warnings you are still inclined to do contrary to the Lord, I, the angel, will with my sword cut down every Hebrew that Israel is a blessed people.

So Balaam went on, feeling, I suppose, somewhat chagrined. He went to King Balak and told him he was powerless to say a word except what the Lord would put into his mouth. But as if there was a doubt in his mind as to what the Lord would have him say, he began going through the usual procedure of sacrifice, preparatory to giving forth his prophecy. When he came forth to prophesy before the king he pronounced a blessing upon Israel instead of cursing them. He had to do it: The Lord had just taken possession of his tongue, and the prophecy was going to unfold itself, but he would draw the line respecting his acts that might reflect upon his own chosen people of Israel, to do them injury. Hence the Lord took control and spoke through Balaam just like he spoke through the mouth of the ass a day or so previously. I believe it did carry a very real threat to Balaam. The Lord said, "Balaam, you are going as you please to show Balaam, and us all, that He is abundantly able to use one nuzzle as well as another, as His mouthpiece, whenever He sees necessity for it."

King Balak however, would not be dismayed. He suggested that they build another set of altars. Balaam accepted the challenge. He said, "Give me seven days more—a blessing instead of cursing."

The time was repeated the third time, and Balaam not only was made to bless Israel, but he was also caused to pronounce curses upon all of Israel's foes, including Balak and his people, and their allies. Then the king threatened Balaam, and smote his beast. The great reward he had missed by failing to curse the Israelites. Balaam weakened. Ah, every mention of that reward touched the very chord of his heart. No wonder St. Jude says he ran "greedily" after what Balaam's next move? Did he bid the king adieu, explaining to him that he had no desire to tempt the Lord further, that he was exceedingly sorry that he had ever come to the King's palace at all, and that now he was going back home. He was running his own business in the future. But a surface reading of his remarks it would almost appear so—but let us see: "And Balaam said unto Balak, Spake I not to thy messengers which thou sentest unto me, saying, If Balak would give me his house and all the wealth of his city, I cannot go beyond the word of the Lord and do anything but that which the Lord saith, that will I speak? And now behold, I go unto my people! But come, I will instruct thee what this people shall do unto thy people in the days to come."

Ah!!! If only he had left off his last sentence. We might have exonerated Balaam and concluded that he had learned his lesson and was at last resolved to be loyal to God. But no! He was greedy for that reward. He had permitted his heart to become calloused. Instead of realizing the importance of self-discipline, he had given himself over to self-deceit, and was only wishing to be used as a prophet of God and to appear righteous altogether, he was nevertheless willing to undertake to work against the expressed will of the Lord. After having gone so much trouble to secure the king's reward, how could he now hear to return home empty handed? He must make at least one more attempt. He could not curse Israel directly, but he could give King Balak some advice which, if followed, may work advantageously to the king and disadvantagiously to Israel. Come, I will instruct thee what Israel shall do to thy people, after the account ends there, without saying what Balaam advised the king, nor how much the king gave him for his services. But the next chapter begins to relate what awful things began to transpire. The Israelites were successful in promoting the destruction of the land, but they were weak in one respect, and Balaam knew, in some way, of this fact. Chapter 25 tells how the Midianitish women (not the low caste but the noble women, princesses) were advised to use their influence to seduce the young men of Israel, lead them astray, corrupt their morals, and in this underhand and evil manner to weaken the nation as could not have been successfully done in battle. The Midianites knew that they long they must contend with the Israelites for the promised land. They would not be able to capture the young Israelitish men of war, they would refuse to fight Midian for the women's sake. But the inevitable break finally ensued. God commanded Israel to go and destroy the Midianites entirely, men and women alike, because their iniquities were come up on the face of the Arnon river—and behold! Balaam was there, leagued with Midian, fighting against the very people whom he had blessed—and he was slain there, by the edge of the sword. (Num. 31:8).

The Midianite women, it is said, all the males were utterly destroyed, as God had commanded—but the beautiful women were saved and brought into camp. When Moses heard of it he was wroth with the officers of the Israelitish army, and said unto them: "Have ye saved all the women alive? Behold, these caused the children of Israel to commit trespass against the Lord, through the counsel of Balaam." Num. 31:15,16. Ah! It was Balaam who was responsible for the action of these Midianite women, he it was who counself such a course, to weaken Israel. Now we can understand the significance of Balaam's parting words to King Balak when he left off blessing Israel: "Come, I will instruct thee what this people shall do to thy people in the days to come." Thus the Lord reminds us of Balaam's sin in Rev. 2:14, and says that some in the Church hold the doctrine of Balaam, "attending to their own covetousness and unrighteous gain, Balaam, a servant and prophet of God, we see was led to this great sin and to his destruction, through COVETOUSNESS, through greed, through lust. He wanted to speak the word of the Lord, but he wanted earthly advantage still more. This St. Jude tells us, is the second great avenue leading to the direction of death, Second Death. "Woe unto you!" says the Apostle.

There is still another classification of sin—a third avenue against which we must be on guard—the transgression of Korah. What was Korah? Who was it? Why had just received command from the Lord to instruct all Israel to put a fringhe upon their garments, the purpose of which was to remind them of their vow of faithfulness to Him— their special covenant. The blue was a picture of faithfulness, and the fact that it was to be "a sign among the children of Israel in the sight of the heathen, that ye are the holy people of the Lord." The blue was to be worn on every head, every hand, every foot, every garment, every angle, every corner. It would be the first thing the heathen would see. And so, for next day God caused the earth to open her mouth and swallow them all up, and all their possessions. The sin of Korah was therefore that of ENVY, jealousy, desiring to be a leader himself, instead of being subordinate to those whom God put in authority. Thus we see the three great avenues of danger:

1st. Denial of the efficacy of the Blood. (Cain).

2d. The sin of covetousness. (Balaam).

3d. The sin of envy, jealousy, rivalry. (Korah).

Resumptive sins, all three may have their small beginnings in "secret faults," and all lead up to the "great transgression" and its awful penalty, the Second Death. Shall we not still more carefully, if possible, scrutinize our thoughts, and words, and doings, and desires? Let the better end led to serve the Lord, and his dear flock? Surely, dear brethren, nothing else will pay. The kingdom is near. It is high time we awake out of our sleep, if we have been drowsy respecting these serious matters. Are we less appreciative of the Blood of Christ than previous times? When was the the greater you have? Have we been coveting anything, any honor, any position, which belongs to another—great or small? Have we yielded to any feeling of envy toward any brother in Christ? If so, here we have the danger of being shut off in time of the greater your appreciation? Have we been coveting anything, any honor, any position, which belongs to another—great or small? Have we yielded to any feeling of envy toward any brother in Christ? If so, here we have the danger of being shut off in time of the greater your appreciation?

"This is the way, walk ye in it." Let us follow the Lord, and in Him!"
Discourse by Bro. E. Forrest Williams. Subject: “WATCHFULNESS.”

THE subject of the day is Watchfulness, and I have been earnestly watching for some great droughts, as we often call our periods of testing and trial, and trying to take part in this work as a cruiser. You know there are first, second, and third class cruisers, and I feel sure that I am in the third class. So I was watching for one of these “droughts” to take my place on the god this morning but I was unable to find a substitute.

From times immemorial it has been the tendency of man to lay the blame on the other fellow. This had its beginning in the Garden of Eden, when Father Adam tried to throw the blame on Mother Eve, and she in return excused herself by blaming the serpent. And now it seems that every Seas an occasion for me to fill Brother Kuehn’s place on the program this morning, and if I make a shipwreck, you may put the blame on “Brother Van.”

In 1st Peter, 4:7, we read, “But the end of all things is at hand: be therefore sober, and watch unto prayer. And above all things have fervent love one toward another; for love covers a multitude of sins.” I was surprised, friends, when I looked up the word “watch,” especially in the New Testament, to see how closely it was connected with the Scriptures that pertain to the end of this age. You remember in Matthew, 24:42 and 25:13, that the Lord asked His disciples, “When the Son of man cometh, shall He find faith on the earth?”

His second coming, He gave many things in figures and dark sayings, and ended by saying, “Watch, therefore, for ye know not what hour your Lord doth come.” In the 6th chapter of Ephesians, the Apostle Paul refers to the end of this age, and says, “Now then ye also stand in the need of stedfastness, and let all power be given unto God, who is able to keep us from falling into anything vile in that day.”

All of this indicates that from God’s standpoint he saw something awful would happen at the end of this age.

I have heard brothers say, “I am so glad to be living in the end of this age,” and to this I fully agree (as the Revelator says, “Blessed are the dead which die in the Lord henceforth”) especially when we can see the consummation of our hopes, near at hand; in that all these things foretold are happening. But with all of this enlightenment that has come, “When many are running to and fro, and knowledge is increasing,” we are brought under a greater responsibility.

You have had testimony meetings on Watchfulness, I say you can’t expect people to be different from what you have been talking about. We are going to call this a continued testimony meeting. Brother Williams is going to testify of himself. The dangers he has been in, how he failed to watch, and how the Lord helped him, and if you see anything that you can apply to yourself we will be glad.

I find, not only at conventions, but also in the little ecclesias at home, that some of the friends are isolated, they fail to get acquainted, they don’t know brother or sister from Lancaster or Philadelphia, or some other place, and we feel: I like to think of this as a real test of the life of a Christian. Watching and praying are inseparable, because if you are watching for something, you will have to pray to get it, and if you are praying for something, and expect to get it you will have to watch, or your prayer will not be realized. God may be ready to give the blessing, but you have not been watching, and that is the reason why you did not receive the blessing. Unless we watch and pray, we will enter into temptation as Jesus declared unto His disciples. Above everything else we must watch and pray. The question is, “What are we to watch for?”

There are many things that we must watch for; I cannot tell this morning what you are to watch for, I do not know what your weaknesses and setting sins are, any more than you know what mine are; I can give you some of my experiences, but I cannot give yours, for we are all not constituted alike.

There are many hindrances in the Christian walk, though the greatest thing that we have to watch is not the war going on in Europe, we knew it was coming and we know what the end shall be, for we have been told and reminded often by the Lord’s messenger, that the Gentle Times were to end in October, 1914—and they did, and some of us were watching, and in expectation that the Church would be glorified, about that time; if we were watching for that perhaps we feel disappointed, and some have not been quite so fervent since; they were like Peter, who wanted to go back to fishing again. We have heard of Brother Van, who says that they would go about October, 1914, and they would not spend their money nor time, in any worldly pursuit, who now say, “We do not know where we are on the stream of time, and we may as well take a wife, or build a house, or buy a horse, or go into business, or some thing else,” it matters not to me, neither am I finding fault with others. But if a course be taken that is not prompted by the spirit of love, and the spirit of sacrifice, do not blame the Lord, for the disappointments that may follow.

I remember a Metohist hymn we used to sing, “Just as our house burned down—we both agreed to get out—your know we can always agree to disagree.”

We do not need to come to conventions, or to other places, to tell our troubles at home; I am sure you have troubles enough at home, if you were here, we would not need to tell others. As Brother “Van” says, “If you have a bad scar on your neck, you don’t need to show it to everybody.” I think we should be just as wise in the church, as the natural family is about its troubles. If the wife and husband have a little argument they close the windows, pull down the blinds, so the neighbors won’t hear or see, and this argument may soon become very boisterous and loud, but just let someone knock at the door, and the wife puts her fingers to her lips—“s-h-h—h-s-s-t,” and all is quiet; wife goes to the door and opens it. “Why, how do you do?” Come in: “I didn’t know that you were just talking about you, but we never thought you would come. John, here is Mrs. Smith.” Isn’t that nicely put over? No, no wife or husband will go and tell the neighbors about their family quarrels, and would feel very much hurt should the neighbor make mention of the same. Now we can do that in the church; we don’t have to tell the world about our brothers or our sisters, and our troubles.

Neither are we here to watch another one, only in the
sense of helping one another from falling from grace; we are to be stepping stones, not stumbling stones. You see there is a difference. If I am watching my brother and sister the Lord will watch me. The more we try to be a blessing to others, the more the Lord will use us as a means of blessing; we must walk circumspectly.

There is a question as to how we should watch at home, in dealing with our children; they are given to us, and we must set a good example before them; some will say, “I do not see why my children do not love the Truth.” This is not always the fault of the parents. You can only instruct them in the ways of the Lord, deal honestly with them, and if they don’t turn out well you will have no regrets.

If we watch each other, from the outward appearance, we will not speak well of each other. Why? Because all we see of each other is the “Old Man.” Here is the difficulty. Your old man does not like my old man, and my old man does not like your old man, and for that reason we do not agree. But as new creatures we should agree. Why can you not look upon me, and why can’t I look upon you, as God has asked us to look upon each other? Did He not say we should look at one another as new creatures? Are not all that are in Christ covered with His robe of righteousness? The merit of His sacrifice? Suppose I have a deformity of some kind; should you lift the robe to disclose my imperfection? No; but you should seek, rather, to keep it covered. We should throw the mantle of love over the imperfections and shortcomings of our brother, as the Apostle says in the 8th verse of our text: “Love covers a multitude of sins.”

I tell you we must be careful in our little walks and talks, if we are to come off conquerors, so that we may be glorified with our head. If we do not watch we will do something to offend someone. There is a saying and it is true, “Actions speak louder than words.” We do not always preach from the platform but we preach very often by actions. Remember the words of Apostle James. “Be not many masters, knowing that ye shall receive the greater condemnation.”

It behooves the elders and pilgrims, and everyone else who is a foot-step follower of the Master, to watch himself carefully. In all these things we must exercise care. Some things in life, that would not be a particular injury to ourselves, might be a great hindrance to our brother or sister, so the Apostle says he would rather refrain from eating meat all the days of his life, rather than offend, or stumble a brother. He was a great Paul.

When we walk down the street we should be careful how we walk; it means something to have our coat on right, and everything in proper shape. A poor man in Philadelphia was attracted by Brother Russell’s appearance as he walked up the street, and he followed him into the meeting place. That man is in the Truth today. It pays to watch yourself. How about the class room? I will tell you that is the place to watch yourself. You can get in wrong quicker in the class room than anywhere else. You can waste more time talking about nothing, and quibbling over foolish questions. Paul tells us to “avoid foolish questions” (Titus 3:9).

We don’t need to care whether the great company is going to be perfect human beings or angels. We are not striving to be of that company. No, it is the price of the high calling that we are running for. Some in the class will answer a great question. Someone disagrees, he wants to make them believe it; as Brother Russell and others light little lights, or candles, and when we come to the class room it is right for us to set our candle so that it may be seen, but we do not need to take that candle (our idea) and stick it under someone’s nose, because he, or she, did not agree with us. We say, “Praise God, we always want to learn something.”

“Lovely,” I once heard a brother say, after the class had commented on a topic that was up for consideration; “I will tell you what the Bible says.” That was equivalent to saying the others did not tell what the Bible says. That is not the right way; you are at the meeting to build one another up, and you should be careful and watch yourselves.

It seems to me that brothers and sisters make more excuses for their pet dogs than they would make for you and me. If a brother gets a little obstreperous, if he gets a little out of the way, would it not be better to try to think of him kindly as possible? Could we not say, “Perhaps he did not have his breakfast this morning; perhaps he had to get up and light the fire, and it was a very cold morning, or he is late for his work, for he is not acting natural; that is not his usual habit.” Do you ever try to make excuses for your brother? The too common answer is: “He is an old crank.” “I do not see why the Lord has him here; I wish he would go somewhere else.” Now suppose some sister had a little pet dog and a neighbor comes in and says, “Your little dog bit my Willie.” Quickly she says, “Why, that dog never bit Willie; why, he never barks at anybody. You didn’t hit him, did you? (putting an imagined dog on the platform). No, you would not bite anybody.” She will make plenty of excuses for that dog. Why not make excuses for you and me? There is something lacking. There is not enough watching on this point.

One could not but be gainsaid with a disagreeable disposition in the church if He did not want him there for a purpose. If everybody had your standard there would be no rubbing or friction there. Suppose all were loving Johns, with no impulsive Peters, and no doubting Thomaes. Wouldn’t that be nice? Nothing doing. Someone would say, “You are not growing in patience, and forbearance, and love.” “I do not know.” “Why, how is that?” “I have no way to find out because everything goes so smoothly there is nothing to try my patience; I cannot say.” God wanted no kickers in the class, and He usually has them there. You see, Paul tells us “He has put no man in this world”; that is the reason that I was favored, for I am sure I am one of those mean things.

The reason we find so much fault with the brethren is that we see them from different angles. If we were to see a new house just built by a builder and find with fault with different parts; the painter would find fault with the paint; “It did not blend properly.” The stone mason would find fault with the stone work; the carpenter with the lumber work. And if there was a woman among the crowd she would find fault with the curtains; all because they are unknown by each other.

Cannot we see that the faults we find in our brother are also in ourselves? You will generally find that the fault is in our ourselves. Suppose a brother was to leave this meeting, and someone was to meet him and say, “What is the matter with you, astd. Are you not finding it a little difficult?” He would answer, “No, there is nothing the matter with me, but that man Williams makes me tired; he thinks he can preach. Why, he is ignorant; what they want with him there I don’t know.” Now suppose the same murmurer would meet the Lord, and say, “Are you not sick? Is the meeting over?” “No, I am not feeling well; I became a little sleepy; yes, the sermon is fine and it is just something I need and I will be back soon.” These things do exist, and it’s because we are not watching that old man (self).
lost the Promised Land, and it is the flesh that is hindering you and me from making more progress towards the goal.

I was excommunicated from the Vow. That we scrutinize every word, deed and thought. Unless you have this part of the Vow in your mind, you will be surprised how easily you will do the bidding of the flesh. So if you start making excuses for your brother, and assist him in his transgressions, you are then on the brink of the abyss. This is from God. If you wish to get the habit, no matter how many falls we have in getting it or the habit fixed.

Now we have to watch our robe and keep it clean, as we sing sometimes, "Our lamps are trimmed and burning, our robes are white and clean." This does not mean that they will be free from spots. You may be spotted for while the shutter is continually becoming contaminated with the world, but if we keep our thoughts pure, think on the beautiful promises of God, we will be in a fair way of keeping ourselves from many spots. I often liken our heads to a camera. The film represents the lens; the brain would represent the film, the will represent the shutter. In the world with a kodak all day, and it will never take a picture, unless you press the bulb, and allow the impression to be made on the film. So you can go around the world, pass nickleodians, hat and gloves, and all those people that are not living the life they could, you don't need to take any pictures. If you will use your will power—"don't press the button." Just to illustrate, knowing that I was to take Brother Kuehn's place this morning, suppose I had gone to Harrisburgh yesterday, and taken in all the sights, nickleodians, base ball game, car fair, and allowed all those things to make impressions. You can readily see that I would not be able to gather together a lesson on watchfulness.

We should watch our association, and not run around with people that will build you down rather than up, especially with those who are pursuing the wrong course. My mother had a little pet dog associated with a cross bull dog, he will soon be doing as he sees the other dog do. If you want to know why the little boy, or girl, talks as she does, follow either one down the alley, and see their associates. You will soon know.

Another thing to watch closely, is selfishness. Some time ago, I thought I had selfishness conquered, but I found out differently. Sitting at dinner one day, we had a nice fillet steak. Now, you know the good part of a fillet steak was the fillet, and before I knew it, I was piling that part of the steak on my plate. My wife said, "You know, if that young lady's wife might want that, so I cut the steak up to serve, and what do you think? I hid that fillet under all the other meat, and passed it around and the fillet came to me. That is selfishness.

If you ride on street cars, especially around Pittsburgh, where the cars are always crowded, you will see a selfish man when he does not want to give his seat up for the ladies, holding his newspaper close to his face, as though he was short sighted. No! it's because he is afraid some one standing might recognize him. Or, if the car comes to a stop and they try to hurry to make the car go, going up two or three yards from where the car stops, and hang on the steps. He never hears the conductor saying "Wait a moment, until these passengers get off," or he is not worried whether he almost knocks a mother with her baby standing close to the car as it approaches the stop.

Just let a Christian try that, and then after the car starts, serve some trains in the car, just see how you feel, giving out a tract that says, "Be kind one unto another; love one another; for he that is kind one, have you loved." Do you think Jesus would be so rude as to look down on you? Do you know that we are to live as near as possible the people will live in that perfect day? Yes, "but we are imperfect," some one will say. True, brother, but let us watch more carefully, more prayerfully, watching unto Jesus, who hath promised to receive us unto himself. The more we practice and the more we watch, the more like unto the Master we will grow day by day, and so use our opportunities here, that we may be found praiseworthy by our God, and that we all meet one another in the Kingdom.

Discourse by Bro. Frank Draper. Subject: THREE DIFFERENT SOURCES OF HELPFULNESS.\n
Our text is the 13th chapter of Hebrews, the 5th and 6th verses: "Let your conversation be without covetousness; and be content with such things as ye have, for He hath said, 'I will supply all your need, according to your want.' So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."

Our subject, as announced, is "Helpfulness from three different sources." The first source is Jehovah God; the second is His dear Son, our Lord Jesus Christ; and the third is the Lord's people, the brethren. It is very plainly taught in God's word that all of our help, whatever form it may take, is from God. "Every good and perfect gift cometh down from above, from the Father of lights, with whom is no variableness, nor shadow of turning." Every good temporal blessing, every good earthly gift, as well as every good spiritual blessing,
comes from God. Of course, all come to us through certain channels, or mediums. Some are through earthly channels, and some are through spiritual ones. You are aware, dear friends, that this is like the message we used so often. It is not only used by those in the truth, but others have taken comfort from it for eighteen centuries or more. “The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul: He guideth me in the paths of righteousness for His name’s sake.” Yes, dear friends, all of our blessings, whatever they may be, come from the Heavenly Father. He is the great source of wisdom, love, and power.

You remember that the apostle tells us how he received help from God, that he might continue publishing the glad tidings, in connection with his defense before Agrippa, the record of which is found in the 26th chapter of Acts. He was able to continue in the service up to that time, notwithstanding his many trials, sufferings, persecutions, and personal hardship. He had walked from the paths of righteousness for his name’s sake.

There are probably millions more sons whose light does not reach our earth, because they are so far away. It is marvelous, is it not? All of these bodies are running their courses without any friends. Notwithstanding this, He loves the human race, and especially the church, which is the Body of Christ.

Did you ever think of the myriad stars in the planetary system, as brought to our attention so strikingly in The Star Drama? Astronomy tells us that there are 120,000,000 fixed stars, each star being a sun with its planetary system, probably like unto our sun. There are probably millions more sons whose light does not reach our earth, because they are so far away. It is marvelous, is it not? All of these bodies are running their courses without any friends. Notwithstanding this, He loves the human race, and especially the church, which is the Body of Christ.

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the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, to bring down things which are in requisition, not to bring to naught things that are, that no flesh should glory in His presence. You can see there a good reason why you were called. When the brethren say, "We do not amount to much," I agree with them. When they say, "We wonder why the Lord should call such as these," I agree with them. Many, a rich, few of the wise, a few of the great of earth. We come into this relationship of favor through God's grace. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." We are not the ones that give the Father the Lord, but we can give Him our hearts, our love. We can submit our wills to His will. As stated in the last verse read, we can "trust Him."

We remember the Lord said, "I have found David, a man who is able to perform My will." He did not say that David was a perfect man, who would never make a mistake. He was a man who was in harmony with the righteous arrangements of God, and ready to acknowledge and rectify his mistakes when they were brought to his attention. To the extent that you and I are trusting in the Lord's acceptance for us as well as for others, we too are people after God's own heart. That is something you can do. You can fully trust the Lord. You can say constantly, "Thy will, not mine, be done." While you are in that attitude, God has a special love for you. You are one of the angry ones, and you are called to be able to serve Him perfectly, but you will strive to do so. On account of your imperfect flesh, it is not possible for you to render perfect service. "The flesh lusteth against the spirit, and the spirit against the flesh, and these two are contrary, the one to the other, so that you cannot do the things that you would." But you can trust the Lord, and accept His will in everything. Dearly beloved, to win the prize, you must do that. You do that, don't you?

The second proposition is that Christ is our helper. Does He help us in the same way that Jehovah does? No! Jehovah does not help us in the same way as Christ. Is this that? I will endeavor to show you. To me it is a wonderful feature of the divine plan. I wish I could make it as plain, and impressive, to you as it is to me. Suppose a great king, exercising absolute power, on the one hand, and on the other, a poor stranger, who is not even one of the king's subjects. He is in tattered garments, and is in a soiled and unpresentable condition. His very life depends upon seeing that great ruler. If he does not obtain an audience with him, he will perish. He is informed that to secure such an audience, he will have to go at a certain time of the day. The poor man has no such garment, and is unable to purchase it. He exclames, "I am undone! If I do not obtain an audience with the king within a certain time I will lose my life." Just then an attractive, commanding, well-dressed person approaches him, and says, "Oh, sir, what are you mourning about?" He replies, "I must see the king, or I will perish." "Poor man, I sympathize with you. Upon what condition can you see the king?" "If I have a certain garment to wear. See how tattered my garments are. I do so want to see the king."

The stranger says, "I will fix you up; I have a very garment you need. Here it is; put it on." It covers his tattered garments, and his soiled body. He enters the king's presence and receives his favor. That is what Christ does for us. That is a favor from Christ that does not come correctly. We must wear, so to speak, the robe of time of flesh and spiritual favors innumerable from God through Christ, but here is something that Christ Himself bestowed upon consecrated believers. But Jehovah Himself bestowed the gracious plan.

God so loved the world that He sent His own Son to earth, "that whosoever believeth in Him should not perish, but have everlasting life." Then He said to the apostles, "This is the help that Christ provides; it is something that comes directly from Him." He notices this text: "My little children, these things write unto you that ye sin not. And if any man (in the church) sin, we have an Advocate with the Father, Jesus Christ, the righteous." The original word for "advocate" is "helper." Christ found us in the filth of sin, separated from God's favor, and foregone by our sins, and our Savior, and consecrating ourselves to God under the cover of this garment provided by the Savior through His own death, we were received of the Father as acceptable sacrifices. Is not this a most wonderful feature of the divine plan? Does the Bible teach you to ask? Indeed, it does. He says, "He that asketh receiveth; he that seeketh findeth" (Matthew 7:7-8). Complete in Him, Mark! it does not say you are complete because you believe in Him. It is because you are IN HIM; you have been baptized into Him. The Apostle Paul tells us in the 6th of Romans, "As many of you as were baptized into Christ were baptized into His death; that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," or in a new life. When this takes place, you are "IN HIM." "There is therefore now no condemnation (see the force of this, how there is absolutely no condemnation) to them that are in Christ Jesus.'

Then there is a qualifying clause following this, "who walk not after the flesh, but after the spirit." You see here how righteousness of heart, and, to the extent that it is possible, righteousness of conduct, is brought into the picture. If a man does not walk after the flesh, deliberately, intentionally cultivate his fleshly appetites and desires, and continue to pursue that course, he would die the second death. But do not be discouraged because of your weaknesses that are cropping out from time to time. There never was a perfect brother; there never was a perfect sister. They are all imperfect, I have been among His people 25 or 30 years, and I have found them all imperfect men and women, of like passions with others. While you are walking after the spirit, endeavoring to follow the example of the Lord's Son, God's Son, His Heavenly Brother, not charged against you. You are complete in Him. It is as if you were absolutely perfect. His merit making up for your demerit. Thus we can see the meaning of that wonderful verse in the 7th of Hebrews, where it says that Christ is able to save to the uttermost, seeing He ever liveth to make intercession for us. "Untier of knots" means fully, completely. His robe covers us so we can approach unto God in prayer, at any time, and obtain an audience with Him.

Do you not think that this arrangement magnifies the grace of God through the church, much more than the view that we have in God's church as we make a full consecration to the Lord, they are made actually perfect, and free from all imperfection of the flesh? God could do that. There is nothing impossible with God. But that would not magnify the grace of God through Christ as has been made as has been set forth in His Word. It makes no difference how many Christians there are in the world at one time; it matters not how many members there are in the Body of Christ, their blemishes and imperfections are all covered, and they are made acceptable through their advocate, their helper. To think that they make intercession for us. "Untier of knots" means fully, completely, is a very wonderful feature of His plan. Let us be more thankful to the Heavenly Father for this arrangement.

Now we come to the third proposition, which we will discuss briefly. What does God do in our behalf? He has promised the brethren, for each other. It is made very plain in God's Word that His people are to help each other. You recall how the Apostle Paul illustrates this in the 12th of I Corinthians, using the human body, made up of many members as an illustration of the Christ class, made up of many members? Now we will offer another suggestion of how Christians ought to help one another, and incidentally we will offer some suggestions as to ways and works that would not be helpful.

The Apostle Paul tells us that he had a vision. We have a record of this in the 16th chapter of Acts. In his vision, he saw a man of Macedonia who would tell them to send to Macedonia and assist them. For what purpose? He tells us that it was to preach the gospel. That was God's way of sending the Apostle Paul to Macedonia to preach the gospel. He was the first preacher of the gospel to visit Europe. Those Macedonians greatly benefited from the preaching of the gospel by Paul. I want to emphasize
the fact that the most helpful thing you can do for those you come in contact with, in your work, in your neighbors, and others, is to preach to them the gospel. What is the gospel? It is the saving power of God, the power of God unto salvation. It pleased God through the foolishness of preaching to save them that believe. It is glad tidings of great joy, that shall be unto all people— to every nation, in all languages. And the apostle Paul was preaching someone saying, "We would like to have ability to preach it, but we have no such ability." I think you will see from what I am about to say that you have ability to preach the gospel. If you are loyally walking in the footsteps of the Master, He will give you the ability to preach. We will preach the gospel both orally and practically. All can preach it practically, and I trust we are doing so. In respect to preaching orally. Whether we preach to a small or large assembly, or only engage in conversation with one or more persons, we are proclaiming the glad tidings; we are preaching about a negative matter. We should come quickly to the point, and not beat about the bush. Sometimes those who speak from the platform spend much time in leading up to their point, and when their time is up, they have not yet impressed the thought they specially had in mind.

This is well illustrated by a story I heard of a colored preacher in the South who was approached by one of his congregation, who said, "Brudder Johnson, the congregation has done charged you." "Why, Brudder Jones, what has I done to be charged by the congregation?" "Hasn't I spitted off right and left?" "Yes, brudder, but haven't you got the right to speak your mind?" "No, brudder, I have got the right to speak my mind, but I have got the right to be heard."

Some people are good spitters, and good arguers, but they do not specify. Get to the point as soon as you can. Some time ago, a brother addressed an unusually large congregation, and after the people were dismissed, a man who was not interested in the truth said to one of the local brethren, "Your speaker told us what the Catholics believe, what the Methodists believe, and what other denominations believe, but he did not tell us what the truths of the gospel, for which we are saved, are."

I might say, in this connection, when we are preaching the gospel (and any feature of the divine plan is the gospel), it is not well to discuss what other people believe. Perhaps at times it may be proper to mention what our Catholic friends believe, but that is not the way for the Methodists to believe, to illustrate a point, but people do not wish to hear us discuss for a half hour or more what others believe. They come to learn what the Bible teaches on these questions. They want to know the truth. Sometimes the friends will come together and criticize the teaching of the Lord's people. Now, brethren, they say, "He could not withstand what we said." Then they go over what they said, talking about things to no profit, but rather injurious. The less we say about the denominations, and the preachers, the better. There is so much truth in the Blessed Word of God, that the more we learn the less I think of the truth, the more applicable it is to those who are speaking from the platform.

If we are not qualified to preach the gospel orally, we may practice it. We can all do that. We can all live in such a way that our conversation, our conduct, our general demeanor, by the expression of our faces, by our kindness in dealing with those whom we may meet. While I cannot say positively that it is so, I have heard that there are some denominations that it is truth that sets them apart from the consecrated brethren, apparently, and some who are laying down their lives for the brethren, who in doing business with the brethren are not always courteous. We must be as careful in our treatment of the brethren as we would be in dealing with outsiders. I think it is unkind if they should be careless, for the brethren kind of gentleness in the matter of transacting business with others.

If they do not have those destructive organs somewhat well developed, they will not do much business. Some people have this faculty very large, and it enables them to succeed in a business way. Sometimes the brother is not quite as gentle as they should be. In dealing with the Lord's people, we should be as gentle, as kind as we can, doing business with outsiders.

On this subject we have the case of the people who say, "Do good unto all men, especially to those who are of the household of faith." We each need the forbearance of the others, do we not? I think we all agree that is the case. I think we will all agree that we can preach the gospel practically, and if we do not, we cannot do much business. Some people cannot deliver a discourse, even five minutes long. Quite a number of them have not the ability to engage in conversation intelligently. But it becomes their privilege to preach the gospel in a practical way. You are able to do it, I think. And some of the Lord's people are so situated that they cannot put some of the literature. That is one of the best ways to preach the gospel, dear friends.

I wish to bring to your attention another way in which we may be helpful. It is by speaking kindly to, and treating with marked consideration, the members of our own families, and our near relatives. I think that sometimes we are a little lax in this particular, just as, perhaps, we are a little lax in showing marked kindness to our Christian brethren. There is no better way of impressing our wives, our children, or our relatives favorably toward the truth than by treating them kindly. I know something of this from experience. I am naturally impulsive and aggressive. During my first few years in the truth, I wanted to pound it into people, and especially my own mother, and brothers and sisters, and some who were pleasing with the truth, and gladly accepted it. I tried to pound it into them, and the more I pounded the more prejudiced they became. Then I made up my mind to quit talking, and begin to practice the truth. I treated them kindly, and quit talking so much. It had a good effect. Before long, every member of the family became interested in the truth, and would have me read to see me. I have a natural love for my brothers and sisters, and they love me. When we meet, we talk of matters that we are mutually interested in. This has removed a great deal of prejudice, and they think far more of what the truth is than they did before."

We were all impressed by what our dear brother Detwiler said yesterday, on the subject of gossiping, idle talking, etc. We are all constituted differently. Some by nature, have a melancholy disposition, and are inclined to make a long face. Of course, after a person gets the truth, it seems to round his face out. The truth gives a man a general good feeling. If a man has the humorous bump quite large, unless he is very sick and about to die, he could not help but laugh, and maybe crack a little joke. I believe that humorous bump is a pretty good one. I do not think that he is not pretty good. We can go to extremes along that line, as well as along other lines, but it really is a good organ. A little laughter about something perfectly innocent, I think does good at times. If dear Brother Van Amburgh would give us a serious time now and then, I don't see why we would not have a good time. Now, they are all good in a while, we would think he must be sick. We may have a bent along that line that would be extreme, and would need to be curbed. I heartily agree with what our dear brother said yesterday about idle talking, etc.

I believe we all agree that in dealing with outsiders, and all, we should be as gentle as possible in their feelings, and surroundings. When we are in the homes of people who are not in the truth, it is not well to talk truth matters to them all the time. I used to do that the first year or two after I came into the truth. I remember when I was as new in the truth as twenty-eight years ago. I have loved that volume ever since. After I began to study, some of the neighbors and friends came in. I used to be a halfe fellow, well met. I am of a sociable make-up, and when neighbors came in, I would take them and go out with them. Now, when I became interested in the truth, I was studying the volume, with the Bible at hand, and when they would come in, I would say "Good evening," and go back to the book. By and by they said "Draper is crazy." I made a mistake. I should have treated them with more consideration. I have gotten over that difficulty to some extent. Now, when I am entertained in a home, and the head of the family, the children, or someone else has no interest in the truth, I talk about something that will interest them. I ask the parents about their children, their school work, and that kind of thing. I try to make the automobile, and try to think of what will interest them. It disadvantages
them of the thought, "Why, I thought that truth man was coming down here to try to convert me." It disarms them of prejudice, and perhaps they will come to the meeting. If any in the family are deeply interested in the truth, it helps to create a sympathy toward such.

What would you think of this procedure? Someone comes to me and says, "Brother Draper, I want to introduce you to Brother B__, who is not in the truth; he is a Methodist." Would not that be a good way to bring the truth against the truth? I have never heard that very method. It is equivalent to saying, "This brother has no truth." I think, if I was a member of one of those churches, and was introduced in that way, I would say, "If that is the kind of spirit this truth produces, I do not want to have anything to do with it." The most important thing, say, I wish to introduce to you our dear Brother B__, a member of the Methodist church, and we trust a brother in Christ, a Christian," or something like that?

What would you think of a wife in the truth, saying to a husband who is unconsecrated, "Oh, the Lord's son loves me more than I love you!" If I were that husband, and my wife would say that to me, I would say, "You go and live with the Lord's people. If you love them more than you do me, go and stay with them." I think it would be well to qualify in the matter something like this: 'Dear husband, I do love you more than ever. Haven't you noticed that since I became acquainted with what we call the present truth, that I have more interest in the interests, and the minds of the children, than I ever was before? I am sure I love all of you more than I did. I love you as I could not love anyone else on earth. I do not want to love anyone else as much. But my dear husband, I have a different love for the Lord's people. You do not have to be a Christian to love them, you can love the Lord's people as much as you love me. Tell your wife, or your husband, that you love them. Let them see that you have a love for them. I know that friction has been created along that line. Some got into the truth, and they do not show that they will follow the Lord Jesus and accept Him as our Savior. Give them more attention. Tell them often that you love them. Let them see that you love them. If I had a wife, I believe I would tell her at least once each day that I loved her. That would be human love. If we are Christians, we should love Christ. We should have a very warm, Christian love for all God's dear people. Male and female, black and white, and additionally, a very warm, human love for our husbands, wives, parents, children, brothers and sisters. There is no better way to preach the gospel to our families than to let them know that we love them.'

Discourse by Bro. Dr. L. C. Work. Subject: "HEARTKEEPING."

THE text of Scripture upon which we wish to base our remarks, is found in Proverbs 4:23: "Keep thine heart with all diligence, for out of it are the issues of life." We know that the thoughts we have in mind the thought of the general topic of the day, which is "Helpfulness." We recognized, as is stated, by our text, that the thing which would be most helpful to any of the Lord's children, would be the keeping of the heart. We do not want to be unimportant to anyone who is seeking to make his calling and election sure, is the condition of the heart. In making this statement of our text the wise man did not mean the physical heart, as we all recognize, although the physical heart is a good illustration of the heart referred to in our text. The heart here referred to means the affections, the innermost thoughts and desires, he intents.

Just as in the physical, when a physician is called in, the first thing he determines is the condition of the heart, so in the spiritual the first thing to be noticed and corrected is the condition of the heart. We well know that the blood which is propelled by the physical heart is the life of the individual. If the heart is found to be very weak, intermittent, and slow, the physician recognizes that a stimulant is needed, and he applies it. If such condition be permitted to continue there will come a coldness of the heart, and consequently we shall be a dead body of the physical man. It is just so in connection with the spiritual sickness. If we find an intermittent, slow, unsteady condition of the new heart, the new mind, then we recognize the need of a stimulus in that case. If such condition be permitted to go on it will mean the death of the new heart.

The Scriptures tell us of one kind of heart which is pleasing to our Heavenly Father. The statement of our Lord is, "Blessed are the pure in heart, for they shall see God." No others will be able to see God but those who are pure in heart. There are many kinds of hearts in the human race in general have a natural heart, depraved and sinful. It is the kind of heart spoken of in the Lord's Word as being "deceitful above all things, and desperately wicked." I am sure we can all agree to the statement of God's Word in connection with this matter. We have all heard sufficient experience with the natural, depraved appetites and desires of the heart, so that we realize this statement to be absolutely true. God's Word tells us that we were all born in sin, and misshapen in iniquity from the very beginning. The mind to which our particular attention is called in the text, has to do with regenerate mind, or heart, the new mind. The only ones in the world to whom this text applies particularly and specially, are those who are in this condition. It applies to those who have recognized their undone, sinful, depraved condition; those who have recognized the need of a Savior to regenerate heart, or heart; those who have accepted the arrangement of our Father through the ransom sacrifice of our Lord Jesus Christ, for our justification; those who have made a full consecration of themselves to do the will of God; those who have been begotten of His Holy Spirit, and become new creatures in Christ Jesus. These are the only ones who can follow the injunction of our text.

The statement of the text is that we are to keep our heart, for out of it are the issues of life. A great many people have thought that it is not necessary to keep the heart; that all that is necessary is to come to the Lord Jesus and accept Him as our Savior; that having received Him and confessed Him we became Christians; that from this time on we have nothing to fear respecting our condition. They tell us that if we are once in grace we are always in grace. But when we turn to the Lord's Word we find it to love something very different from the thought just expressed, and which many have held for centuries. The Lord calls attention to the fact that it is only those who endure to the end who will receive the crown of life. "To him that overcometh will I grant to sit with Me in My throne." Many scriptures in the Scripture emphasize the fact that after we have received this new heart, this new mind, we are to keep it.

So we might put the thought of our text this way: "You keep your heart. The Lord is not keeping our hearts, from this standpoint. We recognize that the heart, the mind, the thought, which is always available for us, and while He has assured us that His grace is sufficient for every time of need, we are expected to keep our hearts in submission to His will; in submission to the instruction of His Word. By living in this attitude we can rely upon the Lord's assistance, and He will help us to keep our hearts." 

A garden is often used as an illustration of the new heart, the new mind. In the spring of the year those who do the gardening go out and break up the soil, taking out the weeds and smoothing the ground, and mellowing it, in preparation for the sowing of the seed, that a crop may be produced for the summer, and fall, and winter. After having prepared the ground the different kinds of seeds are placed in it which will bring forth a fruitage—something pleasing, helpful, nourishing to the physical man. After planting these good seeds—onions, tomatoes, beans and all the garden truck, perhaps the man will go away, and in a few days he will return to see how the crop is progressing. He will find that from the seeds he has planted are peeping through the soil, and perhaps all around these plants from the good seed, he will find other plants springing up. Perhaps there will be little difference in their appearance, and it may be difficult to tell one from the other at first. He will let them all grow together for a time and go away again. In several days he
lives to the Lord. Then the seed is sown. You remember the Apostle tells us something of the different kinds of seed that are to be planted in this new mind, and the fruits that are to be brought forth. We are told that the good seed is sown on different kinds of soil. Some ground receives it, and brings forth 30, 60, or 100 fold. Other ground is stony, and the crop does not mature. Upon other ground the thorns and briers choke out the good seed, so that the maximum results are not realized. But we are told that there are certain kinds of fruit that the Lord expects in connection with the matter.

The Apostle enumerates the fruits as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. All of these are fruits of the Holy Spirit. These are the good seeds to be sown, cultivated and developed. Now while the garden was prepared by having all of the visible weeds, and everything of that kind removed, still we find the seeds and roots of former conditions still remaining, and these spring up with the good seed. It is just so with the new heart condition. After the breaking up and mellowing operation we have still the motions of sin in our minds, in our flesh. Although, under the impulse of the Holy Spirit we make a good start, we are energized and the fruits begin to develop, it takes time for them to mature. During this time there are trials and testings which prove to us the necessity for rooting out these motions of sin that remain from the old heart condition. Just as in the physical condition, so it is in the new heart and mind. It was there necessary to root out and destroy all those noxious weeds, and cultivate the good plants.

So with this new heart condition it is likewise true. You remember the Apostle tells us that we are to be very careful respecting the things that we permit to spring up in our hearts. He says, "Lest a root of bitterness spring up and defile many." We know how very easy it is to have such a condition result, even though we have the new heart, the new mind, and desire earnestly to do the Lord's will. Every little while something comes in that tests our loyalty and alertness in the matter of obeying the Lord's will. Perhaps some brother or sister has been overheard to say something, or has been seen to do something, that would seem to us to be altogether wrong for a new creature in Christ. Perhaps we will say in our minds, "I do not think that a brother or sister in the Lord would do anything like that. I am very sure I would not do such a thing. Of course, I am not judging the brother; I would not do that. I will not say anything about it. I will not tell another, but I will know that such a condition is altogether wrong." Perhaps there were not a few who were wrong in what he did, so far as the new heart and mind were concerned, but the matter of the matter again from time to time, as the adversary brings it to our attention. Perhaps the adversary brings it to our mind at a time when there would be a good opportunity to mention it to the brother or sister, and some circumstances connected with it. We may say, "I do not intend to say the brother's name, but I know a brother, or sister, who did such and such a thing." I do not think a brother, or sister, would do such a thing as that. I have my doubts about such one being a brother, or sister." We have stirred up the matter. Perhaps it has touched us a little, and we have been called upon to grow, and grow, and eventually it becomes a very large matter in our minds. In due time a root of bitterness springs up. We now have a little of prejudice in the matter. The root continues to grow until it becomes quite a plant in our heart garden. The root is a little thing; perhaps a root of bitterness, and in due time it will be overshadowing some of the other plants. Perhaps the plant of joy is being overshadowed a little. There is not quite so much joy, not quite so much freedom in fellowship with the Lord's children. Perhaps the matter of peace has been affected a little bit. If we allow this bitterness to develop we will find that it is growing only in the place of the fruit, the good seed, and the heart is becoming corrupted to the extent that development along the lines of the fruits of the Spirit is being interfered with. The only logical thing to do in a case of this kind is to follow the course we would pursue in a natural garden, pull out the weeds, and throw them away. Destroy everything that would interfere with our full submission to the Lord.

It is a very important matter, as our text states, that we keep the heart. It means life to those who keep the heart. There was a time perhaps, when it would not have had so much meaning to us; we thought that we were dead it meant that we were not dead; when we thought, no matter what kind of heart we possessed, we could not die; when we thought our eternal state would be bliss in heaven, or an everlasting state of misery. Failing to understand what death means, we could not realize the life properly. Having come to a knowledge of the fact that a man is dead when he dies, and that but for the exercise of the power of God all of the dead would forever remain in that state of extinction, we begin to appreciate what an important thing it is to keep our heart in proper condition, that we may continue in life.

How may we keep the heart? If this is the only possible way by which we may gain eternal life, then the knowledge of how to keep the heart is a very important matter. The Apostle tells us, "The treasure is, there will our heart be also. Now this is one of the ways in which we can keep our hearts, namely, by having our treasure in the proper place. If we have our treasure in heaven where the Lord is, if we are setting our affections upon heavenly things, and are keeping our treasure there, then we may be sure our heart will be there. There are many statements of Scripture showing how necessary it is for us to exercise ourselves to keep our affections set upon heavenly things. Someone may say, "I never find it difficult at all to set my affections upon heavenly things; I just delight to think about the heavenly sphere, about the Heavenly Father and His great love for man. I love to think of His plan for the human family, and His love for them while they were yet in rebellion as sinners; and how God so loved them that He gave His only begotten Son, that whoseover believeth in Him might not perish, but have everlasting life. I delight to think of the character of the Heavenly Father, and that He voluntarily gave himself as a ransom sacrifice to purchase back the whole human family from death. I just delight to think of such things as these. I delight to think of the heavenly things, and they are the affections that are in harmony with the Heavenly Father." That is very true. But when we stop to analyze the matter, and put it into practice, it is not so easy. We may for a time set our affections upon heavenly things, and rejoice in them, but the first thing we know we will find that our affections have been displaced, and our earthly affections may be legitimate, but very often it is not. Almost before we realize it our minds will be filled with other things related to the earth. Then we will have to make an effort to set our affections upon the heavenly things once more. We will find that they will slip off again, and again, and again. It is necessary for us to occupy our minds with earthly things
to some extent, but I fear they are thus occupied to a greater extent than need be. It requires a great deal of effort to keep our affections set on heavenly things. To the extent that we cultivate the propinquities between earthly things and spiritual blessings, we will be successful in cultivating the fruits of the Holy Spirit.

Then the Master suggests another way that is helpful. He tells us in Matthew 5:29, speaking on the other side of the question, that if a right eye offend thee, cut it off from thee; if thy right hand offend thee, cut it off. In these ways we will be able to keep our heart in proper condition, to a considerable extent. Of course, we understand that He did mean that we should literally pluck out our eye, or cut off our hand. If we followed the instructions literally, it would not be long until we would have neither eyes nor hands, for we are continually transgressing. The Apostle tells us that he could not do the things that he would, and our experience is much the same. The Lord's thought in these words evidently was no matter if a thing was as dear to us as our right eye, or our right hand, if it was interfering with our spiritual progress we should put it away. He used this forcible illustration to show how very necessary it is to keep the heart.

Again, the Lord tells us of the things that we are to think about. He tells us that, "as a man thinketh in his heart, so is he." The things that we keep in our mind and heart will determine exactly what we are, and what progress we are making. In Philippians 4:8 we have an outline of some of the things that will be helpful to us in keeping our hearts right. The Apostle says there, that 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. If we think of the true, honest, just, lovely things, and things of good report, filling our minds with the most exalted things, we will have such condition that the weeds cannot thrive there. There will be no place for them. The mind must be filled with something. If it is not filled with good it certainly will be filled with the other kind of thoughts, because the mind is receptive, and he who is not willing to keep the mind pure will have such condition that the weeds cannot thrive there. We must keep the mind pure.

While we are to "keep ourselves in the love of God," and to "keep our hearts with all diligence," the Lord has given us in His Word some very comforting assurances relative to our standing with Him. There is nothing that can separate us from the love of God, the Apostle tells us. We have in the 38th and 39th verses of the 8th chapter of Romans a statement that is very comforting, respecting our security, our standing with the Lord: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing shall be able to separate us from the love of God which is in Christ Jesus our Lord.

I do not think we could add anything to that, as to the security of those who are in Christ Jesus. The first statement is, "If I am persuaded that death cannot separate us from the love of God." We recognize something of the power of death. We realize that those who have gone into death are extinct if it were not for God's promise, and His power. So, if there were no power exercised in our behalf, then the power of death would separate us from God; it would separate us from existence, from life. But we have God's assurance that there is no death that can separate us from the love of God which is in Christ Jesus our Lord. The power of death cannot separate us from God's love, no matter how great that power may be.

Even in the midst of what seems to be the greatest power of life, and the power of angels. From God's Word we have learned that we are lower than the angels, having been created on a lower plane, and with less power. The angels have greater power than man. If we did not have the Lord's word of assurance, we might be disposed to think that there must be a great number who will fail to receive this prize, as surely as there is a small company, a little flock, that will make their calling and election sure to a place in the kingdom. It behooves each one of us, in striving to make our calling and election sure, to give earnest heed to the exhortation of the Lord to "keep our heart with all diligence.

This text of Scripture will finally apply to the whole human race. God has assured us that no one will receive lasting life who is not "kept in heart." Note the word "kept," which refers to the power of God that can separate us from the love of God. That power we have within ourselves. The Lord did not compel us to become Christians; He did not compel us to become followers of Christ. He invited us to follow the Lord Jesus and having voluntarily taken this position at His invitation, we must then be willing to keep the heart, staying under the will of any, so we have it within our power to remove ourselves from this position of favor with the Heavenly Father if we will.

We are living in a time in which, I am sure we all agree, we have the greatest opportunities for obtaining a knowledge of the Lord and for coming into that relation to the Lord where the greatest opportunities for serving the truth and the brethren that any have had since the days of the early church, and even greater than they had. We are to put on the whole armor of God and enter into these privileges in the different ways of our calling and election, speaking the truth to individuals with whom we may come in contact, and keeping our hearts and minds filled with the heavenly things in connection with the service of the Lord. We are very sure that those who enter heartily and zealously into the Lord's service are in a very favorable position. They are in position to "keep the heart, and become diligent in all things, doing them with all diligence, for out of it are the issues of life." As we have suggested before, there is an issue in connection with the keeping of the heart. For the Lord's people the issue is being tried now. Those who are successful in keeping their hearts will receive immortal life on the divine plane. They will be joint heirs with the Saviour in His coming kingdom, and have the privilege of reigning with Him. Those who are not faithful, but who repudiate their contract with the Lord, will have another issue entirely. The issue is not one of life, no matter whether we keep our hearts or not, but the issue of life with all of its attendant privileges who fail to keep the heart, and become rebellious, and life to those who do keep the heart. We have the three possibilities at the present time. Those who are more than conquerors receive the prize of joint heirship with the Lord. Those who have been unfaithful to a considerable extent; those who have failed to set their affections upon heavenly things as they should, and who have thus fallen short of the prize, will, nevertheless, receive life, but on a lower plane. Those who prove themselves wholly disloyal will go into second death.

It is a very important matter for each one to strive to keep the heart, and at the same time to recognize that there must be a great number who will fail to receive this prize, as surely as there is a small company, a little flock, that will make their calling and election sure to a place in the kingdom. It behooves each one of us, in striving to make our calling and election sure, to give earnest heed to the exhortation of the Lord to "keep our heart with all diligence."
THEIR HOLINESS NOT OF THE FLESH, BUT OF THE SPIRIT, AND THROUGH IMPUTATION.


Our Text is "Be ye holy, for I am holy." (I Peter 1:16)

The word "holy" is related to our word "whole," which signifies to be complete, not broken. Not broken from this point, this is a wonderful exhortation. Our Lord Jesus also exhorted us, "Be ye therefore perfect, even as your Father in Heaven is perfect." Very properly we notice who are thus addressed. It is not the world; for the Bible is not addressed to the world. The world in its fallen condition, as far as God's sight is concerned, is not in a position where God can thus address them. They are aliens, strangers, foreigners, as the Lord speaks of them through St. Paul. They have neither part nor lot in the things of God at this time. The world by its very nature is not God. His great plan, for a full, wide work of mankind is concerned, is yet future. The world is loved sympathetically by the Heavenly Father, and they are ultimately to have a glorious place in His provision, but not yet.

During the long period of time from Adam to the making of the Covenant with Israel, God recognized no nation of people. They were cut off from fellowship with Him. He did, indeed, speak through a few, such as Enoch, Noah, and Abraham, and He made certain declarations to them not clearly understood by any at that time. None were permitted to come into covenant relationship with God except the Gentiles. Under the Old Testament, the Great Sacrifice was the Messiah. But the death of His sacrifice was not sufficient to revive or regenerate or to make the whole world perfect, to bring about a spiritual kingdom.

This holiness was briefly comprehended in the command, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and thou shalt love thy neighbor as thyself.

This holiness was to be continued into the new covenant, and to be made perfect in the crucifixion and resurrection of Jesus Christ.

How Christians can keep God's Law.

Then came the Gospel Dispensation. Jesus, by His life and by His preaching gave forth a message of mercy, a message of peace, even to those Jews who could not keep the Law, saying still to them, "Be ye holy." They had tried to be holy during the ages of the law, but had failed, and how could they be expected to be holy now any more than before? How could they be complete, lacking nothing, any more than previously? Ah, there was a secret, which Jesus disclosed to the earnest and sincere, the "Israelites indeed!" The reason why any could keep the Law after Jesus came, while the Jews could not, was that Christ accomplished an important work, applicable to those who become His disciples. The Jews could not succeed, but we can. How can Christians keep God's Law when the Jews could not? Are we wiser or better born than they? Nay, verily. Naturally "we are all children of wrath, even as others." How, then, do we keep the Law?

In the absolute sense we cannot keep God's Law any more than the Jews could. But the Law is met by the satisfaction, no doubt, and I have proven to my satisfaction, that we cannot keep that perfect Law in the sense that we would have no imperfection of word, thought or action. We do not in that sense keep the Law. What, then, did the Apostle mean by saying that the Man of Sin is "the antitype of Moses"? He means that God has made an arrangement through Jesus which legally cancels our imperfections, and makes them as though they did not exist. Thus, by keeping the Law in spirit and having Jesus cancel the infirmities of our body, which is merely our temporary property, we are perfect before God, we keep His Law.

Different Offices of the Glorified Christ.

We see, first of all, that the Lord Jesus, according to the Father's Plan, laid down His life as a Ransom, a corresponding price, for the life of Father Adam, and this included all the race of Adam, because they fell in him, before they were born. Father Adam sinned and the penalty was death. That penalty must be paid by the Man of Sin. The Man of Sin is "the antitype of Moses." The whole doom was laid upon the conditions of sin and imperfection and death during the past six thousand years. They have been dying because sin entered into the world by one man's disobedience, as the Apostle explains. What, then, did Jesus' death accomplish? This: His death accomplished two things. He has dealt with our sentence and to take possession of all the world of mankind. Thus Adam and all his posterity will be awakened from death. Otherwise the entire race would have to suffer eternal death; for the penalty of sin was not merely "dying," but remaining dead forever.

When will Jesus take possession of the world? At the beginning of His Messianic Kingdom. Mankind are something like a scrap-heap of old machines, engines, boilers, etc., all rusted and twisted out of shape. They do not seem fit for much of anything. But God's plan is to take His Man of Sin and purify them, to rejuvenate and reorganize all of these defective beings. This will be His work during the thousand years of His reign. It will affect all the dead as well as those now having a measure of life. He will bring mankind up out of the conditions of sin and degeneration and death, back to the perfection lost in Eden, redeemed by Himself at Calvary.

Why has God not yet done this work for the world? Because this is not His Plan. God purposed to allow sin to demonstrate for six thousand years its awful fruitage, and then to bring in a new order. He will keep His Day of the Millennium, as a thousand years, and in that time to do a work for mankind which they cannot do for themselves. He is to do this work through Jesus, His appointed Channel. In the meantime He has been selecting and preparing the classes who will be His agents, under Christ, that they may be a blessing, both as a temporal and a spiritual class. God has purposed that Jesus shall be the great King of the world, and that the spiritual class, the Church, shall be associate kings under Him.

Moreover, the Heavenly Father has purposed that Jesus and the Church shall be a Priesthood to bless and instruct the world over whom they will reign as Kings. Such a work was the portion of the priests who were appointed under the Law of Israel. They were teachers and helpers of the people. This Priesthood that God is preparing has Jesus for its great High Priest and the Church as a lower priestly order to intercede for man and mediate to the world. These different features of their future work were shown in type in the anointed priesthood of Israel, in their anointed kings, and in their judges. The Apostle says, "Do ye not know that the saints shall judge the world?" (I Corinthians 6:2.) The Christ, Head and Body, are also to be the world's great Prophet, the antitype of Moses. (Acts 3:22,23.)

All this shows us that the Church is separate and distinct from the world at large. As Jesus said, "Ye are not of the world, even as I am not of the world." "I have chosen you out of the world." There are two kinds of people. There will be those who will do for the world through Jesus in the incoming Age, by restoring whosoever will to all that was lost in Adam, bringing them back to human perfection, is something very different from what He is doing for the Church now. The inheritance of the faithful Church is to be spiritual, not earthly. It is the Church that is now called upon to be holy.

All the world, in due time, will be called upon to be holy. That will be the rule of the Millennial Age. All mankind will
then have the standard of holiness set before them, and by the assistance of The Christ, Restitution to perfection will be accomplished in all who will then be willing and obedient, and they may become holy as was Adam in his perfection. He was holy until he sinned. Jesus was holy in the perfection of human nature. The only difference is that he will never come up to the condition of holiness, of completeness, nothing lacking, nothing imperfect. The merit which Jesus has, by virtue of His faithfulness to the Father even unto death, gives Him the right to purchase the human family and help them back to that condition of completion, of perfection, where they can be holy as God is holy. They have no sin, incompleteness or imperfection.

**NEW CREATION — HIS CROWNING WORK.**

What, then, is the difference in the call to holiness now extended, that has an "ear to hear"? God's present Message? The point is right here. That call is not only for first creation, but it is also for creating a new life. This is the New Creation. It is not in the natural world. This New Creation is a spiritual world, higher than the angels, the seraphim and cherubim, and all forms of spirit life. It will be the very pinnacle of life, spirit nature in its highest form.

This New Creation, God tells us (II Peter 1:4), is to have the Divine nature, which is His own nature. It will not only be higher than the human nature, which in perfection is the image of God, but it will be higher than the angels, who are also in the image of God. It will be the highest form of life, having its being in the holiness of the Spirit, and it will be filled with the Spirit, until eventually God will complete the matter by giving the birth of the Spirit. That will be the resurrection change.

Now the new will then be transferred to a Divine spirit body.

Then the New Creation will be complete.

The New Creation must dwell in this earthly tabernacle, the body. "We who are in this tabernacle do groan, being burdened." (II Corinthians 5:4). Why do we groan? Because, first, this tabernacle is twisted and weak and unsatisfactory in various ways; and second, because an earthly body is not adapted to the cravings and aspirations of a spiritual nature. But the New Creation, the New Body, the New Creation will be complete. Now the New Creation has the mind of God, desiring in all things to do His will, but the body in which it tabernacles has inclinations and desires toward sin and toward earthly things. The New Creation desires to live separate from above sin and all the things of the flesh. So, as the Apostle tells us, there is a continual warfare between the old nature and the new, the flesh lustings against the Spirit, and Spirit against the flesh.

The human body is the body in the sense that a dog may be. The dog is in accord with his nature. The human nature is with the world. They do not have a new mind. They have not received the begettings of the Holy Spirit. They merely have a natural mind in harmony with a natural body.

But the fallen human body of the saints cannot do the things that the New Creation would have it do, and never will do these things perfectly. How, then, can we be holy? We become holy by having Christ's merit imputed to us, and this merit keeps us holy. The Bible speaks of this imputation of Christ's merit as a robe to cover us, constituting us acceptable to God. We are considered acceptable if we have this garment on. If we take it off, we lose our acceptability. But so long as we have the merit of Jesus covering our unintentional blemishes that belong to the fallen nature, that we are not able to overcome, the Father does not regard us from the standpoint of sinners, but from the standpoint of our new nature. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you."

It is the New Creation that is to be holy like the Father in Heaven; it is the New Creation that is to be perfect as the Father in Heaven is perfect—not the flesh. Does this give us liberty to sin with our inclination? God forbid. How shall we who have died to sin live any longer therein?" says the Apostle. If we made a voluntary surrender of our lives, if we consecrated ourselves unto death in opposition to sin, how shall we live in the flesh, which by nature is dead unto sin? If we enjoy sin it is a sign that we have not died to sin. It is the mind of the Lord God does not enjoy sin. We are to make a clear distinction, however, between the impulses of the flesh and the desire of the heart.

Any one of God's people might be overtaken in a fault through the impulses of his fallen human nature, and under stress of circumstances be led to do or say something that he did not
approve. But so surely as he is a New Creature he will wish to make amends for his fault, toward fellow men or toward God, in order to come back into full harmony with the Lord.

NEW CREATURES TO JUDGE THEMSELVES.

The Lord is judging us according to our heart. Man looketh on the outward appearance, but the Lord looketh on the heart.

The Apostle says, “He who is a New Creature will do likewise.” They may say, “I do not believe there is any difference between us.” They may think our position is all hypocrisy. But we must judge them. They are looking at things from the natural standpoint, and when they see that we have said or done a thing that is unkind or unjust, they will judge of our conclusions accordingly. We wish to do the Lord’s will. That must be the attitude of our heart. If we willingly consent to sin, we are partakers of the sin. If we have love for sin, a sympathy for sin, it would be a sign that we have lost the spirit of God. We cannot be a New Creature if we are content to sin for what shall we do? We must correct this. “The Apostle says, “If we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord.” (1 Corinthians 11:31-32.) We see that St. Paul’s thought is this: If you and I as New Creatures are seeking to be holy as God is holy, we will watch our words and conduct and try to keep a strict rule over our body; that if the mortal body makes some break and gets temporarily from under control, we will get after it and will make it do something in the way of punishment; we will correct the body that makes a mistake. Oppose you had a dog quite well trained, so you thought you had him well in hand. If he were to break away some day and do something you did not want him to do, you might put a muzzle on him and chain him up. You might give him a little switching also, and all of this would be to make him remember that he must not do so again.

So the New Creature, when he finds that his old creature has transgressed, must bring it back into proper subjection, and then give himself some kind of chastisement. He will have a number of things that will correct the body that makes a mistake. Oppose you had a dog quite well trained, so you thought you had him well in hand.

But to punish her child when disobedient this mother had the custom of sending him into a certain closet, where he was made to sit for a half hour or so to think over what he had done. One day he failed to make his bed. The mother, who had not noticed this before, missed Johnnie. She looked all over the house for him. By and by she found him in the closet. She said, “Why Johnnie, I did not send you in here; why are you here?” Johnnie replied, “Me is taking some thinks.” He was administering punishment to himself. That is certainly the thought. If we as God’s children would judge ourselves, the Heavenly Father would not need to send chastisements upon us. If we neglect this, if we are heedless, He will send the chastisements, because He does not wish us to be “condemned with the world.”

All of this should be one of the first alert to note God’s providences. Nothing can come to us by accident; for all things must work together for our good. If anything occurs to God’s consecrated people, it must be something that would be good for them or that He has permitted to teach some lesson. If we meet with what would appear to be an accident, if we get into some dilemma, if some peculiar experience comes to us, we should say, “Is this something to teach me a special lesson or is it a chastisement from my Father for wrong-doing?”

The Apostle intimates that even physical sickness in one of the family may be anything in the way. I do not mean, however, that all our sickness can be thus accounted for. We read of one of the Lord’s faithful children who “was sick nigh unto death,” because of over-work in the Lord’s service, which had seemed necessary, and there is no intimation that he was miraculously healed. He will include also the sickness of a faithful child of God works out for his good and the Lord’s glory.

Every child of God needs to be disciplined in order that his character may be developed. Even the Lord Jesus had disciplining, we remember. They were never punished unjustly. But sin in His life was not sin in any way. He did not wish to have our discipline be in any manner pleasing to the Lord, and have been faithful to our opportunities of service. By so doing, we will be able to judge ourselves.

We should first go direct to the Lord for forgiveness if we have done anything displeasing in His sight. Next we should seek to make good any wrong we have done to another. If some one has been wronged, and we cannot make it good, we should try to make amends in some way, so as not to profit by that which was wrong. In these ways the body will be taught to be right. It will not do to be a New Creature to humble make acknowledgement to the Lord and to those who may have been wronged, and then to make restitution where restitution is in order. But it must be done.

I am reminded of a story. It is said that a Christian man, who lived by a pond known to be penuious, was driving along a country road. He saw a poor man and was about to pass by him. Then he thought, “I will give this man a quarter.” He was about to give him the money when he thought, “Oh, a nickel will do.” But he caught himself and said, “Somehow, you know, I should like to give this man a quarter, you know you could. You were going to cheat me out of a blessing. Now I will give the man a half dollar.” And did do so. So in this way the New Creature can discipline the old body. The Lord will look down and see how anxious we are to do the right thing, how we try always to be as near as possible to His standard, and His love will go out to us more and more as He sees this spirit demonstrated in us.

HOLINESS INCLUDES WISDOM, JUSTICE, LOVE.

There is another part to this matter of holiness, or wholeness. How much it includes! We are to study God’s character and see what His wholeness, or completeness is. You and I as New Creatures are seeking to see how wise is our Heavenly Father. So we will try to be wise also. The Lord’s character is to see. They are to have “the spirit of a sound mind.” Our minds were not sound, being blemished through the fall, but the new mind is loyal to God. The Scriptures tell us what God’s will for us is, what His mind is, and we are to copy Him. As we see that God plans ahead, we become the same.

But did not Jesus say, “Take no thought for the morrow?” Jesus said that you should take no anxious care for the morrow. You may think about tomorrow and plan about it. God knew His entire Plan before the foundation of the world. He knew all things that would come about. But did not Jesus say, “Do not worry about what you are going to eat or about your clothing?” He was learning to be wise, to be more Godlike, and it was profitable to him even in earthly matters.

I think of another brother, a rather bright looking man above the average in appearance. I said to him, “Are you in the business of building firm?” He asked me, “What do you mean?” I asked him, “You say you are for such a building firm.” He said, “Yes, I have been long at this.” I asked him, “I was working at it before I came to the knowledge of God’s Word, but I was not foreman; I did not then know how to read.” My study and reading has been altogether in the Bible. He did not know how to read. He said, “I am sure I would be better off.” But I know of a man who was learning to be wise, to be more Godlike, and it was profitable to him even in earthly matters.

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inately. Keep your eye open, but do not think evil. It is unjust, and we wish to be copies of God. Some of the Lord's people are lacking in complete justice. Their old bodies have minds badly twisted, and the New Creature has not yet discovered what the trouble is, and has not taken the matter fully in hand. We believe we need to practise on this, to think along the lines of justice. We, who have practised on the lines of deeds and thoughts, because, unless we have this quality of well developed as New Creatures, how can we expect to be fitted for a place in God's Kingdom? If we are not just, how could we be fit to judge others then?

We need also another quality, and that is love. This is the bond of perfection, the great comeliness of all. Nothing would be complete without love. Love comes in as the crown, the climax. "God is Love." He has Justice, Mercy, Wisdom, Power, but He is Love. That is the essence of His character; that is the dominant feature. He will not deal lightly at the expense of Justice, in the arrangements He has made for mankind. So let us copy God in His love. Love extends into every avenue of life. It is an essential quality of holiness.

Finally, all these noble qualities are to find their outgrowth in the Church of God, which is the New Creation. Christ and He who make up our minds, too, to Love especially all who are the Lord's.

Not all of the Lord's people are just what we would like to have them be. But God has not given us the work of making them over. He will reveal to the world what they are to be. We are interested in the brethren, however. We are all soldiers under the one great Captain, we are members of the same Bride, all called with the same Heavenly Calling. We have all been begotten with the same Holy Spirit, have one Father and one Redeemer. Elephants cannot go into battle as a man and Christ are learning of Him. How should we love the brethren, then! The Bible puts this as one of the unmistakable evidences that we have passed from death unto life—if we love the brethren. It is not enough that we have said, I desire to be a child of God, I desire to be just like the Son. That every reasonable person would like to be with Christ in glory, honor and immortality. If we hope to be of that class, we must qualify ourselves for that place. We have promised to give up our human nature and all our earthly interests. We have consecrated ourselves to that which is above toward God. It is pointed out to us in God's Word what it is to be holy as our Father is holy, to be perfect as He is perfect. Then let this mind be in us which was in Christ Jesus our Lord. "Humble yourselves under the mighty hand of God, that He may exalt you in due time."

**Discourse by Pastor Russell. Subject: “HEAVENLY WISDOM vs. HUMAN FOLLIES.”**

"THE WISDOM OF THIS WORLD IS FOOLISHNESS WITH GOD."

WORLD’S ERRONEOUS VIEWS OF THE CHURCH’S MISSION—TRUE WISDOM FOOLISHNESS IN THEIR EYES—PAPACY’S MONUMENTAL ERROR—LATER COURSE OF PROTESTANTS SIMILAR—INFIDELITY OF THE EDUCATED CLERGY, AND TODAY—FEW HAVE HEARING EARS—MESSAGE NOW ONLY TO THE MEEK—NOT REFORM WORK, BUT GATHERING OUT AND UPBUILDING THE ROYAL PRIESTHOOD CLASS OUR PRESENT MISSION.

PASTOR RUSSELL’s text was: "Let no man deceive himself. If any man among you seemeth to be wise, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God. For it is written, 'Let him be wise in their own craftiness.' And again, 'The Lord knoweth the thoughts of the wise, that they are vain.' Therefore, let no man glory in men." (1 Cor. 3:18-21) He said:

Our topic today is Wisdom, and our text points out the strong contrast between worldly wisdom and the wisdom that is from above. The Apostle draws a terrible picture of the former, indeed, and from the world’s standpoint his words must seem like a very strange statement—"The wisdom of this world is foolishness with God. Let no man deceive himself. If any man seeth to be wise, let him become a fool that he may be wise." There is a great deal of worldly wisdom among men on every subject. We can see that when Christians have yielded to the spirit of worldly wisdom they have very generally made a great mistake. The world has its own way of viewing every matter—religion as well as other things. The world has taken what they consider a very practical view of things at the present time. They are saying, "We must keep things running on in the present way. The existing order must not be changed. If any one has received a different idea from the Bible, he is very foolish." From the viewpoint of the world the Church is merely to keep things from going from bad to worse, to keep society as moral as possible. You and I know that nearly all the preaching of today is along the lines of worldly wisdom. The preachers preach civic reform and morality. But they are now leading men to war, contrary to the Word of God, which tells us not to war with carnal weapons; that we are to be followers of peace, lovers of peace, and are to be known as peace-makers. But worldly wisdom says, "You must approve yourself to the government; you must conform to what everybody else wants." Worldly wisdom is very different from Heavenly wisdom. We are to seek to learn God’s wisdom.

WORLDLY WISDOM DEVELOPED AN APPOSTATE CHURCH.

The Apostle James tells us that "the wisdom that is from above is first pure, then peaceable [mark that], gentle, easy to be entreated, full of mercy and good fruits." That is the wisdom God’s true children wish to have, that is the wisdom our text enjoins upon us. St. Paul declares that if we have the spirit of the world, and worldly wisdom, it is foolishness with God. What is worldly wisdom trying to do? Some centuries ago worldly wisdom among the leaders in the Church concluded that it was time to set up the Kingdom of God. There was knowledge enough at one time to do this. But it was not to be that the Kingdom would not be set up until the Lord Jesus Himself would come. But after the Church had studied and observed for two or three centuries and Christ did not appear to establish His Kingdom, they feared something was wrong with their hopes. They thought that they were putting their own hands and appointing a representative of Christ and began the Church’s reign. So ever since they set up their pseudo-Kingdom of Christ they have been claiming to reign and expecting to conquer the world.

The Church became prosperous by getting in with governors, kings and emperors. Their numbers began to greatly increase. Heathen tribes came pouring in.

The Emperor of Rome, Constantine, said, "I will associate myself and my Empire with the Church, and that will help me and my people; it will strengthen the Empire." The Church had become so prosperous that the government could not get along without it. And the Church came to the conclusion that the government was dependent upon it. They thought, Surely this is the auspicious time for the Church to become the ruling power throughout the world. It seemed that they had neglected the Word of God and followed earthly wisdom that they now set up the Kingdom in the absence of Him who was to be its Lord. What neglect of the Master’s words! In His parable of the Nobleman He had pointed out that the Kingdom of Heaven was "like a man taking a journey, who left his house and gave his servants charge of his possessions and said to the first servant, 'Rule over all as I shall come.' And He said to the second, 'You also; rule over ten houses.' And to the third, 'You shall rule over five houses.' Give an account of your service to me, when I come and occupy my house..." (Luke 19:15-19). The servants were to be stewards of the Lord’s possessions. But neglecting the instructions of the Lord, they set up a kingdom. They said, "Christ, of course, is the real King, but He must have a representative." They established a prince of popes, and called the pope "Viceregent of Christ." The word vice-gerent is derived from two Latin words—gero, to carry, and nos, us, instead of. They said, "The Bishop of Rome, the highest official we have, shall be the Pope. They then separated and exalted a "clergy" class as the Church, and termed all the others "the laity." So in the Catholic Church to this day only the dignitaries—the Bishops, Archbishops, Cardinals and those who take the name of Christ; they are the Hierarchy. All the others are only children of the Church. They said, "As a spiritual Kingdom we will delegate authority to earthly kings. We will permit them to reign over their respective countries if they will recognize the Pope of Rome as the supreme Pontiff of Christ. The world was worldly wisdom. They dictated terms to these earthly nations, and all the kings of Rome recognized the Pope as a spiritual Emperor whom they must obey. They said, "Christ’s Kingdom has come, His representative is at Rome, and all nations must be in subjection to this Kingdom." Worldly wisdom has been far from the teaching of the Bible.

That worldly wisdom continued. If any earthly prince failed to keep in harmony with the Pope he was censured. If he did not repent, he was told that his kingdom would be taken from him and another prince appointed to take his place. So
Germanic kings and others did penance when they had offended the representation of Christ in the world. Then came a split, in the time of King Henry VIII of Great Britain. He said, “See here! this Pope of Rome objects to my having a fourth wife, and I want a fourth wife. We will do without the Pope, and I will be the representative of Christ myself to the British people; I will be the head of the English Church, in the name of the Great Britain.”

Now all of you English Bishops must stand by me or it will go hard with you. I will reward you if you are loyal to me. You shall be members of Parliament, and you shall be called hereafter, Lord Bishops. So we have since had another Kingdom of God in Great Britain.

Luther had been in communion with the Germans, who had come into line with the Reformation work, and they said, We will appoint you as head. We will back you and your system.”

Later, the emperor became head of this Lutheran state church. The Church, as such, was not the only true Church. And with the others. See we the confession they are all in. All are fighting, each thinking they are fighting for God’s Kingdom. It is all because worldly wisdom got the control. The kingdoms of this world are not God’s Kingdom, any of them, and never were.

The only way to become truly wise is to become foolish from the world’s standpoint. The Apostle Paul tells us that we “are counted fools for Christ’s sake,” because we wish to follow the Lamb of God, because we wish to guide our fellow men into the same way by the simple, unadorned, unvarnished fools from the standpoint of the world at large, but also from the standpoint of the educated clergy. How so? Because nearly all of the educated have now repudiated the Bible. They have the spirit of the world. Believe the story of Adam and the fall? This is an unanswerable question. The colleges of our day. Every college, for the past thirty years, has been turning out Higher Critics and Evolutionists. They say that man has developed from a frog or a tadpole. They even go farther back, and say that he started from a microbe, and has evolved to his present state of development. You are not worldly-wise if you believe in the fall of Adam, and the redemption from the fall through Jesus Christ as our Ransom-price. And foolish people are you if you believe the story of the Deluge, and the story of Jonah and the great fish! It is no matter if Jesus did speak of Noah and the Flood and give it His endorsement. Nor matter if He did declare that Jonah’s being in the belly of the fish for three days typified that Jesus should be three days in the bowels of the earth. No matter if He did speak of Adam and his race as being the “lost sheep,” and even the other parable of Christ as the “lost sheep.” He “cannot save his own soul,” but He has power to give Himself a Ransom for many.” None of the great and wise believe these Scriptural stories and declarations! Oh, no! They are not so foolish!

You see the Apostle had the right grasp on the matter. How many of us are willing to be a fool for Christ’s sake—a fool in the eyes of the wise people? But the worldly-wise who are measuring these plain statements of the Bible according to their own ideas, according to their own foolish reasoning, are coming to naught. The Apostle Paul declared that the time would come “in the last days men shall be adding no further, for their folly shall be manifest unto all men.”

WORLDLY WISDOM NOW BEING DEMONSTRATED.

This time is rapidly nearing, indeed we are now entering into these days. Look at the time when this same day in those countries which believe to be Christ’s Kingdom. See how these so-called kingdoms of Christ are acting like devils, mad men! The Germans have the shibboleth, “On to victory! God is with us!” So also with the Austrians. So with the British, and the Russians, etc. No true Christian can have any conception of the real supremacy and power that they have, for their own selfish interests they are fighting each other to the death.

Ah, yes, the wisdom of this world is foolishness with God! By the time this war is over, and the succeeding revolution and anarchy shall have utterly destroyed these false representatives, how foolish they have been. What has the wisdom of this world amounted to? How vain have been all their hopes and ambitions and schemes! How their pride and ambition for power will soon be buried into the dust! “The lofty looks of man shall be humbled, and the Lord alone shall be exalted in that Day.” (Isaiah 2:10-22; 28:21-22; 13:6-13.)

The world has its own conception of what constitutes a Christian. You will notice when worldly people speak of Christians, the matter of whether or not you go out slumming or promote social reforms, whether you seek to improve the conditions of labor, etc., weigh considerably. The majority think we should be out haranguing the lower classes, and get them as far away from Christ as possible. And many of those so-called Christians, who have been trained that idea. They think the Christian is to preach Hell or do something to terrorize the people and get them into the Church. They have been doing that for centuries, and how many of the people have come to Christ by such means! Look at Europe today. Away in the past the emperors said, “We want the people to be subject to the governments. Can you Christians bring it about? If you can, you are the ones we are looking for. How will you do it? We will tell them that if they are not obedient they will be sent to a place of eternal torture!”

The answer. We will tell them that this is the Bible Hell. We will fix up a Purgatory, too. Don’t fear, we will make these places hot enough for the people, and they will believe it all and be afraid to disobey. Thus by false doctrines suggested by heathen religions and enlarged upon and driven into the churches. These very nations are now engaged in this most terrible war of all history.

You would never suspect that all these are saints, yet only saints are Christians, the Bible plainly declares. This driving of people by the millions into the outward profession and form of the Church, but all theseLittle babies into the Church, through water sprinkling, which they called baptism. We are glad that we have a real God, One whom we can worship in spirit and in truth. All this water baptism into the Church would go straight to eternal torment. Hence the movement by him to “baptize” babies into the Church, through water sprinkling, which they called baptism. We are glad that we have a real God, One whom we can worship in spirit and in truth. All this water baptism into the Church...
Discourse by Bro. F. C. Detwiler. Subject: “DISCIPLINE OF THE TONGUE”

This morning, on the wings of our faith and confidence, we took a little restrospect of God’s dealings with His people, of His dealings with His people, even down to the present time. This afterweard, as we have journeyed into the spiritual realm, and had a look at the home of the church, and the final resting place. Oh! if we could only have seen and felt as we have! There are things to be learned, disciplines yet to be endured. While it would be a joy if we could enter today into the glorious conditions toward which we are striving, we, nevertheless, feel that there are still some lessons to be learned here before we will be fit to enter into the glorious conditions to which we have been called.

We have selected a subject that comes very close home to us all, and one which, it seems to me, is of the greatest possible importance to every one of us. We take, as a lesson for this afternoon, the Apostle’s Works. We have called “the Apostle of works.” Faith is a good thing, and without faith it is impossible to please God, but the Apostle James calls attention to the fact that faith without works is dead. Being alone it will produce nothing that will be of lasting benefit. When your faith has brought you along the road as far as faith can carry you, works must complete the task of leading you on to the glorious spirit condition. Being the “Apostle of Works,” you need not be surprised at the statement he makes in the 3rd chapter of his epistle. He says, “If any man offend not in word, he is perfect and able to save his own soul; But we are bound to judge, and to heal all disciples. Behold, we put both sides of the mouth that they may obey us; and turn about their whole body. Behold, also, the ship, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity. So is the tongue among our members that it defileth the whole body, and setteth on fire of the course of nature; and it is set on fire of hell. Therefore, knowing the恶性 of the tongue, the power of the tongue is capable of setting on fire that will consume entire destructiveness, and the individual complete, eternal destruction—second death.

For every kind of beast, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind. But the tongue can no man tame; it is a unruly evil, full of deadly poison: with it we bless God, even the Father, and curse men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a tree yield salt water and fresh. Who is a wise man, and endowed with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.”

Our reason for selecting this topic this afternoon, dealing with the discipline of the tongue, was that the Apostle makes such a special point of it. He considered the tongue the most dangerous of the members. You could take your good right hand and smite down a man, but you could not permanently injure him. With your tongue you can complete an assassination from which that man never can recover. Then, also, the reflex influence upon ourselves bears us in the direction of second death. Therefore, the necessity for disciplining the tongue is apparent.

Naturally, beloved—now mark you! I said NAtURALLY, and not one of us is living the natural life at the present time; every one of us is living unnaturally; we are not following the impulses of the flesh, the natural inclinations. We are trying to make the tongue a little member, and to boast great things. Some of you may say, “I never told a slanderous story in my life. From my youth up I have abominated anything that looked like, or savored of, working injury to another. You cannot accuse me of being a gossiper. But, if you are in this class dispatching it to make the tongue a little member, and to boast great things. You have gotten away from that condition. Be careful that you do not boast. The Apostle gives us warning, saying, “In many things we offend all, and if any man offend not in word the same is a perfect man, and able also to bridge the whole body.”

I dare say no one among us would claim to be perfect, and so long as we all believe that I don’t. I know that there is danger of transgressing with the tongue. We have continual need of watching, and watching carefully, lest this boastfulness and spirit of pride bring us to humiliation, in that through improper use of the tongue we ourselves may be led astray, and away from God, and become instruments in the hands of Satan to lead others away from Him.

But we made a statement a little while ago that naturally we are all gossippers, and we feel as though, in self-defense, we will be obliged to prove this. I wonder how many of us have ever looked up the definition of this word in the Standard Dictionary. I did myself, and I was so astonished that I said, “If the Lord’s people everywhere could only realize how necessary it is to bring the tongue under control, in order that we may glorify our God!” The Standard Dictionary gives you a as a synonym of the word “gossiper” the thought of “babbler.” You say, “I do not know of anyone that could be described as a babbler.” I wonder, you have never listened one that could be described as a babbler. You know what “babbler” means. Running along and making a little music, is the thought. Have you not met some of the Lord’s people who were perfectly happy as long as they could hear the music of their own tongues? If they must be still for a little while it is misery for them. I wonder how it would have been for the good old father who had this one beloved sister who has wrecked her home because she failed to bridge her tongue. No doubt when she and her husband were married they loved each other, and he delighted in the sound of her voice. Evidently she thought he would continue to delight in the sound of her voice. She talked to him all day long when there was opportunity, and she wearied him. She broke his heart and drove him from her. Although he is fully consecrated to the Lord, he finds it necessary to get away from home in order to have peace of mind for a little class of exceptions it is true. They are all of this kind, we have heard with knowledge among you: let him show out of a good conversation his works with meekness of wisdom.”
and so far as I can see she is going on without recognizing what
the result is. It seems not to disturb them a bit. Do
I wonder how many of this kind little tendency in the
same direction. Your husband or your wife, may love you
dearly, but would like a little peace and quiet once in a while.
You know, dear friends, that one of the things that constitutes
an individual a social success is the ability to listen. A good
listener is a rare and precious thing in the modern ages. I wonder how many
of us have found this out by experience? Those who have
tongues that ramble on and on, and are never still, do not grow
in favor. There are many people in this world who think the
language was intended largely for communicating their troubles to
others, while others who have no such troubles have, of course,
this time. If you are a social favorite you have an ear always
open sympathetically to hear the troubles that other people
would pour into you. You say, "There is an excuse for that.
Did not the same Apostle James, who spoke so emphatically
regarding the power of the tongue, confess his faults? Then, should we
confess our faults one to another? Now we have it.
"Confess your faults one to another, and pray for one that be
may be healed.

Now, my dear friends, we have made a mistake in interpreting
that Scripture there, as it does not belong there at all. If
you will read that text in its connection you will find that the Apostle
was speaking of some who had gotten so far away from God
that they could not even approach Him; one between whom and
His God had come a cloud that he could not penetrate, to see the
Farther. He just could not do it. Such was the case of Saul or King
into the blessings which he had once enjoyed, would find it
necessary to call in the elders that they might make intercession for
him. Now if any of you are in that state of mind, if you are
in that condition, I would advise you to confess your faults, and do
it. I do not mean that you should go to the brethren for
faults, have them between yourself and God. It will not do
the brethren any good to know it. It will not be of any advantage
to another to know about your faults. Better put the bridge
on your tongue before you even suggest to them anything of the
weaknesses that are in you.

I remember speaking of this matter in Connecticut one time,
and having to explain it a little later. Some of the brethren
got to discussing the matter after the meeting, and when they
came to the second service they politely said they did not agree
with my conclusions. One said, "Bear we with one another's
burden"—that is, overlook the little, contemptible
faults and failings in others, and thus assist them, assuming
the responsibility or taking the burden away. The Lord
permitted the brother or sister to have this to contend with.
Would you thwart the divine purpose in giving it to them for
their work? We have one great burden-bearer, you know.
The brethren there are but find it very difficult, when they get
into trouble, to avoid seeking sympathetic ears to tell their
troubles to. Oh, if we could just get over that. We have one
great burden-bearer, you know. The Lord is willing to
divide the \"burdens\" and take on the heartaches of a
brother or sister. Do not trouble the brother with it. He
has troubles of his own. I wonder if you have thought of that, as from
time to time you came into difficulty and sought consolation
from others, remembering that perhaps these have as great burdens
to bear as you do. Why not take it to God? There is another
definition of this word \"gossip.\" We do
not want to get away from that. We would like to drive that
home so that none of us will make the mistake of being a gossip
hereafter. Another definition is that of \"idle talk.\" We hope
we can avoid all this and then talk to each other. There is
profit, some benefit to be derived, from the statements we are
making. What is idle talk? We believe it is talk that is to
no purpose; that which accomplishes no good. You say, \"I
guess I am guilty now.\" I am afraid that now you have found the
place where almost all of us could be proven guilty of a little
gossiping.\" You say, \"That will not make much difference.

Even the wisest of men delight in a little relaxation of mind in
just in a little idle talk to relieve the heavy heart? do you
remember what the Lord said about the master of idle
talking? \"Every idle word that men shall speak, they shall
give account thereof in the day of judgment.\" It begins
to assume some importance now, does it not? Now we do not
understand this term, \"idle word\" means words merely to no
purpose. Rabbi Hillel thought of pernicious words, that work evil,
sorrow, or trouble upon others.

We have an illustration which we believe will make quite clear
what idle words consist of. Some time ago it became my
privilege to visit a certain place in New Jersey, laying out another
prospectus for the upcoming Sunday School before.
When lunch came we were invited to the home of one of
the brothers who lived in the place. We accepted the invitation,
and went to his home. You know you are all much concerned
about the Pilgrim's visit, and frequently put yourselves out to
make him feel at home. You know that many people have
had the Pilgrim. We have an illustration which we believe will
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and went to his home. You know you are all much concerned
about the Pilgrim's visit, and frequently put yourselves out to
make him feel at home. You know that many people have
taxed their ingenuity to make things very nice for
us. There were others there also. One brother made special
time to keep my mind so busy that I would have no opportunity
to think of what I would say in the afternoon. He began
to tell me of what had happened the Sunday before. He said,
"Brother so and so was down, and we had an excellent discourse
from him." I knew the brother, and felt sure the discourse
had been good. He rambled along a little while, and finally
I began to question him. He said, \"What did brother talk about;
whether the Pilgrim was a source of inspiration to you.\" He said,
he did not know. I felt charitably toward him. My own mind
is not the best in the world. I thought, \"I will let him down
a little easier.\" I asked another question. I said \"brother,
you expressed your appreciation of what you heard, and how
much good do you think the Pilgrim's visit did? What did
you do afterward?\" He replied, \"Well, I do not remember,
but it was good; it was an excellent discourse.\" As stated, I
felt sure that the brother who preceded me at this appointment
would give none other than a helpful discourse, but here was a
wise one who had heard the Pilgrim, but not tell me a thing about it
except that it was good. Would it not have been better had he
remained silent? Perhaps he might have gotten some profit
himself. As it was, what I got out of it was a good lesson along
the lines of idle talk. I wonder how many of us have been guilty
in some way of the evil of sitting there and listening to talk and
conversations which have been held at this convention tabulated,
and the name of each individual who has taken part signed,
so there would be no difficulty in identifying them, that almost
every one of us would be proven guilty for I am afraid that
the proverb, \"Physician heal thyself\" would apply here, even
now, so great is this temptation to speak idle words.

Then there is another thing, and this comes home to the
sisters, perhaps, a little closer than to the brothers, although
there are none that can escape it entirely. Another definition of
\"burden\" is to take upon ourselves the responsibilities of another.
I wonder if you have thought of this. You can spend a half hour
telling the other what she already knows. She is as well acquainted
with that sister as you are, perhaps. But, dearly beloved, the brothers go to the barber shop, and there
they talk about the war, local politics, and other matters not
important to us as new creatures then to get a good idea of the
conventions? Time comes you do not even vote. You are not even registered. You spend time chatting about
this, that, and the other, and nothing of permanent value is
accomplished.

Do you think now, my dear brethren, that the Apostle was
amiss when he spoke of the necessity of disciplining our tongue?
Verily no. You and I do not want to be talebearers, babblers,
telling things of no profit, advantage, or benefit to others.
We would like to get away from all of that. The Apostle tells us how to do it. He says, \"But you,\" or \"we\" may sound like a rather rude expression, to \"bridle the tongue,\" but we will never get control of it in any other way.
The Apostle tells us that every beast, and bird, and serpent, has been
tamed of mankind, but the tongue can no man tame. Why,
then, try to hold the reins of the tongue. To do this, it cannot be brought to a place where it will \"stand
without itching,\" to use an expression familiar to many.
The tongue cannot be brought to a place where we can let it stand
and trust it implicitly; where it will not betray us. We think of
an illustration that we have used in the past, well representing
the impossibility of taming the tongue, and the difference
between taming the tongue and disciplining it. You cannot
and I am carrying around a concealed weapon all of the time. You can take that weapon and stab and stab and stab. You can stab the hope of God out of my mouth and mine, and keep them closed against anything like this, what happiness it would bring to us.

You know we sometimes sing,

“Oh for a thousand tongues to sing,

My God, to Thee belong the praise.”

What are you doing with the tongue you now have? Do you ever ask yourself, “What am I doing with my tongue?” Are you using it to malign your brother? You say, “I have never told any evil stories; do not accuse me of that.” I wonder if you ever do any spouting, or grumbling? I have been a little bit of that thing since I came to this convention. Some were sent to a lodging place where there was only one window in the room, and it was a little stuffy. It did not suit some. Then I heard of a sister who passed along some information that was to be used by those who want to see the Photo Drama. There was a crowd here, and she sat down behind a row of the friends. Of course they had seen the Photo Drama before, and they were enjoying themselves visiting together. Perhaps they thought that would make it more interesting to the public. In this way they took the attention of others from outside, who wished to listen, and doubtless such went away wondering. I wonder how many have thought that such a course of conduct is not as becoming to the Lord’s people as we might desire. A report something like this has come to us from every place where the tongue is the occasion of trouble. Of course you know what is coming next, and they want to tell about it. One of the annoyance to those who attend the theater is to have someone sit near who knows all that is coming, and insists on telling what the next act will be. Beloved, let us see to it that instead of our tongues being in the way of others, helping others by words of encouragement and comfort, and instruction. Let us not do that which will work to their disadvantage.

You know, my friends, that the proper use of the tongue is counted of the Lord as a sacrifice. Do you ever think of that? Do you ever offer up a sacrifice of the service of the tongue, and it is acceptable to God. You say, “I delight to sing the praises of God.” The Apostle Paul, in his letter to the Hebrews, calls attention to the fact that God accepts as a sacrifice the service of our lips. Think of that! You and I, have we not, in our time grumbled and murmured and the Lord has insisted that we do that, therefore, “Let us offer the sacrifice of praise and thanksgiving unto God,” instead of murmuring and grumbling. We grumble a little, and stir up the spirit of discontent. A person may be quite satisfied and contented with things until another starts grumbling and murmuring. Then he will think that things are not as right as they might be, and soon he can find fault with everything. Some of those here have stuffy rooms. Let us not sigh for the better room, and the greater comforts we may have when at home. Temporal things are what make the difference between sitting in church and on the other heavenly things. Of course you and I would not do anything evil or vicious, but when we give ourselves over to grumbling and complaining we are lending our tongue to an ignoble cause. We have heard some of the beloved criticizing something here and there that did not suit some of the beloved.

There is nothing that suits you altogether. Would it not be well to learn a lesson in submission in these things which God is pleased to permit? Let us learn to discipline ourselves, and control our tongue.

If you discipline your tongue you will quickly learn a lesson that we should be of constant importance to you. It is out of the abundance of the heart that the mouth speaketh. When you try to put a bridge on your tongue you will say, “Would it not be better to cleanse and purify the fountain, instead of trying to clean up the stream.” We are endeavoring to take hold of the influences, powers, and forces that have been expressing themselves through the tongue.

There is another thing that we wish to speak briefly about, and that is flattery. You know how we delight in flattering one another. We know that there are cases where the cause of present truth have been wrecked by flattery. We all have a tendency to flatter a little. It is so nice to win friendship in that way. If we put a man on the back he is more likely to be pleased as if we walk by and pay no attention to him. But a flattering tongue worketh ruin. You cannot afford to have an envious spirit.

Another will say, “You know I sometimes say sharp things to the brethren.” The brothers all know I am quick tempered.” Yesterday or day before I heard a brother in testimony meeting telling what a hot tempered man he was. Some of us ask the brothers to make allowance for us, and say, “brother, you
Resolution of Thanks.

WE, THE International Bible Students Association in convention assembled at Hershey Park, Hershey, Pa., hereby wishing to show our deep appreciation of courtesies extended during our meeting here, therefore,

Resolved, that we, by unanimous vote of Student assembly in behalf of the Association as a whole, do hereby express our thanks and gratitude to Mr. Hershey, the Park Management, and to the city generally, for the kind and hospitable treatment which we have received, as individuals and as a body, during the eight days of this convention.

We hereby certify that the above resolution was unanimously adopted by the Convention on Sunday, September 12th, 1915, at which about 700 Bible Students were in attendance.

S. N. WILEY, M. D. W. F. HUDDINGS, Secretary. Chairman.

From Africa

Durburn, Natal, Africa, June 16th, 1915.

Dear Bro. Jones,

Hereewith I enclose the article for the Convention Souvenir requesting that it be printed. By the same Post I am forwarding you, direct from the photographer, the photograph of myself and a group of the Church at Durburn. I will also obtain a photo of the Native Zulu Church at Ndweedwe, but it cannot arrive before next mail, as I will require to do a 15 mile walk in order to get it, and it is too late. I do hope you will hear from me, as the Native Church will be particularly interesting to the brethren in the more civilized lands. Thanks.

With much Christian love, I am,

Your Brother in Christ,
WM. W. JOHNSTON.

Letter from Scotland

MORTON EDGAR, 224 West Regent St., Glasgow, Scotland, August 24th, 1915.

Dear Bro. Jones:

I herewith enclose a “Letter-letter” which you may find interesting enough to insert in your forthcoming Report, as from the Scotch brethren. There are some new points in this letter in connection with Jacob’s and Moses’ prophecies concerning Dan, etc. I believe that these points have not so far been noticed by the brethren; and you may deem them instructive enough to include them in your Report. Later on I may send you some thoughts in connection with Abraham’s life-history—and other matters of interest.

In this country we are still getting on all right, and we have all much to be thankful for. It seems to me that the brethren in America are more disturbed over this war, than we in this country are. Very few orders now reach me from U. S. A. The brethren over on your side of the water appear to think they are taking great care in sending any order, and very cautious. I am sure just as useful now as ever they were). They surely imagine that things are much worse than they really are. So far, letters and book-packets have not gone astray between this country and U. S. A. I wish you would just mention this fact in your article. From the few letters that do reach me, I can see that the brethren are “taking their chances,” as it were, that I shall safely receive their orders, and that they may be fortunate enough to get the books or charts ordered. I would like them to get at their purposes ever since the war began I have not lost a single order, nor have I had to send back any on account of change. It is a less frequent mail, and in some cases a longer delay between posting and delivery.

I trust that all things go well with you, as they do with us. With much love in the Lord,

Your loving brother,

MORTON EDGAR.
FULLNESS OF GOD—HOW ATTAINED.


HE SPOKE from the text "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." (Ephesians 3:17-19.) He said in part:

This is to me one of the most precious texts in the Bible. It gives us a breadth and depth of thought, a deep inhalation, as it were, of God's greatness and love. The Apostle was writing to those who had been Christians for some time. The Church at Ephesus was a noble Church. St. Paul felt it was worth while to press upon them that they might have this still larger appreciation of God.

The quality of Jehovah's character that especially touches our hearts is His love. Doubtless we are particularly impressed along this line. But the misrepresentations that we received in earlier life. Children born have no long since the knowledge of Present Truth, having never been taught the doctrine of eternal torment, etc., often take the Truth as a matter of course. They have never believed anything else than the Truth, and it seems to them the natural and proper thing. So it would have been with all of us. We had not been perverted in mind through false teachings until it was difficult to believe in the love of God as presented in the Scriptures. But having come out of darkness into God's marvelous light, our appreciation of love is the stronger by reason of the contrast with our former misconceptions.

I believe it will be so in the next Age, when mankind are delivered from their heathenish ideas—not only the heathenish ideas of those without any knowledge of Christ, but the heathenish ideas taught them by woefully misguided Christians. When the world come back from the grave with all their false ideas in their minds, and find out about the real God and His gracious Plan, it will be such a revelation that they will be made more appreciative because of the wrong thoughts they had before.

In chapter 3 of this Epistle St. Paul prayed for the Ephesian Church that the eyes of their hearts might be enlightened more and more. In time past we wondered whether the world could be fully responsible before God; whether they had heard enough of the Gospel to give the Heavenly Father reason for roasting them forever. Did they hear a church bell ring? Did they hear some one James Version of the Bible were very conscientious, but they had their minds thoroughly poisoned. It is impossible for a person with his mind poisoned not to let the poison get into his pen, if he is writing. They seemed to feel that the Bible did not have enough Hell in it, and they wished to put in all they could.

One illustration of this is found in the 5th chapter of John, 29th verse. In verse 28, Jesus was saying, Marvel not at the things I have told you about My Kingdom; "The hour is coming in which all that are in their graves shall hear the voice of the Son of God and come forth; they that have done good unto the resurrection of life." I suppose the translators thought that the hour was coming, when all was going to end everybody to everlasting torture, so in the next clause, "they that have done evil unto a resurrection of judgment," they gave the translation, "resurrection of damnation." They had to get the damnation in. They supposed, though it was not in the original, that this thought should be there, and that they, as translators, should put it into the English text. But these men who did this translation called "damnation" in the Greek. The word is krisis—judgment.

These translators had been taught that there is a place of torment; and here was a text that seemed to imply that everyone would have an opportunity of some kind—that those in harmony with the Lord would have a life-resurrection, while the others would have an awakening to a process of judgment. They thought they must make it a hot time someway, so they put it "damnation," and scared the rest of us. What would a resurrection of damnation be? We were told that the people were in a tormented spirit because, after they had been roasted for a long time as spirit beings, they would have a resurrection and get more substantial bodies, so that the flames could get a better hold on them. How ridiculous! How absurd! Whenever people ignore the Word of God they get into some absurdity.

Those translators were not stupid men. They were seventy of the most intelligent preachers, the most highly educated men of their day. They agreed to render the word krisis as "damnation," although this same Greek word occurs in the Revised Version, the more in that context, and it does not render it "damnation" in any of the other four instances. But to give the proper translation in verse 29 would interfere with their eternal torment theory. The Revised Version, you will note, sets the matter straight. It renders the word as it should be—"judgment." What is the resurrection of judgment? It is the resurrection that comes to the world during the Day of a thousand years in which Christ is to reign. That whole period is the Day of Judgemen, as St. Peter tells us. "God hath appointed a Day in which He will judge the world in righteousness by that Man whom He hath ordained"—Christ Jesus, the Head of the Church, and the members of His Body. They are to be the judges in that thousand-year Day. All the world will have their opportunity in that Day of Judgment.

In chapter 15 of the Book of Revelation, the Lord says of His day of judgment, from the time we give our hearts to the Lord we will have a covenant with Him until the close of life. It is a matter of life or death with us from the time we make this covenant. We shall have a chance for life in the next Age, if we have now covenanted to live a life of achievement, of service to others, of sacrifice, of service to our personal talents, our influence, our riches, our all, in the Lord's service.

FEW HAVE REALLY HEARD THE GOSPEL.

While many have heard the sound of a church bell, have heard sermons and hymns, a comparatively small number have really heard the Gospel. The Bible says the men were born in sin and misshapen in iniquity, will God torture them through all eternity if they do not turn around and do contrary to their natural instincts? Have we not been wrong in our supposed teaching that we must have had a screw loose somewhere or we would not have listened to that kind of stuff? What is the meaning of the words of the Hebrews—"the unenlightened world—but only with those who have an intelligent knowledge of His offer and the terms of its attainment. How was it with yourself and with myself? We have lived as though there was some kind of a God. We had to learn that He is a Rewarder of them that diligently seek Him. We had to learn how to seek Him. We learned that there is a straight gate and a narrow way that "leads to the life"—the life offered during the Gospel Age only. We learned that Jesus is that Door, or Gate, and that we must come to that Door and present ourselves intelligently. The eyes of our understanding were opened, or we could not have done this.

But our discernment of these things was not complete
SUPPLEMENT TO FIFteenth SOWENIR REPORT

at the time we saw enough to lead us to present our bodies as living sacrifices unto God. But until it was not our concern to cover the head of Christ's righteousness to make us acceptable to the Father, and begotten of the Holy Spirit as New Creatures, that the higher things opened before us. "The heavens were opened, and we began to understand the deep things of God." (1 Corinthians 2:10.) This species is a mystery to those who have not the spiritual relationship to God and to Christ, through this Covenant of Sacrifice.

God spoke of this class and their covenant in times past, saying, "Gather My saints together unto Me, those that have made a covenant with Me by sacrifice." It is not Catholicism, nor Methodism, nor Unitarianism, nor Socinianism; that is, Rulseism, but, "Gather My SAINTS together unto Me." If we have not made this covenant, we are not of the saints referred to. These are the true Covenanters.

JESUS THE ONLY WAY OF SALVATION, NOW OR EVER.

The whole world is still out of relationship with God. They lie in the Evil One. (1 John 5:19, Rev. Ver.) God is not giving them an opportunity now. He is giving the opportunity only to those who have come in the appointed way, by faith in the Lord Jesus Christ. Others are aliens, strangers and foreigners, "without God and having no hope in the world."

Do we see the difference? Without knowledge we could not come. In the future the whole world will be enlightened. Knowledge is to be given them. It will be true then as now that "Who hath believed our report?" The Lord Jesus is the same yesterday, today, and forever; that without faith no man can be received by the Father; that all must receive the Lord Jesus Christ and believe in Him. "There is no other name given under Heaven or amongst men" whereby any can be saved. But all will have their eyes and ears opened in due time. And if not, not. Not everybody can be saved, if they will. (Isaiah 35:5.) Thank God for this!

What has stopped the ears now? What has blinded the eyes? What has hindered men from knowing of God and His salvation? The Apostle Paul says, The god of this world. This god is Satan. What are the things that make this god of this world? How does he blind men's minds? By misrepresenting God's glorious character, putting darkness instead of light, error instead of Truth. Through misleading and deceiving, this great Prince of Darkness has sought to keep the people away from God. Why has He done this? The Apostle says, "Gave Him up to Satan, as it were the accuser of God, who is the Image of God, should shine unto them." When the light of God's goodness shines into a heart, it begins to scatter the darkness. If Satan can keep out the light of God's goodness he will keep us away from God. If this light gets into the heart, it will draw us nearer to God every day and hour.

POOR OF THIS WORLD CHIEFLY CALLED.

It is a matter of great importance to have the eyes of our understanding opened, "that we may be able to comprehend with the heart what is the width and length and depth and height of the love of Christ, which is beyond all knowledge, that we may fully take in, to encompass. We cannot fully encompass. We cannot fully encompass God; He is too great. What can we comprehend, then, with all saints? On this subject of the goodness and love of God the saints are to have comprehension; other people will not get much on this subject. Are the saints brighter than other people? The Bible says they are not.

"Not many mighty, not many wise, not many noble, not many rich, not many learned, but chiefly the poor of this world, rich in faith. These are the ones who have to comprehend with the competent and to those who possess God's Holy Spirit, received through His begetting. It is this that influences our minds.

We have the same brains that we had before; but when the Holy Spirit begins to set things in order in our minds, when it gives us principles, when it makes us see things in a different light, these brains than would have been possible before. Thus our minds become more and more sound, just as under the hand of a master musician even a defective musical instrument might be made to yield something acceptable, which an inferior player could not.

The Apostle tells us that God has chosen the mean things of this world. It is a pretty hard expression to human pride, but it helps to keep us humble. This is what we need. The heady and high-minded are not so susceptible to the influence of the Truth as the humble. It is because the humble ones that the power of the Word operates, and they are simple enough to take it. The wise of the world say, "God did not mean that; He must have meant something else in harmony with my wishes and desires. The simple-minded take God's Word as it is, and consequently receive increasing light and spiritual life; and in Him is no darkness at all, as the Bible reflects His light.

In proportion as we get this light from the Bible we can understand God's love and Plan.

THE HEAVENLY ILLUMINATION AND ITS EFFECT.

There is a supernatural illumination which all receive who receive the begetting of God's Holy Spirit. The Apostle tells us that it was better to die than to be translated to heaven. The Church ordered a great fight of afflictions, after they were illuminated."

When did the illumination begin? When they received the spirit-begetting, which is granted during the Gospel Age, and only to those who surrender themselves entirely to God through Christ. This is the thought of the Apostle when he prays in the saints that the eyes of their understanding being enlightened by a gradual opening is the thought of the Greek—they might be able to comprehend what are the lengths and breadths and depths and heights of God's love. The Lord Jesus in covenant with the Father in line with the Scripture which says, "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice." Here was the first saint of the Gospel Dispensation. He said, "I delight to do Thy will, O My God! Thou hast invited Me and I have come, in harmony with Thine arrangement. Jesus was new thirty years of age, which was as early as He could present Himself to God sacrificially. Then He was buried in the water to symbolize that consecration. His human nature was there buried in symbol. His rising from the water represented symbolically His rising to newness of life as a spirit being. God then gave Him this elevation. His Holy Spirit was poured upon Him and the Savior, testified that he saw the Spirit come down in bodily form like a dove and rest upon Jesus. He says that He was told by the Lord before He saw it that the one on whom the Holy Spirit would be seen to thus come would be the Messiah, the Anointed One of all God.

In connection with this we read that as Jesus came up out of the water, "the heavens were opened unto Him." What did that mean? Could Jesus see clear up into the sky? Not any farther than before, we presume. The word "heavens" or "heaven" means the heavens—nothing to do with the things of God's Word. They opened to our Lord in the sense that He began to understand them as never before. During the thirty years before that time He had been one of the few who could read. Sabbath after Sabbath He had read the different lessons of the Law, and was familiar with the letter of the Scriptures.

Could Jesus understand the deep things of God? No; for He was then only a natural man. He had not been begotten of the Spirit. He was limited by the Law so that He could not present Himself at an earlier age than thirty. Immediately upon reaching this age He was about His Father's business, consecrating His all to God. (Hebrews 10:7.) The Father there gave the Holy Spirit, which began at once to operate upon Him. This illumination of the higher things came to Him—all those things contained in the Prophets bearing upon Himself and His course as the Messiah.

Jesus had often wondered about these matters. Here He saw the description of the glory and grandeur of Messiah's Kingdom; and there were other statements, apparently about Himself being led as a lamb to the slaughter. He had read about Moses lifting up the serpent in the wilderness, of the killing of the sacrifice of the Day of Atonement—the bullock and the Lord's goat—and of the scape goat. The question with Him was, Which types refer to Me? What am I to do? It was not for Him to know until He became thirty years of age, and made His first presentation. Joseph soon as He had done this He received the Heavenly illumination.

Jesus then went away into the wilderness where for forty days He thought on these things that He had considered so many times before but could not understand. Nothing could be thought from these brains than would have been possible before. Thus our minds become more and more sound, just as under the hand of a master musician even a defective musical instrument might be made to yield something acceptable, which an inferior player could not.

How we are trained for Kingdom service.

There will be no unprepared persons in God's Kingdom. No one will be there who is not fit for the position to which God has called him to be. We are all in the image of the One in whose sins, the invitation to be come associated with Christ, and the assistance which God renders in the way, are all of grace, nevertheless God expects us to cooperate with grace, and develop in our heart and life those qualities which He points out as being His own. St. Paul writing to the Holy Spirit—"Meekness, gentleness, faith, patience, long-suffering, self-control, brotherly-
kindness, love.” Love is the sum of them all. You say, “I have some of these, but not in perfection.” None of us have. We cannot do perfectly so long as we have imperfect bodies; but we can show skill.

A master musician sits down at a broken-down instrument we detect the skill, in spirit of the defective medium through which he operates; and we say, “If he had a perfect instrument, and sure he would produce delightful music.” So the Lord is not expecting us to produce perfect works with these defective bodies, but to do our best. If the Lord sees that our intentions are perfect, and that we are trying to seem to practice the good principles we have learned, so far as our abilities will permit: if He can see that we are so handling the old instrument as to get out of it the best that we can produce, then He will say, “I am satisfied; I will soon give you a new body, and then you will do perfect works.” And this may not understand, and it may be that your family will not; but if you have God’s Spirit, He will know how to reckon with you.

God wishes us to be faithful to Him, to prove our loyalty, to learn more of His character, to understand more and more what is His will, that it may have its influence upon our hearts and lives. As the Apostle says, “The love of Christ constraineth us.” As He manifests His love toward us He wishes us to reciprocate. This is implied in our text. Let me quote it again: “That you, being rooted and grounded in love, may be enabled to comprehend what is the length and breadth and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.”

O this blessed fulness! Are you realizing it? If so, “the Spirit of glory and of God resteth upon you.” Go on, dear fellow pilgrims in the narrow way! A little while, and we shall see His face. A little while, and all our trials will be ended. A little while, and all the reproach and the suffering and the grief and the sorrow will be over. And then we will see but “light afflictions, which were but for a moment,” and which worked out for us “a far more exceeding and eternal weight of glory!”

A Message from Burma.

Dr. L. W. Jones, M. D.,
3003 Walnut Street, Chicago, Ill.,
United States of America.

Dear Brother: Your letter of the 27th of August, to hand a few days ago.

Regarding your request for a report about the scene in Burma, I regret to say that at present, there is no regular class of students. I help two brothers and one sister, in their studies, in their private homes, which are distant from one another, they find it inconvenient to meet together, owing to the nature of their work.

A Brother: I come from a place called Egypt. Some might wonder how any good thing could come out of Egypt, but I found a very good thing therein namely, the Truth.

A Sister: This is almost like being caught up to the third heaven.

A Sister: Some time ago I came to California to find a place to build a home, such as I thought I could build. I found such a place and went there. The Drama came to our town. I attended it and got the Truth. I’ve been looking for the Truth. When the Truth became clear to me my dream about California faded away. I am happy to tell you that I am resting in His grace.

A Sister: Some have felt that the Lord’s people should not spend money for talking such a trip as this one to the coast, arguing that the money could be better spent in some other way. We remember that in the closing days of the Lord’s ministry an admirer of Jesus, Mary by name, broke an alabaster box of precious ointment, and with it anointed the feet of Jesus. Some have supposed that the expensive ointment should not be used in this way. It is not so. The Saviour commended her course, saying, “against the day of my burying hath she kept this” or done this. It was an exhibition of deep love that helped Him to endure what was to come upon Him a little later. When we see what a blessing and encouragement is brought to the various classes as our tourists come in and join in service with them, it seems like breaking the alabaster box. It is helping the feet members of the Christ to get ready for their burial.

A Brother: Seven years ago we thought there were no more crowns. Today I feel seven times as unworthy, but I am trusting in the love of Jesus, and I trust I am winning a crown.

A Brother: This is my first testimony. I have only been a child of the Lord about four months. I have been so richly blessed by attending this convention. I am so thankful to the Lord for all His blessings. I thank Him for the Pilgrims, and the good thoughts we have given us from the platform. I hope to go home and put these all into practice. I am thankful, too, that the talks are being reported so I can go over the things that I forget.

A Sister: For some time it has been a solemn thought to me that Elijah was waiting on the lookout for Elijah at any moment. He knew not what, I want to be so prepared that I may be ready always. Brother Russell has pointed out to us that the only ones that will be of the little flock will be those who are filled with the Spirit. I am praying the Lord, not only that I may have some of His Spirit, but that I may be FILLED WITH THE SPIRIT.

There are also a few Adventist friends who seem to be interested in the Truth, and have asked me to help them. I shall do so to the best of my ability, if arrangements can be made for a class so much the better. The difficulty with these friends is the Sabbath question, but we know they will overcome that through a clearer knowledge of the Truth.

I do a good kind of distribution of our literature and meet with much opposition.

I think dear brother, my letter will be too late for your Supplementary Report, but I know you will be glad to hear of the welfare of the brethren from this side.

I remain dear brother,
Yours in His service,
E. TRUWELLIN.

A Few Sample Testimonials.

A Brother: One of the best ways I have found to cultivate ove for the brethren is not to think of them as individuals, but to think of them as members of the Body of Christ.

A Brother: I am a farmer. I know that to produce a good crop in a natural way it is necessary to cultivate it, and keep down the weeds. I find this true in developing love for the brethren. Some of my neighbors think I am spending too much time, and neglecting my work, in meeting with the brethren. I cannot see the Father and the Lord Jesus, and the only way I can develop love for them is to learn to love the brethren.

A Sister: Some of the weeds that hinder growth of love for the brethren in me, are little surmisings when little faults are seen in them. The cultivator that I have found effective in removing these weeds is to take the brother or sister to the Lord in prayer. I find this soon removes the weeds of criticism, and mycrop of love thrives. I trust if any discern faults in me that you will use this cultivator of prayer.

A Brother: Thinking of the subject of discipline I have been reminded of how the soldiers are disciplined; how they are denied food, the privilege of talking to one another, and many other things that they desire to do. I have found this a helpful way to discipline myself. When I have done something displeasing to the Lord I deny myself something.

An isolated Sister: I was sick, and had told a visiting sister of some special thing I would like to eat. She brought it. Then I thought if the Lord had desired me to have it he could have put it into the sister’s mind to bring me this, but I had taken it into my own hands, so when the dear sister brought it to me I disciplined myself by not eating what she had brought. I gave it to one of the children.

A Brother: I have found it helpful, when praying to God for assistance in overcoming along a certain line, that I cooperate with God by watching my experiences along that line.

A Sister: When things do not go to suit me I find a tendency to lapse into an attitude of indifference toward attending the meetings, or fellowshipping with the brethren. Last night I had gone to bed, not intending to attend the prayer, praise and testimony meeting, but upon thinking about the matter I decided that I should not miss that meeting, so I got up and came. Pray for me that I may be aroused from this attitude of indifference.
Discourse by Bro. Paul S. L. Johnson. Subject: “FAITH.”

For that which will be a dispensation of works, when love will be the most important as well as the greatest of the graces. Now, it is according to our faith; then it will be according to their works, i.e., love. But the faith that now avails is the "faith which worketh by love" (Gal. 5:6).

A quality of such commanding importance to the new creation should be clearly understood and should necessarily be largely possessed by them, and to contribute toward securing these two objects the subject will be hereinafter set forth, both from a theoretical and a practical standpoint, with the earnest prayer that the Lord may be pleased to bless this study to these ends.

I. ITS NATURE.

What faith is will first engage our attention. It may be defined as a mental appreciation of, and a heart's reliance upon, certain objects. This definition is based upon Paul's statement, "Faith is the confidence of things hoped for (heart's reliance); the evidence of things not seen" (mental appreciation) Heb. 11:1. It will be noticed that the apostle traces the matter in reverse order to its unfolding, as frequently is done in the Scriptures on various matters, e.g., I Pet. 3:10; Rom. 8:30, 31. According to this definition there are two parts to faith: one of these is exercised by the mind, i.e., mental appreciation; the other is exercised by the heart, i.e., heart's reliance. Neither of these can be absent in a genuine faith. Both must be present in a true faith.

Mental appreciation must be present as the foundation, the heart's reliance must be present as the superstructure; both are as necessary to the house of faith as a natural foundation and superstructure are necessary to a natural house.

Accordingly in faith the will must have to exercise an intelligent appreciation. Such an intelligent appreciation embraces three elements: knowledge, understanding and belief. In a real mental appreciation all of these parts are present. Knowledge is the first of these. We cannot exercise faith in a person or thing of whose existence we know nothing. "How shall they believe in Him of whom they have not heard?" (Rom. 10:14.) That this proposition is self-evident appears from the form of the question in which the apostle states the thought. Therefore, to have faith in God and things about God, we must have knowledge of Him and them.

But knowledge is not sufficient; additionally an understanding of the person or things believed in is necessary. For faith must have a reasonable basis for the things on which its knowledge lays hold. Therefore God invites us to reason on the things of faith with Him, saying, "For whatsoever is not of faith..." (Rom. 1:16). In this regard the apostle speaks of his understanding of the mysteries of Christ and prays that we may be able to comprehend with all the saints the breadth and depth and height and depth (Eph. 3:18); and Jesus assures His own that it is theirs, but not the world's, to understand the mysteries of God (Mark 4:11). Indeed it is this understanding of the things of faith that works the subsequent parts of faith as is apparent from a proper translation of Rom. 10:17. "So then faith cometh by understanding, and understanding by the Word of God," whose reasonableness works an understanding of it in a properly disposed mind.

To understand the mysteries of faith is a thing that requires the exercise of the mind. For the first part of faith, knowledge, is reasonableness, and the second, believing, is the operation of the will. For these two, knowledge and believing, are always connected. For the apostle says, "I will give you understanding; and I will give you knowledge and believing." (Acts 8:28). And the Lord says, "It is a thing which was established by reason, and not by faith; and therefore, it is not of faith, but of the circumspect mind..." (Rom. 4:17). The second part of faith is heart's reliance. Not simply the head, but the heart must set the faith in a genuine faith. By a heart's reliance we understand such a full persuasion of the trustworthiness of the person or thing as makes them one's own and produces corresponding conduct in him; who exercises such confidence. Such heart's reliance makes the person or thing in question, in itself, a reality and a possession for the believer; and makes him act in harmony with this reality and possession.

Accordingly, just as there are three parts to the mental appreciation of faith, so there are three parts to the heart's reliance of faith, i.e., full persuasion, or assurance, appropriation, and corresponding activity.

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The first part of heart's reliance is, of course, assurance, i.e., a real faith makes the objects of faith its own in the sense that the Scriptures say, "God imparts..." (Rom. 8:29). For a person to have assurance of the possession by faith. Thus a living faith lays hold upon God as our Father, Jesus as our Savior, the promises as our Mother, etc. This feature of faith Paul indicates in the expression, "and embraced them," in Heb. 11:13; i.e., made them their own. In verse 17 he expresses the same thought in the words, "and they embrace..." (Rom. 10:12). The third part of heart's reliance is an activity that corresponds to the requirements of faith. Every example of faith presented to us in Heb. 11, the great faith chapter, proves this. So completely does such a faith possess one that it dominates him, animates him and enables him to express his conduct in the various forms of faith. Verily,
such an one walks by faith. There is no heart's reliance where no corresponding conduct is produced. When we look at the list of faith's heroes given us in Heb. 11, we see that in every case their faith made them energetic, prompting them to act as faith dictated that the situation required. With them the persons and the things on which faith rested were there in a sense that they acted upon the requirements of the situation; and that for the reason that they were fully persuaded of, and embraced them (Rom. 4:18-21; Heb. 11:13). Only then may we rest assured that we have a true, full faith which produces proper and appropriate action (Gal. 5:6). Accordingly, we must accept a strict definition of faith as well as the elements of its two parts.

II. ITS OBJECTS.

There are proper and improper objects of faith, i.e., those to proper and improper persons and things toward whom an act of faith exercises such an attribute of heart-reliance as the original was adapted to exercise a mental appreciation of, and heart's reliance upon God and the things of God; but by the fall a deep perversion of the organ of spirituality, whose proper quality is faith, has fallen to the lot of most people, and therefore we find the vast majority of mankind either lacking in faith altogether or in a large part, or else fixing their confidence in wrong objects. Hence there is either no faith, or very little faith at all; or attach their faith to wrong objects, such as self, husbands, wives, parents, children, friends, governmental, religious, capitalist, industrial and social leaders and positions, wealth, false gods, false friends, false land, parties or sects. While some of these are properly to be disregarded, an otherwise measure of our confidence, none of them is to receive such mental appreciation and heart's reliance as constitute faith in its Biblical meaning. Such a faith should be given to God and Christ alone in respect to the matters that Scripturally pertain to them (Jer. 17:5; John 14:1). We should therefore exercise a mental appreciation of, an act of heart's reliance upon God and Christ personally, and with respect to matters Scripturally pertaining to Them. Our confidence in Them and in these things should be full and absolute (Prov. 3:5-7), after we come to a knowledge, understanding and possession of Them. Our confidence should be in Them as persons and not in real objects, or in persons, who become ours in certain respects as faith appropriates Them to itself in certain relations. This would imply at least four things: that we exercise a mental appreciation of and a heart's reliance upon Them in respect to Their existences, their attributes, their words and Their acts, past, present and future.

The first respect in which we are to exercise faith in Them is Their existence. We must have knowledge and understanding of, and belief with respect to the reality of Their existence as well as such a full confidence in it as makes it a living reality to and a possession of us, and as makes it possible for us to be an attribute of heart's reliance upon Them (Heb. 11:6). Before we take any other step of faith in God and Christ, this feature of faith must be present in us. It is not only the antecedent, but also the foundation of faith as it unrolls itself toward other things pertaining to God and Christ. Satan convinces a person that he does not possess. The second respect in which faith exercises itself toward God and Christ pertains to Their attributes, which may be divided into two classes: attributes of being, and attributes of character. While Their attributes of character are in every case similar, in some respects their attributes of being are not the same, the Father having some that the Son does not possess. The following are the Father's principal attributes of being, some of which the Son does not have: Personality, corporeality (not material, yet substantial), spirituality, self-existence, eternity, self-sufficiency, immortality, omnipresence, omnipotence, omnipotence, omnipresence (not of body, but of certain attributes), self-sufficiency. On the other hand, a well rounded faith will have a mental appreciation of, and heart's reliance upon Him in respect to these qualities of His being. The principal attributes of the characters of God and Christ are wisdom, justice, love and power. A well-ordered faith will have a mental appreciation of, and heart's reliance upon Them in respect to these qualities. It will be fully persuaded of their perfection, of their perfect blending, of their perfect dominating all Their other qualities of character in such a blending, and of the perfect crystallization of all these features of Their characters. These features of character imply the presence in Them of other, but less important qualities on which our faith would operate. As faith in Their existence is the basis for all the other objects of faith in Them, so faith in Their attributes of being is the basis for faith in Their qualities of character, which in its turn becomes the basis for faith in Their words and acts as in harmony with Their characters.

The third respect in which faith operates toward God and Christ pertains to Their Words, more particularly to God's Word, the Holy Bible, which is also Christ's Word, since He was God's agent in giving it (John 16:14, 15). An analysis of the thoughts of the Bible shows that its thoughts are of seven general kinds: dogmatic, doctrinal, promissory, hortatory, prophetic, historical and typical. As faith in God's Word grows, it will increasingly have a mental appreciation of, and heart's reliance upon the doctrines, precepts, promises, exhortations, prophecies, histories and words of the Bible; and that because it has full assurance with respect to the reliability of God's and Christ's characters.

The fourth respect in which faith operates toward God and Christ pertains to Their acts. Because it trusts Their characters, it must rely upon Their acts, which are the outward manifestation of Their characters. Therefore Their characters are fully assured that every act present, has been and is in complete harmony with perfect justice, love and power, blended, dominating and crystallized. So complete is this reliance upon Their characters, based upon a mental appreciation of, that faith is fully assured that all Their future acts will display the same consistency of these glorious characteristics. Faith in this fourth respect has a particular sphere of activity in its personal experiences with God's and Christ's providential acts. Therefore a person full of faith implicitly relies upon it that what God has done, is doing and will do providentially to Him is in perfect harmony with His character and Word; and that He will exercise such a faith, not only in favorable, but also in unfavorable circumstances.

Summing up the discussion of objects of a proper faith, we would therefore say that they are God and Christ as persons, especially in respect to their existence, attributes, words and acts.

III. ITS REASONABLENESS.

Those who have exercised faith have been and frequently are the targets of ridicule on the part of unbelievers as fools and superstitious. While there are many things, some of which are objective, that are foolish and superstitious, and that therefore are open to the charge of being things that are matters of a real Biblical faith are the acme of reasonableableness. The four respects in which we are to exercise faith in God and Christ are demonstrably reasonable, even apart from the Scriptures, as we now proceed briefly to show from grounds that satisfy reason.

Faith in the existence of God is reasonable. We reach the conclusion that there is a God, by reasoning from effect to cause; and that He has personal characteristics by reasoning from design and adaptation, as we see these in nature and ourselves. Reasoning from effect to cause, we see things existing about us from certain causes, which in turn came from other causes, and so on, until we come to the first examples of these things. This the reader can trace throughout all the forms of nature about us, in fruits, flowers, trees, plants, animals, fowls, reptiles, fish, insects, etc., etc. When we come in our reasoning to the first of these and the things of which they are made, and reflect on which they were made, as well as the other heavenly bodies, the question still obtrudes itself, What is the cause of these? We are finally forced to conclude that there must be a first Cause of all first causes; and if there is a first Cause, it must be endless, or it would not be the first cause; and if it is endless it must be eternal, and this first Cause, from which all other causes in ultimate analysis, proceed, is God. Thus reasoning from effect to cause, we are forced to conclude that there is a God; i.e., "He that built all things is God" (Heb. 3:4). So, too, reasoning from design and adaptation, we conclude that this God is personal; because the universe over-
wholingly evidences personality in the Creator by the exhibition of His wisdom, power and determination, marking the millions of the design and adaptation confronting the student of nature. The universe, itself, being plan-
etary systems in their rotations and cycles, the planets in their movements on their axes and orbits, the laws of grav-
ity, adhesion, attraction, repulsion, etc., the seasons, day, night, light, darkness, the distribution of land and sea, the tides, the atmosphere, mountain chains, plains, streams, rain, shine, heat, cold, floods, drinks, living organ-
tures and their organs—all of these designed for and adapted to one another and to the needs of the living crea-
tures demonstrate one and all a personal being of marvelous personal attributes as their Creator. Preserver and Di-
rector. Character and attributes of being as a person are demonstrable from reason and faith alike, as therefore reasonable. Any human being apart from gross perversity can see this.

Further, nature about us and within us demonstrates the attributes of God's character. His wisdom and power we have already seen demonstrated from nature about us (Rom. 1:20). The multiplied evidences of His great kindness in giving His creatures so many blessings demonstrate His love, while the laws of nature blessing those who use them aright and injuring those who abuse them, demonstrate His justice. Moreover, our marvelous physical, mental, moral and religious endowment, we demonstrate His wisdom, justice, love and power. Surely if He has given us the evidences of wisdom, justice, love and power (now much marred by the fall, yet present in us), He must have them in super-
abounding measure, on the principle: "He that made the sheal, He shall not see evil." Further, the fact of His having such attributes coupled with the other fact that as beings of mental, moral and religous endorsement, we deeply need and continually crave a proper knowledge of, and a heart's fellowship with Him, which man's contradictory and barren efforts to gain prove him unable of himself to originate, demonstrates that He will give us the knowledge necessary to effect such a fellowship, i. e., demonstrates the reasonableness of expecting a revelation from God of His Plan with reference to man, his past, present and future.

If it is reasonable to expect a divine revelation of God's purpose for man, it is reasonable to assume that such a revelation would be properly accredited as coming from God. And all of the books which claim to be such a revela-
tion, the only one which meets this requirement is the Bible. Hence, the reasonableness of accepting the Bible as such a revelation. The following reasons very briefly stated are sufficient proofs of its divine origin: The intellectual inadequacy of men to their own characters; the impossibility of their knowing, apart from inspiration, some of the events which (science since demonstrating them as facts) they give; the times of their writing; their igno-
rance of the meaning of much of what they wrote, since proven true; the Bible's miraculous and prophetic evidence; its historical accuracy, in view of its plan; its marvelous efficacy to realize its design; its practicability of its plan; its complete harmony with God's character; its agreement with the experiences of the Christian life, and its refutation of all ath-
s filt. All of these things which, when elaborated in detail, would furnish and have furnished volumes of cogent and irrefutable evidence of its inspiration aside to its evident evidences, satisfy, and have in many cases satisfied reason that the Scriptures are God's revelation to man, and are worthy of acceptance as such.

From His dealings with various individuals, God has always given each one as large a degree of evidence of the reliability of His acts as the person's degree of faith warranted his receiving. To some, more evidence in this re-
spect is given than to others, the reason being that the former exercise their faith in a larger degree and wider sphere than the latter; God's being to give the greater and more elaborate evidence to the greater and more elaborate faith. Whenever we trusted the Lord with respect to di-
vine knowledge, we have invariably been given the evidence of its reliability; those who go no further are given no further evidence. Whoever trusts the Lord with respect to the steps of justification, i. e., repentance toward God and faith in the Lord Jesus, is in evidence which demonstrate to him the truthfulness of the Scriptures teachings on these lines, and God's acting in harmony with His char-
acter and teachings in His providential acts in one's justification experiences. Whoever takes the various steps toward and in consecration and deliverance is given in his expe-
riences connected with the evidences that God's character is acting in the providential events of his life as God's lines that the Scriptures teach He will act. Thus one undergoes as he progresses the Scriptures indicated experiences of begetting, quickening, growth, strengthening, balancing, per-
fec ting in this life, and finally birth of the spirit of resurrection. Many instructive experiences come into his life to produce these results just as the Bible teaches. He always finds God doing His part in the providential events of his course. Therefore he is given to see the reasonableness of relying upon God's acts. This has proven true in the ex-
periences of multitudes who have closely watched these events, into righteousness, though not to others, the evidence is demon-
strable that God is reliable in His acts along the lines of their sanctification and deliverance as well as their justification.

Summarizing we would therefore say that it is reasonable to believe in God and Christ as persons with respect to their existence, attributes, words and acts.

IV. ITS FUNCTIONS.

Faith's field of activity is the largest of all the graces. Its function in general is to initiate and share in all activities and in many instances exclusively to conduct them. Its fields of work are indicated best in 1 Cor. 1:30, where we read Christ is of God made unto us wisdom, righteousness, sanctifi-
cation and redemption," deliverance. In the first two of these, as far as our activities are concerned, faith is the exclusive active grace. It is true that Christ teaches us as this passage as well as Matt. 23:8 informs us: yet that quality in us which is teaching, understanding, appreciating and appro-
priating it to ourselves is faith. "By faith we understand." Heb. 11:3. It enables us to perceive, reason on, appreciate and appropriate not only the surface, but also the deep truths; not only those that pertain to our condition while we were yet in sin, showing us the way out of sin, error and alienation into righteousness, truth and fellowship with God in justifica-
tion; but also those that pertain to consecration, spirit begetting, quickening, growth, strengthening, balancing, perfecting, final deliverance and future glory, honor and immortality. It is the student quality in us along religious lines.

Then, too, faith has the function of exclusive activity in leading us under Christ's ministry through the successive ex-
periences associated with justification, first repentance, toward God whereby it enables us by the knowledge it gives us of God's word to hate and forsake sin; love and practice right-
eousness; second, faith in Christ whereby we believe that God has taken us into His fellowship with Him. Therefore the Scriptures have so much to say on justification by faith and not by works. Rom. 3:21; 5:1, etc., etc. Faith likewise helps us to live a justified life after we have accepted Christ as our Savior. It purifies our hearts from sin and our minds from error by the substitution which it uses as a holy water (John 15:3), and thus it continues in us in experience with God through Christ. Rom. 5:1.

Then, too, it exerts all of the initial and much of the subsequent activity in us whereby we progress to consecration. Through the good word which it holds upon our hearts and minds, it labors its justifying aspects, consecrating powers, and thus grows into faith. By increasing its mental appreciation of, and heart's reliance upon God in respect to the reliability of His character, words and acts, it attains the condition in which it can trust Him which it cannot trace Him, in which it does not need sight to effect it to walk by faith. It can say with Job, "Though He slay me, yet will I trust Him." Thus it goes with Job, with the assistance of a consecrating love it enables us to present ourselves living sacrifices. And throughout our experiences in the consecrated life both with respect to the human will and body and with respects to the new creature it takes ex-
clusively the initial parts of all the steps leading us onward.
And not only so, but it also assists very markedly in all the subsequent parts of these steps. Therefore the apostle assures us that we walk by faith and live by faith. 2 Cor. 5:7; Heb. 11:6. Therefore it enables us to see, appreciate and teach in the deeper things of the spirit; to strengthen ourselves and others for the heavenly journey; to offer acceptable sacrifice of a sweet smelling savor; to light the good fight of faith; to lay hold upon the heavenly promises; to remain dead to self, and to live to God; to watch our conduct to conform it unto God's will; to be faithful in the grace with prevailing petitions; to detach our affections from evil, as well as hate, avoid and oppose it; to put our all in the Lord's service; to abound in the graces, in balance and in crystallization of character and to suffer in harmony with the will of God; almost all of these activities and largely supports them after they are initiated. Thus it greatly assists us in sanctification.

It has its final function in deliverance or victory. "This is the victory which overcometh the world, even our faith." In all the conflicts of the Christian life under the Lord it is largely responsible for every victory that we gain. In our temptations it enables us to manifest it, as more than hope, obedience and every other good word and work. Satan, the world and the flesh are conquered by it. It robs losses, disappointments, delays, restraints, shiftings, our and others' faults, chastisements, failures, necessities, hardships, oppositions of the Spirit, and makes us more than conquerors through Him that loves us. And largely on account of it will we gain the victory over the grave through God's resurrecting power swayed by our Lord. All of these activities of faith show us how very large is its functions. Its functions are undoubtedly the largest of all the graces. In construction of this, the faith dispensation, it is the most important of all the graces, though love is and forever will remain the greatest.

V. ITS DEVELOPMENT.

A grace having such remarkable functions and through them exercising such glorious activities is highly desirable; and its development is a thing diligently to be sought. Fortunately those who are of faith (Gal. 3:9) have it heretod in large measure. It has doubtless been increased in them by educational and environmental influences and experiences in which they have taken an active, purposeful part. However, faith of the overcoming kind requires in this, the faith dispensation, it is the most important of all the graces, though love is and forever will remain the greatest.

V. ITS TRIAL.

Our faith must undergo trial in ever increasing severity, until it is crystallized. The trial of our faith implies its subjection to the pressure of untoward experiences. The Lord allows all sorts of contrary circumstances and events to come into our lives and the natural tendency of these is to weaken our faith, to compromise our faith or to crush our faith. When we prevail on these occasions and in the trial of faith; when we fail in them, we suffer defeat. Our faith being subject to their pressure is the trial of faith.
most. Not a few fail in their trial of faith. But failure here means the shipwreck of all; and should be striven against with might and main.

How may we endure the trial of our faith? Let us fully satisfy ourselves that

"By strength of ours here naught is done, Our loss were soon effected. But for us fights the valiant one Whom God himself elects."

It is of utmost importance, if we desire victory, to become fully assured of our prince and of our cause. To be unequal to the endurance of the trial of our faith. John 15:4-5; 2 Cor. 3:5, 6. "But our help cometh from the Lord," and is ours for the asking and appropriating. Let us never forget that our trial times are our danger times, and this will help us to secure ourselves and gain victory. The Lord helps us through Jesus by the appointed means, on which let us lay hold with all our powers.

Certain of the methods will especially help us endure our trials of faith victoriously, though all of them will prove quite assistful. Watchfulness to overcome unbelief and retain faith will prove of greatest assistance; for our trial times are full of temptation, and our enemies are especially active at that time to overthrow our faith and will succeed in their endeavors, unless we are watchful. "Be sober, be vigilant, because your adversary, the devil, as a roaring lion goeth about seeking whom he may devour; whom resist steadfast in the faith," 1 Pet. 5:8, 9. Prayer to overcome unbelief, and maintain faith is likewise very helpful whenever faith is laboring under heavy pressure.

When faith's part of the line of battle is sorely beset, let us cry out to the heavenly headquarters for re-enforcements that thereby we may beat back the enemies' attacks. Not to seek help at the throne of grace in times of temptation, while the question is remaining and we are not or cannot be enabled to be victors. Our former victories in the good fight of faith, recalled to memory, will help us successfully to withstand in the day of temptation. A consideration of the victories of faith's heroes in their battles will prove assistful. Let us therefore keep our minds on the trials that befell and visited on these heroes in the Bible and subsequent times; and from these we will gain inspiration; thus the cases of Abraham, Joseph, Moses, Joshua, Samuel, David, Daniel, Jesus, Paul, Peter, John, Arius, Walrus, Marsiglio, Wickliffe, Huss, Luther, Wesley, Miller, and a host of others will prove very helpful. This is the case of our trials to be treated in the following chapters.

These are cases to be treated in the following chapters. Faith, not faith in the sense that some would have it, is not a doctrine, but a power. This is the most important fact in the study of faith. We need, therefore, to be familiar with the case of our trials to the influence of the faith sustaining portions of the Bible by holding them upon our hearts will mightily support us in trial. Its doctrines, promises, exhortations, prophecies and types are especially adapted to this use and will mightily strengthen us in our hour of trial. If our faith staggered under the trials, this will support us by other strong and sure features of character. This is one of the most helpful methods to use during trial. Illustrations can be found on this point in lecture VII in the Methods. To the final victory of faith undergoing temptation the method of presenting an impenetrable heart and mind to the enemy's attack, is peculiarly adapted.

It was the method by which Jesus repelled Satan's attacks in the wilderness. Matt. 4:1-7. It will enable us, when faithfully used, to beat off all our attacks as well as those of the world and the flesh. Let us therefore make faithful use of the lines, processes, modes, order and methods of procedure in character development as they apply to us. See and understand it will come out of trial more than a victor through him who loved us.

VII. ITS RESULTS

Faith in God and Christ is an exceedingly fruitful thing. Its results are larger than any other grace. It results in a blessing to God. It surely pleases Him (Heb. 11:5, 6) when He sees that we give Him the confidence that His qualities, teachings and acts display that He deserves. It leads to His receiving from some, at least, the honor that He so richly merits. He has been greatly dishonored by Satan and the world, who have treated Him with unbelief, hatred, disobedience, ingratitude, misrepresentations, reproaches and blasphemy, whereas He deserves the opposition which He has received through the faith of His Old Testament servants and His New Testament sons. Against the faith of His servants and sons have ministered to Him in the interest of His plan. Thus faith helped Abel to sacrifice acceptably; Enoch to live righteously; Noah to save the world; Abraham to become the father of the faithful; Jacob to gain the covenant favors; Joseph to save many lives; Moses to free, rule and organize a nation; Joshua to conquer many nations; Samuel to deliver his people; David to consolidate and make powerful his kingdom; Elijah to brave the wrath of Ahab and Jezebel; Daniel to stop the mouths of lions; Meshach, Shadrach and Abednego to quench the heat of fire; Zerubbabel and Ezra to build a new and promised land. In all these acts these men not only fulfilled types of God's plan, but contributed to its service.

The faith of God's sons has even in larger measure helped carry forward to completion the plans of the Father. Thus His servants have helped Him to become the conqueror and executor of the divine plan even to the braving of His people's wrath and enduring the rigors of crucifixion. Faith enabled Peter and John to overcome the Sanhedrin; Saul, to become a Paul, exhausting the whole category of woe in loyal service of God's plan; Ignatius to be the lions' banquet; Cyril to be the archbishop; Constantine's imperial powers and decrees and the clergy's excommunications in defending the unity of God; Walrus to feed God's sheep in spite of the inquisition; Marsiglio to lay the foundation of the Reformed temple despite the pope's threats and intrigues; Wickliffe to defend many against the flames of the stake in the interests of the same truths; Luther to conquer pope and emperor in standing for justification by faith; Melancthon to overthrow the learning of the Scholastics in the interests of a Reformed faith; Wesley to bear the ridicule of the English speaking world in his stand for consecration; and Martin Lister's movement on the subject of the second coming of Christ and overcome gross ridicule when some of his views failed of realization. Faith has carried the harvest work to a successful conclusion and is advancing to such a conclusion the gleanings work as it has animated the hearts of Pascal, Russell and his collaborators. Truly in the interests of God's Plan His Old Testament servants have "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in flight, turned to flight into victories of angels, women received double raised to life again, others were tortured, not accepting deliverance, * * * and others had trials of mockings and scourings, yea, moreover, of bonds and imprisonment; they were stoned; they were sawn asunder; were tempted; were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, naked, and poor, tempted, wandered in deserts and in mountains and in dens and caves of the earth." Heb. 11:33-38. On the other hand, to advance God's cause His New Testament sons have not only done or undergone almost all of these things literally, but they have done and are doing or undergoing greater things than any of the Old Testament servants were ever called to do. Jesus' servants in their deeds and sufferings furnished types of the acts and sufferings of His sons. Thus we see how wonderfully faith has contributed to the pleasure, honor and service of God.

Faith likewise results in great blessings to its possessors. In this life it greatly rewards its exercisers. For every advance step that they take is a reward of a previous step of faith. This is manifest in every stage of their experience; and was briefly traced in the section of this lecture wherein the functions of faith were discussed and needs no repetition here.

Faith also blesses others; for as God's servants and sons have exercised faith in serving God's plan, their endeavors resulted in helping all who were responsive. Thus in the Old Testament times the faith of some helped others to the degree that the latter responded; and insured to preparing them for more and more blessing eventuating in not a few cases in preparing them for all the blessings of Millennial life. While in the New Testament times the faith of some has helped others to take the various steps necessary to come into harmony with God and become fit for kingdom and priesthood with Christ, while still others have received help from the faith of God's children, the benefit of which is to be compared to those blessed by the glorious kingdom and priesthood. Surely faith working by love has been of surpassing fruitfulness in its results. Such a faith as this God invites us to develop and maintain, giving us thereto all the helps of His oath-
bound promise, of Christ's highpriestly ministry; and of the possession and operation of His Spirit, Word and Providence. Such a faith deserves our utmost endeavors to cultivate and retain. And to such a faith all the future belongs, a future as rich as the promises of God, as sure as the oath of God and as desirable as the rewards of God! Amen.

"O faith that will not shrink, though pressed by every foe;
That will not tremble on the brink of any earthly woe.
That will not murmur or complain beneath the chastening rod;
But in the hour of grief or pain will lean upon its God;"

Discourse by Bro. Paul S. L. Johnson. Subject: "HOPE."

O UR text is found in Romans 8:24, 25: "For we are saved by hope, but hope that is seen is not hope; for if we may see why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. This is Hope Day, and it is appropriate that we speak of hope.

1. ITS NATURE.

We wish first to call attention to what is meant by hope. Hope includes both desire and expectation. Both of these qualities must be present or we would not have hope. If we were to give a more lengthy definition we might say that hope is the quality of heart whereby we desire and expect some future good. If we have desire, but no expectation, we would not have hope. If we have expectation and no desire we would not have hope. Both must be present in order that there be hope.

Some illustrations will show this. Take the case of a man condemned to execution. Let us assume that he was convicted entirely upon circumstantial evidence, and that since his trial no evidence has been brought to light giving complete proof of his innocence. In fact, the guilty party has been found, and has confessed his guilt. His friends undertake to get him freedom for him. They enlist the support of the jury, the prosecuting attorney, the judge and the pardon board, and all unite in petitioning the governor that he release the man from sentence. If a sentence has been handed down and no earthly proving him innocent, the guilty party is promised death by the toils of the law. His friends come and tell him the situation. What would the effect be? He would have both desire and expectation of deliverance. There would be desire present, as a matter of course. The glowering description of the man who has given his friends hope must prompt him to expect to be released, and that speedily. Therefore he would be exercising hope, both desire and expectation being present. He would be desiring and expecting some future good.

Now let us suppose that no evidence had been found exonerating him. On the contrary, everything found out since the trial has been unfavorable, incriminating. His friends have tried every avenue of release for him and failed, and now they come to him with great sorrow of heart, saying, "We would be glad to help you, but we cannot; it is impossible." What would be the condition? He still desires release, but he is not expecting it. Therefore he does not have for there would be desire but no expectation present. When expectation is absent, even though desire be present, there is no hope.

Let us change our illustration to show that if there be expectation and no desire present, one does not have hope. If pardon or commutation of sentence are impossible, the execution is certain; there is no chance for release. The execution is being prepared for. What is the attitude of the man? The person does not desire execution, but does expect it. Therefore he does not hope for execution; for though he expects execution he does not desire it. Therefore he does not exercise hope with reference to it. Thus we see from three sides of this illustration that hope must have the two qualities of desire and expectation; and that the absence of either nullifies hope.

This is what our text as well as other Scriptures show to be the case. We are saved by hope. Our salvation is not a matter of present attainment. We desire and expect to realize it in the first resurrection, "but hope that is seen is not hope," i.e., if one does not desire and expect a resurrection the hope he does not have. A thing experienced is not a matter of hope. It may be a matter of faith, but not of hope. We do with patience wait until we shall receive it. This passage proves the definition, and the explanation of the definition.

2. ITS OBJECTS.

Now, having explained what is meant by hope, we desire to show how hope is used in two senses in the Bible. First, it is used to mean the quality of mind and heart whereby we desire and expect some future good. Then, again, it is used in the sense of the thing desired and expected. Tim. 4:10, "Whose hope in the living God" illustrates the first sense; the Apostle in Hebrews says, "one another". In both instances the sons have fled for refuge to lay hold on the HOPE set before us. This is an example of the second sense of the word; that is, the thing desired and expected. Again, "for the HOPE and resurrection of the dead I am called in question this day." That was a glorious hope contained in the covenant. The Bible uses the word HOPE, the same as hope; i.e., in the sense of the activity of the heart or mind whereby we desire and expect, as well as of the thing one desires and expects.

What are the objects which our desires and expectations seek to gain? God has given us many splendid summaries of these, and the best of these is contained in the Sarah features which we omitted in the quotation above, it not being of the Sarah features of the Covenant. If we resign Genesis 22:17, 18. God said, "thy seed shall be as the stars of heaven; thy seed shall possess the gates of his enemies, and in thy seed shall all the nations of the earth be blessed."

The Sarah features of the Covenant are called our mother. The promise of the Sarah features of the Covenant is, therefore, constitute our mother, therefore the Bible often speaks of the promises as our mother. That leads us to the question, "Why does the Bible do this?" We reply, it is because these promises do for us as new creatures exactly what a natural mother does for the embryo. The mother provides nourishment and development until the embryo is ready for birth, and that is what these promises do for us. They provide nourishment for developing the new mind. This is not an imagination; it is a fact.

Let us see what is contained in these promises: "Thy seed shall be as the stars of heaven." We cannot catch the thought, unless we quote the part of the promise which we omitted in the quotation above, it not being of the Sarah features of the Covenant. It is a part of the Abrahamic Covenant, but it is not a part of the Sarah features of the Covenant. The Sarah Covenant pertains to those features which develop the little flock, consequently we omitted the second part of the first promise, the one referring to the earthly seed as the sands upon the sea shore. These promises throw light upon the text of today. The stars are heavenly objects, while the sands upon the seas are earthly, and for that reason there is suggested the thought of two seeds, one heavenly and the other earthly. It is respecting the heavenly seed that we desire to speak more particularly, for it alone has Sarah as its mother.

The promise, "Thy seed shall be as the stars of heaven," indicates that this seed will be spiritual. This contains many thoughts. It implies first, that the seed will be spiritual in nature; thy seed shall become divine; thy seed shall some day have indestructible bodies and life undiminishing; they will have bodies capable of lasting through space as do the heavenly bodies; they will not be hindered by walls, doors or bars, even as was the case when Jesus entered the upper room where the disciples were assembled, having the doors closed and probably locked for fear of the Jews; they will have bodies that will be under the perfect control of a perfect will, able always to do exactly what the will wants done. They will never offer any obstruction or hindrance to that will. They will have bodies that will never
be weary, hungry or thirsty, sick or in pain. They will have bodies full of the elixir of life. All of this is meant by the first promise.

Then are the things implied in this promise. If the faithful are to have bodies of this kind they must first have divine hearts and minds. We know the reason, as our dear Brother Barton told us so well yesterday. If one had a dog mind in a human body, he would have a dog disposition. And if one had a human mind in a dog body, he would have a human disposition, and it would be badly out of place. "Thy seed shall be as the stars of heaven" implies that we shall have a divine heart and mind. God obligates himself to develop in that seed a mind like that of the Lord Jesus, just as He did in Him. That promise helps to develop our heart and mind by holding these promises before us. The heart and mind we are developed into the likeness of the Father and the Son. Thus we may desire and expect to have characters like the Heavenly Father's and the Lord Jesus'. We may desire and expect, if faithful in using the Spirit, Word and Providence of God, to gain such a character.

But this promise implies still more. If we are to have our hearts and minds developed and made ready for spirit bodies of the divine nature, we will also have spiritual, divine sights and associates. We would be very lonesome indeed without spiritual associates. In such associates we will have pleasure and delight. For that reason we must have our heart and mind, and in that sense our heart and mind. Further, we must have the pleasure of associating with spiritual associates. Therefore they will have the blessed privilege of being presented to, of seeing and being associated with God as sons and heirs. A higher blessing than this is impossible for us to conceive. So we may desire and expect, by faithful use of the Spirit, Word and Providence of God, to gain a character of this kind, and to gain the blessed privilege of seeing and being associated with our Father as sons and heirs.

Then there is another thought. We are to see and be associated with the dear Redeemer. He is another of the spiritual beings. Our heart and mind may have the spirit of Jesus, as well as of sight. By the faithful use of the Spirit, Word and Providence of God, we may desire and expect to see and be associated with our dear Redeemer as brethren and joint heirs. What a glorious prospect! It is a privilege unique. Jehovah has organized a business firm, named Jehovah; Sons, and we are, if faithful, to have the privilege of being partners in that firm, of always seeing and being associated with the dear Redeemer; of seeing Him eye to eye and face to face; of showering on Him our love and having Him shower on us His love; of sharing with Him all of the riches the Father has been pleased to bestow upon us. In fact, we will be able particularly to see and be associated with the Body of Christ, as members in particular, with the apostles, prophets, evangelists, pastors, teachers and other brethren of the gospel age, known and unknown to us. What a blessed fellowship! How blessed to meet Paul, Peter, John, James and others of like spirit, and be eternally associated with them as such. We may desire, therefore, and expect, by a faithful use of the Spirit, Word and Providence of God, to have this blessed privilege.

Then again, we may desire and expect by the faithful use of the Spirit, Word and Providence of God to see and be with the great company, the angels, and with the great company of the Lord. Not only seeing but being with them. We may see and be associated with, i.e., share as partners with God and Christ; while we may desire and expect to see, and to be with the great company class, the angels and the ancient worthies, we will not be in partnership with these, if we are of the Christ. The little flock will be an exclusive company. It is a desirable thing, and one that we may expect from the providence of the Lord, to see such good beings as the great company. They will be such as had a sincere love for righteousness. They remained appreciative of the blood of Christ, which redeemed them, and they finally carried out their consecration, although not willing to sacrifice thoroughly and zealously, but with a.Api call failed: The request failed with HTTP status 404.
expect it; it is a hope; it inspires us to go onward, but the realization is wholly future.

Let us suppose that the nations of the earth be blessed. This is the third part of the Sarah Covenant, our mother. This promise implies seven distinct things for the human race. Five of these are in every way unconditional and two are in their enjoyment conditional.

First, being dead they will be awakened; they must be released from the bonds of death. Rom. 5:18, 19.

Second, they will be furnished a complete knowledge of the truth. John 1:9; 1 Tim. 2:4.

Third, they will be put under conditions conducive to righteousness, in contrast with the conditions of the present, contrary to sin. Luke 1:10.

Fourth, their minds will be so worked upon as to be favorably disposed toward Christ. John 12:32, 33.

Fifth, they will be so affected by the good work then being done that they will willingly acknowledge Jesus as Ruler and bow down to Him. Phil. 2:9-11.

Sixth, in the hope of the persons to whom they will be offered, whether the persons will receive the blessings will be dependent on what they will do. Their offer will be made to all. Christ and the Church will offer everybody the privileges of the highway of holiness (Isa. 35:8-10), but they will be required, as a condition of the blessing, to believe and be renewed in the image of the Lord. All will, however, be blessed with the opportunity of entering the highway of holiness. The other is the offer of the Holy Spirit. Joel 2:28, 29. Christ will offer everyone the privilege of receiving the Holy Spirit, but it is and will be impossible to receive the Holy Spirit except by rendering obedience and becoming a child of God. We must be in a conditional state, and the persons to whom they are offered, while the other two are unconditional as far as the persons are concerned, but in order to receive their benefits the people must fulfill certain conditions. We may, therefore, desire and expect, by the faithful use of the Spirit and Word and Providence of God to bless the whole world of mankind with an opportunity of gaining everlasting life. We may further also desire and expect to be used by God as His agents to lift up all who obey to everlasting perfection; and we may desire and expect to hand over to God a perfect race for His eternal enjoyment, and we may desire and expect, through these desiring and expecting, that God will do a work of blessing. After Abraham patiently endured; after he succeeded in the trial which came when he was called upon to lay his only son, he was given the oath-bound promise. Paul draws the conclusion that we in swear by the greater, and an oath for confirmation is to them a sacred witness. Where people have confidence in one another, and then add an oath, it ends all strife. That is not always true in our day, but it was at that time. An oath to them was something sacred. Also, he adds, “God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath.” The promise of Abraham is mentioned. Its heirs are the Christ class. It also has an application to other classes. It has a certain application to the great company. Another feature in the promise is for the ancient worthies, and another for the fleshly Israel. Referring to the part which pertains to the little flock, God confirmed His word by abundant assurance. God, willing more abundantly to show unto the heirs of promise the unchangeableness of His plan to exalt to the divine nature and to use this seed to bless the world; and to give victory to and through this seed over all enemies—to give certainty to these things God confirmed. There are two immutable things His promise and oath, where with God to lie, they might have strong consolation. Brethren, God cannot lie. This promise will only then become untrue when God becomes a liar, when God becomes a perjurer, when God denies Himself, when God steps down from His throne and suicide and stealfastness, and for that reason the ship cannot drift. With her prow to the waves she is kept from going down. She is safe and sure because she has an anchorage that is

HOPE"—BRO. PAUL S. L. JOHNSON

III. ITS BASIS.

Some people to whom we tell these good things smile knowingly at us. The worldly-wise know better, of course! They look upon us with compassion not unmingled with an air of superiority and say, “Those poor people mean well, but the one thing they lack is the ‘blue-dreams.’” They tell us that we are following a will-o’-the-wisp that will lead to the swamp of disappointment. They tell us we are like a boy with a pipe blowing soap bubbles of many colors, which, though beautiful, will burst as soon as they strike something, and sometimes when the bubbles burst something stings them. We cannot blame them, because the high calling is such a wonderful thing, so beyond all human conception, that if it were not for our having an understanding and appreciation of God it would seem incredible that such things should be offered to us. Let us remember, brethren, that we are almost all of the lower, the more fallen of our race; and that God should offer such things to the less gifted and noble of the race is not in accordance with human reasoning. We cannot blame the poor world for thinking that we are indulging in imaginations, and that we will be disappointed. They may say, “I wish it were true, but it is too good to be true.” As though our Heavenly Father could not do anything that to His wisdom seems good and proper. What has God given us to stay our hearts against such attacks as these? In other words, what basis have we for our hope?

God has given us sure foundations for our hope. Our hope is not a will-o’-the-wisp; our hope is not a castle in Spain. It is a foundation. Our hope has the most solid foundations that one who has the faith quality could desire or expect to have. What is its foundation? It has a three-fold foundation. The first foundation of our hope is God’s oath-bound promise. No one can doubt the existence of this promise. God, who is blessed with the faith that can trust God where he cannot trace Him; and who can say with Job “Though He slay me, yet will I trust Him,” nothing could be stronger as a basis of hope than the oath-bound promise, which God made because He saw our need of a strong hope. In Hebrews 6:13-19 this promise is backed up by the promise that God made to Abraham, because He could swear by no greater. He swears by Himself, saying, “Surely blessing will I bless thee, and multiplying I will multiply thee” (Gen. 22:16). So after he had patiently endured he obtained the promise.” Then before the Apostle draws his conclusion. For men verily swear by the greater; and an oath for confirmation is to them a sacred witness. Where people have confidence in one another, and then add an oath, it ends all strife. That is not always true in our day, but it was at that time. An oath to them was something sacred. Also, he adds, “God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath.” The promise of Abraham is mentioned. Its heirs are the Christ class. It also has an application to other classes. It has a certain application to the great company. Another feature in the promise is for the ancient worthies, and another for the fleshly Israel. Referring to the part which pertains to the little flock, God confirmed His word by abundant assurance. God, willing more abundantly to show unto the heirs of promise the unchangeableness of His plan to exalt to the divine nature and to use this seed to bless the world; and to give victory to and through this seed over all enemies—to give certainty to these things God confirmed. There are two immutable things His promise and oath, where with God to lie, they might have strong consolation. Brethren, God cannot lie. This promise will only then become untrue when God becomes a liar, when God becomes a perjurer, when God denies Himself, when God steps down from His throne and suicide and stealfastness, and for that reason the ship cannot drift. With her prow to the waves she is kept from going down. She is safe and sure because she has an anchorage that is
steadfast. The anchorage is so strong that no power can cause it to drag or break. "An anchor sure and steadfast, and that enters within the veil," into the holy of holies, the divine nature, "whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Could we want anything stronger than this as a basis of hope? What stronger thing could God give us? Those whose anchor is sure, and strong in the soul, need not say anything stronger. God's oath-bound promise remains the object of our faith, the source of our strength, and therefore the ground of our hope. God will be faithful to us, through thick and thin. The anchor will not heave, and the chain that holds will not break, because it is backed by the Almighty power of God. He is faithful to His Word and oath. No power in heaven or earth or air will break God's loyalty, and of that we are sure. "Praise our God, all ye His saints, and be thankful at the remembrance of His Holiness." Yea, praise, trust and hope in Him, for He is worthy.

This brings us to the second basis of our hope, the high-priestly ministry of the Lord Jesus Christ. One may reason like this: "I am sure God is dependable, and He will do exactly as He said He would do. I am sure He is no liar; I am sure He is no perjurer, He will keep His word; but the trouble is with me. I will fail; it is too hard for me to stand. I will be too weak for the thing." Sister So and So could do it; Paul, Peter, John and James—such great, strong ones could overcome, but I am so weak and insignificant that I will break down." God knew our weakness in this particular, and He provided the ministry of our Lord to give us all the needed external help to make up for our weakness. Therefore, the second basis of our hope is the high-priestly ministry of Jesus. Jesus is our hope. 1 Tim. 1:1.

Jesus as high priest does seven things for us, which make His high-priestly ministry the second basis of our hope. Two of these He did while in the flesh, and the other five He is doing now in the spirit. The first is that He came out from God into the likeness of men to make us acceptable in the Father's sight. The second thing He did was to develop a character that would enable Him to be a faithful and merciful High Priest. By sacrificing the dear Redeemer has gained a sufficiency of credit before God to cover every feature of our weakness that comes from Adam. Nothing that comes from God is too weak to make us as long as we are faithful, while under the covering of our dear Redeemer. This proves that our ignorance and weakness cannot overthrow us, if our hearts are right.

Jesus has become a faithful and merciful High Priest. Heb. 2:17, 18. By experience He found out how hard it is to overcome faults with us. He overcame faults with us; but, He only touched with a feeling of our infirmities, but He is deeply touched. He comes as a sympathetic High Priest, assuring us that nothing will be allowed by Him to touch us that would crush us. As a mother would shield a child in danger, so He will shield us. He who has compassion will not have us to be overwhelmed with an experience too difficult to bear, so long as we are faithful.

Then the other high-priestly quality which He developed was faithfulness. In His training for the priesthood He needed to learn sympathy, but to be balanced He must also have the quality of faithfulness. While mercy will not allow anything that comes too near, the other is not to withold anything that would be necessary for our development. This happy combination in Him enables Him to fit us for the kingdom. His faithfulness will not permit too little, and His mercy will not allow too much pressure to come upon us. Thus we are given sufficient assurance that we will come out right, and we are faithful.

The other five things beginning with the third work of His ministry are done exclusively in His spirit condition. Third in order, but the first done in the Spirit, is this: He satisfied Divine justice by imputing of His merit on our behalf. Fourth, He intercedes for us, receiving blessings and gifts for us. Fifth, He imparts to us the gifts and blessings of the Spirit. And I will pray the Father and He shall give you another comforter, that He may abide with you forever, even the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him for He dwelleth with you and shall be in you." John 14:15-17. So then, Jesus said He would pray the Father, and His prayers would bring God's blessings and gifts to us. He intercedes for us, as well as imputes His merit on our behalf.

Then He does another thing, the fifth work of His ministry. He teaches us all that we need to know, as to what to believe and do and what not to believe and do as well as how to do and how not to do. He teaches us through such instrumentalities as His wisdom may deem best. He offers our sacrifice as the sixth work of His ministry. He lays hold of our sinner self, and covers us with the atoning sacrifice, and He makes us His child, and this by giving us the power, and the influences with which He surrounds us He leads us into circumstances where He by His spirit sacrifices us in God's service, as He gives us opportunities. This enables us to carry out our consecration. He helps completely in this.

Then again, our dear Redeemer does a seventh thing in His high-priestly ministry on our behalf—He lifts us up to perfection. The good work which He began as God's agent He completes. This means that He develops in us every good word and work; this means that He gives us opportunities to serve, as well as to grow in knowledge and grace; this means that He develops in us the idea that we need to cleanse us from "all filthiness of the flesh and spirit," and to "perfect holiness in the reverence of the Lord." This means that everything necessary to make us like Him and the Father in character He does to a completion. What more could we want, so far as external help is concerned, than this? God omits nothing that is needed for our external help.

Some might yet say, "I am weak." But let us remember, where there is infirmity the Savior makes up for this weakness. "My strength is made perfect in weakness." For this reason we may desire and expect to gain these good things which have been promised to us. It is because God has promised the assurance that we will have the grace required for every time of need that we have a second basis for our hope. It is not an imagination; it is a glorious realization by which God revives the hope of His people that Jesus' high-priestly ministry gives them every external help to enable them to overcome.

But is this a sufficient basis? No; God has given it that we may receive the needed development of character. We need God's spirit, that the character of the Son and the Father may be developed in us. It is the only internal help that we need. Without that spirit we could not develop this character, but by that spirit we can, for it contains all the capacity for developing Christ-likeness. God furnishes this and it is the third basis for our hope. The first basis of our hope is God's oath-bound promise to us; the second is Christ's high-priestly ministry for us; the third is our participation in the Holy Spirit, which gives us all the internal ability to overcome. This makes it possible for us to overcome. If we fail it is because we are not using this which is the case. In Col. 1:26, 27, the Apostle makes mention of "the mystery hid from ages and generations, but now is made manifest to his saints", which is Christ in you, the hope of glory. What is meant by "Christ in you?" Of course not Jesus personally, but His mind, His spirit, His disposition. This is a basis for our hope of gaining glory. How is this the case? Paul tells us in Eph. 1:13, 14. He says, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed ye were sealed with the Holy Spirit (notice what he calls it) which is the earnest of our inheritance until the day of redemption." It is this assurance that the possession of the Holy Spirit is another foundation of hope. It is the earnest of our inheritance until the day of deliverance. We get some of the inheritance, therefore, in the present life, but a large part is reserved for beyond the veil. We receive some of it here, for He calls the Holy Spirit the earnest. What does that mean? It is one thing more that we need, and that is used in connection with commercial transactions where part payment is made to bind a bargain and the balance is paid later. Suppose I wanted to buy of you a house worth $500. We agree upon the price, and I say, "I will take the house, and pay you the $500; you draw up the deed and furnish the abstract and I will pay you next year." You likely would say, "It will cost something to have the deed drawn and the abstract made, and in the meantime something might happen which would hinder you from purchasing the house. And in the meantime others might want to buy it, and we, thinking you had it, would not sell it. If you do not do so, I will knock $50 off this on the house and that will be a proof that both you and we are in earnest. This will bind you to
buy and us to sell the house." The $500 would be called an earnest.

Here Paul calls the Holy Spirit an earnest. This is what God says we are as a part of our inheritance, now \textit{while in the flesh}. This is to us an assurance that He will give us the whole, if we fulfill our covenant of consecration. Therefore he calls the Holy Spirit an earnest of our inheritance. Now brethren, says he the Holy Spirit is given as an earnest of our inheritance until the day of redemption of the purchased possession, i.e., until the day of our deliverance. So now God says to you: "You are now sons and daughters, and to prove that I am thoroughly in earnest in this matter I have given you a part of the inheritance, I have promised you the divine nature, and now I have given you the divine heart and mind. Take this as an earnest, and you may be sure the rest will not be less, for the possession of the Holy Spirit is therefore the third basis of our hope; for it furnishes us with all the necessary capacities to overcome as well as assures us of God's earnestness.

God wishes us to develop a very intelligent and sympathetic appreciation of the principles underlying His character, that we may fully conform ourselves to them now and forever. He will co-operate lovingly and sympathetically with us in what He wants us to do, but, brethren, if God did not love more than these three things, the foundation of our hope, He would weaken our wills, and thus He would frustrate what He wants in us. Therefore God cannot do any more for us than we do for ourselves; for the inheritance, your own particular inheritance, namely, the divine nature and joint heirship with Christ; to do more would unfit us for His purposes.

"How firm a foundation, ye saints of the Lord; Is laid for your faith in His excellent word! What more can He say than to you He hath said? You who unto Jesus for refuge have fled."

IV. ITS FUNCTION.

We want to give a little space to the discussion of the function of hope. What good does hope do? Hope is one of the general graces that work throughout the whole heart and mind. Its particular functions are to encourage, i.e., to make us strong to bear the cross, and also to form and support us in very good work and against every evil word and work. It helps us to become more humble; it helps us to cleanse ourselves of selfishness of the flesh and spirit; it helps us to be more loving to the Father, to the Son, to the brethren, to the world and to our enemies; it helps our forgiveness, our liberality, and our self-forgetfulness; it strengthens our resignation, our self-suffering, self-control and patience; and it stimulates our faith and zeal. There is not a quality that we need as overcomers that hope does not brace. These two functions of hope, i.e., to stimulate our hearts and minds and to support us in good and against evil, while the most important, are not sufficient. As we have seen, we come to see at what stage of our religious experience hope in its biblical aspects begins to operate. While hope operates in the natural man in natural respects, and thus shows activity, while one is not even tentatively justified; and works also in justification in some degree, yet with reference to its objects, as described in the spiritual conflicts against nature, it cannot operate until after spirit begetten; for only to the spirit begotten are these spiritual promises (Gen. 22:17; 18; Gal. 3:16, 29) given. Therefore, hope as herein treated first begins to work after consecration and spirit begetten. It not only stimulates us unto, and supports us in, every general and particular grace and disposition, but it also helps us in their special features, i.e., to maintain the consecrated attitude, overcome evil, strengthen, balance and perfect our characters; to remain dead to self and the world and alive to God, to study and spread His word; to watch and pray; to labor and suffer for the Lord; and become like our Lord in His sufferings. It also provides for objects as well as hating, abstaining from, and fighting against them; to become heavenly in our affections, to use all our harmony with the Lord's will and thus in the graces, in balance and crystallization of character, to manifest our Father's and Father's Will. In short, enjoy the Christian life hope, next to faith and love, helps us most efficiently to overcome. Desiring and expecting the things contained in the promises, it arouses us to the greatest bravery to beat down the attacks of Satan, the world and the flesh as these manipulate sinfulness, erroneousness, selfishness and vanity in the spiritual conflicts against our justice, wisdom and heavenly-mindedness. It likewise mightily arouses us to attack evil in its every form as we find it in us, and in many of its forms, as we find it about us. When the light waxes sore it continues to encourage, support and strengthen us until victory becomes gloriously ours.

V. ITS DEVELOPMENT.

In its development hope is acted upon much after the manner of faith and love. The source of its development is God. Jesus is the primary and the new creature is the secondary agent in its production, while the means for this development are the new creation and the new creature, i.e., the Spirit (power), the Word and the Providence of God. Generally speaking, the procedure in cultivating hope is largely like that used in developing faith and love. It is the second of the primary graces. It undergoes, therefore, the three phases of development already pointed out, i.e., forming, adding, acting and abounding. It must pass through all the processes of procedure in character development, i.e., it must maintain the consecrated attitude, arouse itself to activity, grow, purge out its evil, become strong, be balanced and perfected. So, too, it must act in the modes of procedure in developing character. It must detach itself from evil, suppress evil, present an impenetrable front to evil, attach itself to good, use itself as a servant of righteousness and holiness as well as help other features of character to do the same; it must support weak features of character by its strength, and help secure a proper adjustment of various features of character to itself and to one another. Its order of procedure in its own development does not vary in the lines and processes according to their order. Its order of procedure uses the modes and methods of procedure not in a fixed way as in the case of the lines and processes, but rather as they are most helpful to the various individuals. Every one of the methods of procedure both general and special is found to be of use in the development of hope. This is true even of the general and special methods for overcoming evil. In attacking or resisting the enemies of hope they will help it grow, act and abound. The most helpful of the general methods for developing good to use in cultivating hope are the first, second, sixth, seventh, i.e., watchfulness and prayer for, persistence in, practice in, developing good, in this case hope. Of the special, the first and second methods for developing good will yield most help, i.e., subjecting the heart and mind to the influence of the word by holding its pertinent parts (in this case those pertaining to hope) on them. It will be unnecessary to give examples of this; this has been done in the sections of this letter and in the Methods published in the 1912 Convention Reports, to which the reader is referred. The application of other methods to the cultivation of hope may be found in others of these lectures.

VI. ITS TRIAL.

Like faith and love, hope must be put into the crucible for refining and purifying. Untoward circumstances naturally tending to crush hope are permitted to test it. If it gives way under their pressure, it becomes weaker; and if it continually succumbs to this pressure, it is finally crushed. Satan seeks by the circumstances which act as a pressure on hope to wreck it and turn it into despair. The Lord's intention in permitting such tests to be brought to bear upon our hope is the reverse of Satan's. Thereby the Lord's intention is to refine our hope, fortify our heavenly-mindedness and filling it with heavenly-mindedness; thereby He would strengthen, balance and perfect it, as well as better fit it to perform its functions of encouraging, stimulating and helping other features of the Christian character. Though applied from a different angle, the circumstances that test hope would be found that the same results as disappointments, delays, restraints, shewings, or and others' faults, failures, chastisements, hardships, necessities, oppositions and sufferings. The average child of God will probably be more sorely tested in hope by disappointments, delays, restraints, shewings, his own faults and failures than by the other means of testing. Most particularly are his faults and failures the hardest tests on hope. Satan never waries of bringing these to our attention, seeking thereby to overthrow our hope and bring us into despair. Contrasting these with the attainment of others, and with the greatness of the things contained in our hope, he seeks to convince us that there is no use for us to hope to win out, as it would be impossible for us with such faults and failures to overcome, and be-
come fit for the kingdom and its privileges. How many a one of us has he confined in Giant Despair Castle for a long period by such suggestions! It is unnecessary for us to consider the various ramifications of the trial of hope along the lines of circumstances given above. Rather would it be to our greater profit to consider the ways whereby we may overcome whenever our hope is under trial. Our trial times being our danger times, and our strength being unequal to meet their demands we are to be fully of the conviction that we are unable to overcome of our own strength; but be as fully convinced that the Lord through Jesus’ ministry is an all sufficient helper in all tests. This assurance will all the more enable us to make a faithful use of His Spirit, Word and Providence furnished us by Him to enable us to stand the trial of hope and of every other feature of character. We can all general methods and special, for overcoming evil and developing good will prove helpful. But the following of general methods will render the most valuable assistance; watchfulness, prayer, hope and persistent determination to endure hope’s tests. The following special methods will render the most valuable aid: Subjecting the heart and mind to the influence of the Word of God by holding its pertinent parts (especially the three foundations of hope) on them; imitating God and Christ; supporting hope by other strong features of character; and presenting an impenetrable hope to attacks upon it by evil. On these bear no fruit. As we are strengthened in the Lord and in the power of His might, we shall be able to stand the trial of hope and to overcome. To these the reader is referred for details.

VII. RESULTS.

Hope is rich in results Godward, manward and usward, as we exercise it. By the office that it exercises in encouraging, strengthening, balancing and perfecting us in various directions, it enables us to do such deeds as delight God’s and Christ’s hearts, honor them and serve the cause that they are advancing. That, among other things, are the reasons why God gives so many promises upon which He intends our hope to seize. Hope, also, has a large share in helping us to gain results in our own development as new creatures. Thus it encourages us to continue dead to self and the world and alive to God, to study and spread God’s word, to watch and pray, to suffer and endure, to hate, avoid and oppose evil.

Discourse by Paul S. L. Johnson. Subject: “CHARITY.”

Text, 2d Peter 1:7: “Add unto your brotherly kindness charity.”

ONE of the evidences of the increase of depravity in the human heart is the fact that many of our words gradually become depraved in meaning. Such is the case with the word taken as our theme. It has come to mean, giving alms to the poor, which certainly proves that the word has become depraved in meaning. We can see how this meaning has come into the word, but its history as well as that of many other words is an indication of depravity in the race. Thus some of the noblest words take on degraded meanings. Charity as used in the Scriptures means something deeper, nobler, better than giving alms. Upon some of its phrases we will touch in this lecture; for we want to impress upon us its main features in harmony with the topic of the day, LOVE.

I. ITS NATURE.

What is meant by charity? Our reply is charity means love. What is meant by love? We answer love means good will. It always means good will. There are many expressions of love in which some of the graces are not found, but there is never an expression of love in which good will is not found. It is therefore the heart of love; it is what that quality is. There are many manifestations of love that do not contain gentleness. For instance, a father when giving his son chastisement for wrong doing may not be very gentle while so doing, but he is fully so because he would have good will, i.e., we wish him well. Again, there are expressions of love in which forgiveness is not manifest. God loves the sinner, but He does not forgive until there is repentance. Again, there are expressions of love in which long-suffering is not shown. To show long-suffering at times would indicate an evil disposition. To change one’s disposition to another to the extent of injuring him would be loveless. Though others could be given, these illustrations suffice to prove the point. Therefore we see that these expressions of love in which the other graces are absent, but in none of these acts of love is good will absent. There never can be an expression of love in which there is no good will. It is therefore what the Bible means by love, for what is never absent, but always present in every exercise of love must be its essence.

Good will, or love, is of two kinds. There is a duty love, and there is a disinterested love. We sometimes speak of natural love, but natural love of a proper kind is a part of duty love among natural beings. There is also a sinful love which really is no love at all. What do we mean by duty love? Our reply is: duty love is the good will that by right we owe to others. There is a certain good will that we are obligated to give to others, which, if withheld, we sin, and which if given, we do not deserve any special credit. We have thereby simply done our duty. Such love we usually call justice. Such love is not a tooth-pulling operation, a burden, as many people think justice is. Many people do not like the word justice; they look upon it as a tooth-pulling operation. There is a moral obligation to show good will to others, and being prompted thereby we call it duty love. Justice, therefore, is what is meant by duty love. We are to get over thinking that justice is a cold, lifeless thing which, if embraced by us, gives us a chill. Rather, we are to understand that justice is a loveable thing, an appreciable thing. It is the not the whole of the love after God’s mind. There is love in it, but that degree of love only which is required by right; therefore, we owe a certain degree of love to God, and to our neighbor. The degree of love that we by right owe them is the love that God requires, and is what we mean by justice, i.e., duty love. The statement “Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength” is the expression of the duty love that God re-
quires for Himself. The same may be said to be the expression of duty love to the Lord Jesus, the statement “Thou shalt love thy neighbor as thyself” is the expression of duty love to the neighbor.

But we are to speak of disinterested love. What is meant by disinterested love? Not a love that has no interest in others; for interest in others is the very essence of love. Rather, we are to say the difference is interest in self, in our efforts to manifest this form of love towards others, for thereby we do things for others that would not be to our interests. It is a love that does not look out for the interests of self, but a love that looks out for the interests of others. This is the practical expression of “desire for others” and is meant by expression, “disinterested love.” The idea is that disinterested love ignores self-interest, and looks out for the good of the other, at the expense of self-interest. If we were to define it more distinctly we would say that disinterested love is the good will which, apart from obligation, and based upon a delight in good principles, delights in giving; and that which it gives is appreciation, sympathy or pity and service.

Such a love is mentioned in John 3:16 by the Lord Jesus, as having been exercised by the Father, “For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” That was a most magnanimous expression of disinterested love. Such a love was expressed by the dear Redeemer in John 15:9, 12: “As the Father hath loved Me, even so have I loved you; continue ye in My love.” * * * This is My commandment that ye love one another as I have loved you.” Again, in this same chapter of John 14:21: “He that hath My commandments and keepeth them, he is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and will manifest myself to him.” These Scriptures manifestly treat of disinterested love.

II. ITS ELEMENTS.

Having explained what is meant by the word love, or charity, we desire to consider another line of thought contained in the subject under discussion, namely, its elements. What are the elements of love? When light passes through a spectrum it is caused to assume various elements. When we look at love through the spirit’s spectrum we find that it contains certain elements. We want to find out what these elements are. To make the matter clearer and less abstract we will use an illustration of a building to help us to understand and keep in memory these elements of love.

We want to use as an illustration a building having three stories and a foundation. This will picture forth love in its various parts and amplifications. We will now give a more extended definition of love, in which we will state its elements. Disinterested love is the good will which, apart from obligation, delights in good principles, delights in those whose characters are harmonious with a right set of principles; sympathizes with, or pity those, who are mistreated, or whose characters are out of harmony with good principles, and delights to lay down life in the interests of good principles. This definition comprehends within itself all the elements of disinterested love.

We will now explain the elements of disinterested love. It is based upon a delight in good principles. On account of this basis we find that it contains the elements of appreciation. It delights in those in harmony with good principles, because it delights in good principles. Whenever it sees anybody who is truly good we have said that it is delight in good principles, it sympathizes with, or pity those, who are mistreated, or whose characters are out of harmony with good principles. It wills and renders to each one on their behalf in the spread of good principles. Its willingness, to render to each one, even to the extent of sacrifice, is the last of its elements, which, therefore, are appreciation, sympathy or pity and sacrifice.

We will now apply our illustration of a three-story building. Of course there would be a foundation to such a building. The foundation of this three-story building is used to represent the appreciation of disinterested love. We have already seen that the basis of charity is a delight in good principles. We must love good for its own sake. That delight which we have in good, because of what it is, is therefore the basis of disinterested love. Ps. 1:2. Therefore, in developing love we must first learn to delight in good principles. We cannot otherwise develop charity. We can develop duty love, which does not require the development of delight in good principles, but no one can develop charity without a delight in good principles. Just as one could not build a house unsupplied in the air, neither can one cultivate charity without this foundation, i.e., delight in good principles. If we want to develop this love, let us see well to it that we have a good foundation—though not very substantial, that will sustain the roof of the house. Without such a foundation our house of charity would collapse.

We come now to the first story. What does the first story in this illustration represent? It would represent a delight in those whose characters are in harmony with good principles, i.e., appreciation. This then, is the first story in the house of love. We can have no love other than to our neighbor, of course. This represents the Word of God. The first story represents delight in those whose characters are in harmony with good principles. Notice how this is built upon its foundation! It is because we delight in good principles that we take pleasure in those who exhibit harmony with them. It does not mean that we will not take any interest in those otherwise constituted. They will be taken care of by love’s next element, i.e., sympathy or pity. We take pleasure in the former class because we delight in good principles, and because they being good are in harmony with them; but not because we get certain benefits from them, which would be duty, not because of their good characters.

The second story of our house of love represents sympathy or pity. We are to have sympathy with a certain class. We are not to have pity for them. We are to have sympathy with them. We are to feel with them. To feel with one is what sympathy means. There are others with whom we are not to have sympathy, but we are to feel for them. Therefore, we have pity for them. The second story of the house of love is sympathy with a certain class, and pity for another. We have sympathy with those with whom we are one; their mistreatment is our mistreatment and their misfortunes are our misfortunes. We have pity for those with whom we keep at arm’s length, because their sufferings are not our sufferings; yet we feel for them.

The third story of our house represents self-sacrifice, always rejoicing to lay down life for others. This is the beauty of disinterested love; it always loves to serve. It is a love that delights in good principles, and in those who are in harmony with good principles; it is one that has sympathy with, or pity for, those whose characters are at variance with sound principles, or who are out of harmony with good principles. It is a love that will always delight to sacrifice in the interests of good principles. Therefore, the third story of our house of charity is sacrificial service.

Of course a house is incomplete unless it has a roof. So we want to see the house of love, and that roof is patience. By this we do not mean leniency for sin, simply endurance, but by patience we mean the strength of heart and mind whereby, through steadfastness in well-doing amidst obstacles and difficulties which it cheerfully endures, we press on that we may glorify God continually. But we want the roof of the house of love. We must have that steadfastness in practicing disinterested love that will allow nothing to turn us aside from its exercise.

III. ITS OBJECTS.

Now we are ready to divide our house into rooms, representing those toward whom we are to manifest charity. We will have as many rooms in the cellar as there are good principles; and we are going to have five rooms on each floor of the house of love, our house beautiful. On the first floor the front should be the largest room, and would represent delight in God with all our hearts, mind, soul, and strength because of His perfect harmony with good principles. It is fitting that the largest room in our house is the front room on the first floor. Let us remember what the first floor represents in the figure, delight in those whose characters are in harmony with good principles. He whose character is itself perfection, the best and the most beloved in its attributes, is Jehovah. Because of such a character He is the one to receive the highest measure of our appreciation; because God’s character is perfect in wisdom, justice, love and power in a degree which no other character equals, God is to have the supreme place in our hearts. The Bible says we are to delight ourselves in God, because He is delightful. If our
God were an eternal torment God, of course we could not love Him with appreciation. We might have duty toward Him, from gratitude for a supposed deliverance from eternal torture, but we could not have the disinterested love of delight in Him. Because our God is a God of wisdom, of justice, of love and of power, we can give Him the very highest form of appreciation which it is possible for our hearts to exercise. This we are called upon to do, with every fibre of our being, with our every thought put into appreciation. Let us make this room in our house of love, the house beautiful, furnish it well and see that we live in it continually. Let us have this front room as a parlor for God alone.

Just back of this room we will build another, as long, but not quite so wide. This other room would represent delight with all our hearts, minds, souls and strength in our dear Redeemer, because of the perfect harmony of His character with good principles. Our dear Redeemer’s character is perfect in wisdom, justice, love, and power. While this is the case, its perfection is not on such a grand scale as the Father’s perfection in these particulars. We are not saying this in disparagement of the Redeemer; but it is not possible for any other to have such perfection as the Father’s. The dear Redeemer is, indeed, the express image of the Father, but the image is never equal to the original. The Father’s character is the most glorious in the universe, but our Lord has a character as nearly equal to the Father’s as it is possible to have a character equal in beauty to that of the Lord Jesus. That is why we gave God the largest room, and build another not quite so large for Jesus. He is like the Father, although His character is not quite so great. It is perfect, indeed, but His faculties have not quite the same compass as the Father’s. Therefore, God’s wisdom is greater, God’s justice is greater, His love is greater than that of the Lord Jesus. Though this must be said, there is plenty of room to give all the appreciation that it is possible to give to the dear Redeemer. We remember that the Bride is represented in the Song of Solomon as speaking of Him. After heaping upon Him one expression of endearment and praise after another she summarizes her feelings in the words: “Yea, He is altogether lovely!” Surely we can say of our Lord Jesus that He is altogether lovely, altogether delightful! We want to build this room of delight in His character in our house beautiful and live there continually.

Back of this room on the first floor we want to build a third room, decidedly narrower than the others, though its length will be the same as that of the first room. This room would represent charity for the brethren, in the form of appreciation of or delight in their characters. The brethren are unlike the Father and the Son, in that their characters are not yet perfect. As long as they are in the flesh they will not have absolute perfection. They may now attain to perfect love, but that is not absolute perfection. It is the Father’s, and the Son’s character; not for the Father, nor for the Son, nor for the world, and for our enemies. It does not mean absolute perfection, for such love cannot be attained in the flesh, but perfect love is reached when we attain a Scriptural love for our enemies. We are to delight in the brethren, but this delight will not be unmixed. The love we have for the Father and the Son, and our delight in them, are unmixed. We know of nothing in them that could mar our delight in them, based upon love of good principles, for they are absolutely perfect. Thus we see why this room for the brethren is smaller. There is, however, good in the brethren in which we are to delight. They are fighting the good fight; their wills are subjected to His will; they are exercised in Christian character; they keep and love righteousness; they repent of past sins and sought harmony with God; they are growing more and more like the Father and the Son; they delight in good principles; they suffer for righteousness; they watch and pray and delight to study and spread the Word. They will overthrow all evil, introduce everlasting righteousness in the world, and do the obedient to perfection and the faithful to eternal life to God’s and Christ’s glory. Because good principles are a delightful thing to us, we take holy pleasure in the brethren, who, according to these things, are largely in harmony with good principles. Therefore, we take delight in the brethren because there is and will be in them to a smaller or larger degree, these evidences of harmony with good principles.

Just back of this room we want to build another. This will not run the complete width of the house, decidedly narrower than the one to its front, representing love for the brethren, and not so long. This room would represent, to our mind, the love of application for the world of mankind. One says, “How can you give any appreciation or delight to the world of mankind?” We reply, there is much good in many of the world. Let us give an illustration that shows this. In the writer’s country the year 1913 was one of the most disastrous flood. Many lives were lost, homes were swept away, and much misery was caused. During the progress of the flood there was a young lady in the flooded district marooned in the second story of her home, trying to keep out of the water, but, though standing on a chair, was still in danger. As she looked outside in the moonlight at the flood rushing by, she saw a man struggling to reach a tree that was nearby. He gained the tree and climbed it. Presently the weather turned cold, and she was afraid that the man, becoming cold, would fall asleep, and would thus, losing his hold on the tree, and falling into the water, be lost. Although he had decided to keep him awake. She had a very fine singing voice. She called to the man, “You are in danger of going to sleep on account of the cold, and then you will fall into the water. I will sing to you to keep you awake; and I want you to listen to every word I sing.” She began to sing, and sang the whole night to keep the man awake. At daybreak the young lady dawdled down to the boat and rescued the man. He was almost numb. He said that time and again he could scarcely hold to the tree, on account of cold and sleepiness, but the singing of that unknown woman kept him awake; thus she saved his life in spite of the discomfort it caused her. The fact that she was willing to forget her own unfortunate condition to keep this man from a watery death shows that there was something of true nobility in her. There are more in the world like her. Some vestiges of God’s image in humanity have survived the wrackage of 6,000 years of falling, and therefore some still have a degree of harmony with good principles.

Therefore the remnants of God’s image in the world we are to let our hearts go out to them in appreciation. We may delight in such, because they show some degree of harmony with good principles. We thus will build the fourth room on the first floor of our house of love. Let us occupy it frequently.

Beside this, as wide but not so long, we will build another room, about one-half the size of the one just constructed. This is good in representing appreciation for our enemies. One says, “How may we delight in our enemies?” We cannot delight in the unkindness that they show to us. One of the hardest things in the world is to learn to appreciate one’s enemy. One of the hardest tests of love is to come to and remain at the point where we can delight in the good in our enemies. We are not supposed to delight in their sins, but to extend to them the love which we extend to our friends. It is one thing to extend to us the opposite of delight, namely, displeasure. Yet, we are to give such love to our enemies. The foundation of our house, delight in good principles, makes this possible.

If we delight in good principles more than we delight in ourselves we can take pleasure in any character wherein we find those good principles manifested. The love we have for those principles is not to be confined, but is to be extended to them in any character wherein we find them in evidence. As an illustration will show: A certain brother had an enemy for many years. The Lord gave him that enemy because He loved him; for one of the greatest blessings we could wish one another is to have enemies. How could we learn to love our enemies if we had none? It is not that we want another to be hurt, but we want one another to have the opportunity to develop Christlikeness, and this we cannot do without enemies. The hardest battle that the brother whose experience we are giving ever had in his Christian life was to learn to love that enemy. For months and months he had to keep bringing to his mind certain Scriptures, and certain facts regarding her, and evidently, if he was to love her, he must love her good traits. She was a most excellent wife. He scarcely ever saw a better wife. She was an excellent mother. He did not ever see a more excellent mother, viewed from the worldly standpoint, for she was worldly. She was a fine housekeeper. She could also be a lady, when she wanted to be, and she could be both. Although she was an entire stranger, he held his mind on these good qualities, until he actually took pleasure in her. Consequently, when he thought of her, he
would have no feelings of rancor. To get himself into that condition, however, was the biggest battle he ever had to fight in his life. It was much easier to pity her; it was much easier to do some sort of service for her, yet he learned to delight in her because he saw some good in her, and because he loved her principles.

Let us, therefore, build as the fifth room on the first floor of our house of love a room which we may continue to occupy—taking pleasure in the good we see in our enemies. The obstacle to building such a room will be this: the tendency to hold on our minds the wrongs they have done us; which will tend to sour our minds and hearts. By thinking of the good in them, we learn greater capacity to take pleasure in them. It will not be the same degree of pleasure that we can take in one who is not an enemy; it is not to be the same degree of pleasure that we take in a friend, much less in the brethren, in Christ or in God, but we may, nevertheless, take pleasure to some degree in them because we see good in them.

Mounting the stairs of the Word of God, we ascend to the second story, where we want to build five rooms. The first and front room we will build for God. The second floor represents sympathy with, or pity for, others, as the case may warrant. We should not exercise pity for God, because there is nothing in Him that calls for our pity. We may have sympathy with God, not because we find any disharmony with good principles, but because God has been so sadly mistreated. He deserves faith, hope, love, reverence, adoration, and joyful service. What has He generally received? Most of His creatures, Satan and Satan's servants, have found Him good. They have ingratitude, unbelief, hatred, disobedience, misrepresentations, and blasphemies and blasphemies. When we think of how good, and kind, and lovable He is, and then recognize how terribly He has been mistreated, surely if we are of the family of God we will sympathize with Him. We want to feel with Him because it is a family matter (since He is our Father), and because He deserves such good but has received such treatment. Our first room, therefore, on the second floor of the house of love, our house beautiful, will be sympathy with God because of the ill treatment He has received at the hands of Satan and his servants.

Behind this we want to build another room, as long but not quite so wide; this will picture to our mind sympathy with our dear Lord Jesus. We are not to feel for Him, because that is pity. We are to feel with Him, to have sympathy with Him, not because there is any fault in His character, for, though we do sympathize with the brethren because of their faults, there being no fault in God or in His dear Son, we sympathize with them because of any disharmony with good principles to that of any of them. In case of both the Son and the Father, it is because of the mistreatment that they have received. Oh, how the Son has been mistreated, both while in the flesh and since His exaltation. He is worthy of love, gratitude, devotion and service, and He has been given by this His faithful people. But for the most part the reverse has been His treatment. He has, like the Father, been treated with unbelief, disobedience, hatred, ingratitude, misrepresentations, reproaches and blasphemies by Satan and Satan's servants, both while He was in the flesh and since He has entered into the spirit condition.

Because of this mistreatment poured out upon Him who deserves so much better, our heart should go out to Him, feeling with Him in all His afflictions. We are to feel with Him because we know that He deserves the best, but generally has received the worst. Sympathy with Jesus, therefore, is the second room we want to build on the second floor of our house of love, our house beautiful; and let us live frequently in this room.

Back of this we want to build a third room. We will have to build this room for the brethren, and that of two parts. The brethren are mistreated by Satan and Satan's servants also. Because they are God's people, and as such deserve appreciation, kindness, and love, but do not receive it. Satan and his servants, but because on the contrary they are hated, reproached and reviled by them, and because they do not deserve these things, our hearts should go out in sympathy with them. Not in pity! For we are not to feel for, but with them; for the word to sympathize means to feel with, and the word to pity, to feel for another. So on account of the mistreatment that our brethren receive, let us feel with them.

There is something else required in the charity of sympathy that we give the brethren. There is some degree of disharmony with good principles in the brethren. While there is much of good, there is also some of evil in them. Instead of this influencing us to dislike them, and thus injure our sympathy, it should draw forth our sympathy; we should feel the more for them. There is no greater misfortune in the world than to be out of harmony with good principles. One who finds himself in that condition is unfortunate indeed. It is unfortunate to be out of harmony with the perfect standard physically, but to be mentally depraved is a very great misfortune. To be morally and religiously blemished is the worst of all calamities. If we are not in harmony with good principles we are suffering from the greatest misfortune. Therefore, when we recognize that the brethren are to some degree out of harmony with good principles; when we discern that they are seeking to overcome the wretchedness of six or seven years of falling and that this gives them great hardship; when we see that some of these faults they fall to receive God's highest pleasure, and are subjected to Satan's buffetings, our hearts should go out to them, we should feel with them, to the extent that they may be out of harmony with good principles. This is the second part of the third room on the second floor of our house of love. Let us inhabit it frequently.

Back of this we will build the fourth room, letting it extend two-thirds the width of the house. This will represent pity for the world. Let us give this room a double section. We have pity for the world because of its mistreatment. The poor world has been terribly mistreated by Satan, by each other, and frequently the people of the world misrepresent themselves. They have faults, lacks and blemishes, physical, mental, moral and religious. It is a terrible misfortune to have these. These subject them to God's displeasure, and to the sentence of death. These subject them to Satan's buffetings and further injury. It has brought upon them various afflictions. This will bring them hard efforts when they rise in the next age to have their trial. This consciousness of their unfortunate condition should prompt our hearts to pity them. We are not to feel with them, as we feel with the brethren. They are to be separate and distinct from the brethren in our feelings. We are to feel for the world. In sympathy we feel with the person who is suffering. In pity we stand somewhat aloof, and yet are touched by his condition, realizing that he is suffering and that thus he is in misfortune.

Beside this room, but only one-half its size, we want to build another room, pity for our enemies. It is much easier to pity our enemies than to learn to delight in the good that is in them. The fact that they cherish enmity proves them to be out of harmony with good principles. This will bring upon them punishment—God's wrath. It is one of the most terrible things in the world to be out of harmony with, and subject to the wrath of, the highest Being in the universe. These things bring many sufferings upon them, and will make it hard for them to rise from their fallen condition when they come to their trial for life. These considerations enable us to pity them.

We should have a second section in this room. We should recognize that Satan takes advantage of them by working upon their weaknesses, furthering their depravity; they frequently mistreat others, because they are the victims of much suffering; these things should enable us to pity them as well as because of their characteristics contrary to good principles. If we give faithful attention to the building of this room on the second floor of our house of love, when completed we will have the second floor of our house of love, our house beautiful, entirely finished.

We will now go to the third floor. We will build there five rooms, one for the Father, one for the Son, one for the brethren, one for the world of mankind, and one for our enemies. Let us remember that the third story represents serenity. Because of our delight in good principles, and, as a consequence, our light in those who are in harmony with good principles, and our joy in consequence because of our sympathy with, or pity for, those who are out of harmony with good principles, or who are mistreated, we take pleasure in laying down life in the spread of good principles, thereby blessing others with sacrificial ser-
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Service. That is the way disinterested love, which is the highest form of love—agape—love works. We are defined philia love, or, you know, love. Philia love is sacrificial. It renders to the other what is due. Agape love sacrifices. This is the love of which we are here speaking.

As on the other floors, the largest room on the third floor we will give to the Father. Everything we do in the form of sacrifice should be done to God, even though it be presented to us by others. We are the recipients of this sacrifice. The Lord Jesus "offered Himself without spot to God." We also do whatever we do to the Father, because we have presented ourselves to the Father, and we wish, under our Head, to offer ourselves in sacrifice to God; 1 Pet. 2:5; Rom. 12:1. Therefore, our services, no matter what they are, or who is their beneficiary, are to be done to God. That makes the room for God the largest room on the third floor of the house of love, our house beautiful.

Right back of this we want to build another room, not quite so large, sacrificial service for the dear Lord Jesus. We have yielded ourselves to Him to be sacrificed by Him; and thus have entered in His sacrifice to be sacrificed with Him. Our High Priest, takes the first sacrificial act of ours; and this makes us a sacrifice to God. We are to yield ourselves to the Lord Jesus primarily to be sacrificed for the Father and secondarily for the Son, out of delight in their characters, and out of sympathy with them for the mistreatment they have received. When we gladly lay down life in carrying forward the glorious plan of God, this is this done with the heart's sincerest delight. Joy and gladness should be in our heart and mind as we do this in part in the interests of our dear Lord Jesus.

Back of this we will build a third room of sacrificial love, which represents that which is given to the Father, in the interests of the brethren. The sacrifices we perform in the interests of God's children, along the lines of God's plan are offered directly to God. He is pleased, however, that the sacrificial service done to Him shall be done largely in the interests of His children. Our works of sacrificial service, therefore, will be largely done for the purpose of gathering the elect, and building them up in the way of the Lord. Any work that we do the brethren because they are brethren, and are of the Body of Christ, is accepted as a sacrifice to God, when done for Him. This sacrificial love will enable us to delight in laying down life for the brethren. We take delight in saying “NO” to selfish cravings, and to the cravings of the world, when they want to dominate us in the using up of our all, in order that our sacrifices may be for the sake of our brethren. We seek to lay down our life in their interests. But while our brethren will be the direct beneficiaries of these good works, yet our service is given unto God.

Back of this, and extending two-thirds the width of the house, filling up the balance of its length, we will build a room called "service in the interests of our enemies." That is, we will take pleasure in laying down our lives for the furtherance of God's plan, that among other purposes the world may now be given a testimony with respect to sin, righteousness and the coming kingdom; and that later on they may have the opportunities of restitution. Whatever we do in the interests of God's plan for the benefit of the enemies of God, in the interest of the coming kingdom, as well as instruction regarding sin and righteousness; whatever we do that the world may receive benefit by and by in giving them now a knowledge regarding restitution and the future purposes, would be building that fourth room in the third story of the house of love. This we want to erect. It is not so large an area as the previous rooms, but let us make it as spacious as we can in conformity with the larger requirements of the rooms for the Father, the Son and the brethren.

Besides this one, half its length, but the same width, we will build the last room of our house of love, sacrificial service in the interests of our enemies. We are not sacrificing mainly or directly for the world now, but only as we consider them to be the enemies of God. Out of delight in good principles; out of delight in them as their characters are in some harmony with good principles, out of pity for them as being, or being treated, out of harmony with good principles, we take pleasure in doing something in the way of laying down life for God's plan in the interests of our enemies, giving them a testimony regarding sin and righteousness, and the coming kingdom. While so engaged we have the happy thought that our sacrifice, counted in with the Lord's sacrifice, will ultimately result in restitution blessings coming to our enemies.

As the final thing in our building we must see that a roof is placed over the whole house. If it has no roof we will not dwell there with any degree of comfort. Without it the symbolic rain and snow will come in, to our great discomfort. We must, therefore, have a roof over our house of love, the house beautiful. That roof is patience, steadfastness, with cheerful endurance under God's leadings. Disinterested love must have the support of all the patience we can muster in order to be kept active under all circumstances. The Apostle Paul says in 1 Cor. 16:13, "And ye have done the will of God ye might receive the promise." What is meant in this passage by doing the will of God? Our answer is, developing perfect love. We have so far explained the significance and production of perfect love. In doing this we have used the figure of a house for the reason that we desire to remain more firmly rooted in our minds. Doing the will of God, is to develop perfect love. But, after we have gained the mark of perfect love, what further need is there? There is then need of patience, as the Apostle here says, "Ye have need of patience, after having done the will of God," i.e., after ye have developed perfect love; after ye have gained the mark. Why? Because the house is exposed to all kinds of weather, to winds and storms, but we are enclosed here in this house of love. The cold of trouble, the storm of temptation, the heat of trial, beat upon this house of love, and unless the roof is there to keep us secure within we will suffer injury, and it cannot long remain a habitable house. Let us, therefore, see that we are not only in the presence of principles, but in delighting in those who are in harmony with good principles; steadfast in sympathy with, or pity for, those who are out of harmony with good principles and who are mistreated; and steadfast in gladly sacrificing in service of good principles in the interests of God's plan. Let us persevere cheerfully, enduring joyfully the trials that come upon us. As the house of a people that love one another, and love their house of love completely built. Then we will have attained what the Apostle had in mind when he said that the Lord's people are "built up in love," unto a perfect man.

IV. ITS FUNCTIONS.

Passing over the discussion of the reasonableness of charity in a separate section, since the preceding section shows implicitly its real goodness, its functions will next engage our attention. These, though broader than those of hope, are not so broad as those of faith; for disinterested love, and that only in its appreciation of good principles and of God as their embodiment, first begins to work in us as we are about to condescend. Later in our justification experiences we learn to delight in God's Word, which is the reason of disinterested love, and appreciate in the realm of good principles; and as we hold its doctrinal, preceptorial, promissory, hortatory, prophetic, historical and typical truths (these are what we have used the expression, good principles, to mean), as far as we can at that period of our religious experience understand them, upon our mind, they, already delighted in, not only arouse in our hearts love for God, but good that He has already done us, but for the good that He is. And by the help of consecrating faith, this appreciation for God enables us to want to delight to do His will. This delight increases together with consecrating faith until it enables us to present ourselves to God, in whom we see delight that we delight to do His will; Heb. 10:29. Thus the first function that is taken in prayer is an appreciation for God, want to present ourselves for sacrifice unto God.

It has a second function, i.e., the office of being the most active grace in our carrying out our consecration. Faith initiates, and helps fulfill the rest, of all steps of consecration, hope lends its stimulation to them, obedience gives its submission to them, and charity fulfills all of them. Its delight in the Word prepares us better to understand the things of consecration, as well as to gain strength from them. It inspires us mightily to teach, strengthen and encourage our brethren and others. It yields the richest odors of our incense to God. It helps us best of all to be dead to self and the world and alive to God. It certainly makes us watchful and powerful. It energizes us to become in the affectionate of our hearts more and more like Christ.
More than all other things it helps us to detach our sentiments from sinful, selfish, worldly and erroneous things as well as to hate, avoid and oppose them. It most ably fixes our affections on heavenly things and enables love for holy and heavenly all for us. The heart that sends forth many streams so love causes almost every grace to grow out of it. It is for this reason that the Apostle says of it, "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doeth 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; charity never faileth." 1 Cor. 13:4-8. The Apostle might have shown other graces that flow out of charity. Therefore it originates many and supports all other graces. It mightly serves to secure both balance and crystallization of character and the trials to overcome. Therefore, it is a function in deliverance. Not only does it by its faithfulness in exercising itself contribute to its gaining victories for itself in its own testing; but it, with the possible exception of faith, more than any other grace helps our other features of character and makes our endurance of evil easy. It has our trials and tests; it contributes, next to faith, the chief help whereby we resist the mighty, irresistible forces that obstructs, quenches the terror of death and the grave; and more than any other grace will condition our gaining the prize and our degree of honor in the kingdom. It is doubtless supreme among the graces. 1 Cor. 13:13.

V. ITS DEVELOPMENT.

Its source, its primary and secondary agents, and in a general way, its means of development are the same as in the case of faith and hope; there are some differences in the means, i.e. the Spirit, the Word, and Providence, of its development, that is, generally speaking, a different faculty of the Spirit, other parts of the Word, varying Providence of the Lord are used in its development from those used in producing faith and hope. So, too, generally speaking, the same processes, modes, order and methods; yet there will be some differences, for variations will here appear in some details. Therefore, in its development we will have to add it, keep it active and make it abound. We will have to keep it in the consecrated attitude, arouse it to activity, make it grow, purge it from its faults, strengthen, balance and crystallize it. We will have to detach it from, and suppress, the evil in it and make it present an impenetrable front to evil as well as attach it to good, make it serve righteousness and holiness, use it to support other good features of character; and do its work in adjusting itself to itself and other features of character. As to its order in its line of procedure it follows in each line all the other primary grace, i.e., faith, hope, self-control, patience, piety, and brotherly love. 2 Pet. 1:5-7. In the order of its processes of procedure it follows the order of each process. There is no fixed order in the modes and methods of procedure as we seek to produce charity. Nor will each one necessarily lay the same stress on the same methods. The variation in the individuals will cause varying emphasis on the different methods. Every one of the general and special methods for developing good will prove helpful in cultivating love. Even all the methods of overcoming evil will render some help. In using the general methods probably the majority will find about equal help in each. The first and second special methods for developing good will doubtless give the most help in the life and IV in the methods as these appear in the 1912 Report, the explanation and applications of these two special methods to developing love are given with somewhat of detail. About every lecture in the methods gives some application of the special methods for cultivating love. We will, therefore, refer the reader to these.

VI. ITS TRIAL.

Our charity will have to undergo trial in its essence, i.e., disinterested good will; in its elements, i.e., application, sympathy or pity and sacrifice; and in its objects, i.e., God, Christ, the brethren, the world of mankind and our enemies. In other words, our charity will be subjected to the pressure of untoward experiences. These will naturally tend to weaken, compromise or crush our appreciation of, our sympathy with, or pity for, as the case requires, and our sacrificial service in the interests of God, Christ, the brethren, the world of mankind and our enemies. From the divine standpoint these experiences are intended to strengthen, balance and make us habituated to the love of God. During this pressure, still continues loyalty to manifest itself if it is a truly beneficial, it is greatly benefited. These trials will purge out of our love whatever of faults it may have, remove its weaknesses and thus make it purer and stronger. They will more and more fit us for the glory of the Christlike character, the honor of mediatorial kingdom, the praise of our gracious God, the increase of our love, the increase of the love of God, the increase of the love of men. Such trials will not only, when faithfully endured, separate us from the second class but also from the great company. As in the case of faith and hope, love will be tested by losses, disappointments, delays, restraints, inductions, and our others' faults, failures, hardships, necessities, chastisements, oppositions and sufferings. When we are undergoing these Satan will various suggestions to ourselves not the Scriptures, not the Scriptural teachings of sympathy with, or pity for, and sacrificial service in, the interests of God, Christ, the brethren, the world of mankind and our enemies. Relief from these evils is offered to us, if we take some wrong securing of it. Thus our love undergoes trial. Blessed are we, if we endure these evils in charity and thus overcome in our trials.

As in the case of faith and hope let us rest assured that of ourselves we cannot endure these trials of love, but our faithful and merciful Father and Elder Brother are our Helpers and sure Deliverers, and if we rely upon their assistance and make a faithful use of their Spirit, Word and Providence we will more than conquer. All, but especially the following methods, will prove helpful to us in overcoming in our trial of love: Watchfulness, prayer and persistent determination to overcome evil and maintain good, in this case, love, will be the most helpful of the general methods; while of the special methods the following will prove the most helpful: Subjugating our hearts to the influence of the Word by holding its pertinent, in this case, love, features upon them; imitating God and Christ by a devout contemplation of their love under trial; supporting love by other strong features of character and presenting an impenetrable love to the attacks of evil. These things faithfully used will surely make us victors in the trial of love.

VII. ITS RESULTS.

Of all the graces love yields the most glorious results to God, others and ourselves. Certainly God is thereby greatly pleased. It is the most fragrant odor of the incense that we offer on the golden altar to God. He is most pleased with it because its exercise makes us more like Him and of more blessing to others than any other grace. It certainly honors Him more than any other grace; for its faithful exercise by us shows to others His own glorious love, and manifests to the observers His wondrous inventive powers in producing it more than any other grace does. So, too, this grace more than any other serves God. It first manifests itself in His kingdom's servants and in others only. Under the influence of charity more than that of any other grace was Jesus fitted to become the center and executor of God's plan. It animated the Apostles to do the work that has made them fit to become the foundation stones of the heavenly city. It carried the Gospel to Jews and Gentiles and from land to land it overcame the opposition of sinfulness, selfishness, worldly passions, and worldliness, and converted the saints, in building them up in every good word and work, in giving the world a testimony respecting sin, righteousness and the coming kingdom in helping those who shall become of the Great Company, and in assisting to overthrow Satan's empire. No other grace has rendered the Lord greater service. These are evidences of how abundantly the chief active grace in Christ and the church as they overthrow all evil, introduce every good, give the world an opportunity to gain eternal life, lift up the obedient to perfection and fit the faithful for everlasting life on this earth. Charity never will cease to serve God. In the ages to come after the Millennium it will be the chief grace acting in Jesus.
and the Church for the furtherance of Jehovah's future creative works. Thus it is more than any of the other graces pleases, honors, and serves God. Its exercise does us more good than that of other graces, with the possible exception of faith. After it begins to operate, even though faith initiates all good works, charity, after they are initiated, is chiefly active in their execution. The results that it works for us were given in the section in which we discussed its functions, and we will not repeat them here. Nor need we further discuss the results of our manifesting it to others, since this was done in the section wherein we discussed its functions as well as in the first paragraph of this section.

Charity is the best, the sweetest, the most blissful, the most helpful, the most refreshing, the most gladdening, the most lovable, the most desirable and the most attractive quality in the universe. Faith and hope have every one of the qualities, but in the degree to which love has them. It is for this reason that while the Apostle in 1 Corinthians 13:13 assures us of the permanence of these, the three chief graces, he assigns the place of supremacy to charity. "Now abide faith, hope, charity; these three; but the greatest of these is charity." Amen.

"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 well endure!"

Discourse by Paul S. L. Johnson. Subject: "A DAILY EXERCISE IN CHRISTLIKENESS."

A. GENERAL EXPLANATIONS.

Text: Exercise thyself unto Godliness 1 Tim. 4:7.

OUTLINE

Object of this lecture.

I. GENERAL EXPLANATIONS.

A. ITS NATURE.

a. Exercise in the adding and acting of the higher primary graces.

b. Exercise in the abounding of the higher primary graces.

c. Special treatment of self-control and patience.

B. ITS ADVANTAGES.

a. General.

b. Special.

c. ITS HEARTINESS.

a. Negatively.

b. Positively.

D. ITS TIME.

a. Its amount.

b. Its attainment.

E. ITS RESULTS.

a. With respect to good.

b. With respect to evil.

II. SPECIFIC APPLICATIONS.

A. "My Morning Resolution."

B. Piety and Charity Toward God and Christ.


D. Brotherly Love and Charity Toward the Brethren, World and Enemies.

E. Hymn, Vow and Prayer. (Morning Worship.)

F. Faith.

G. Hope.

H. The Lower Sentiments and the Lower Primary and the Secondary Graces.

I. Truth Study.

J. Self-Examination.

K. Hymn, or Poem, and Prayer. (Night Worship.)

L. My Night Resolution. Concluding Thoughts.

Many of the brethren both by word of mouth and by letter have asked the writer to explain to them in a simple manner and a practical way how to apply daily the instructions on developing Christlikeness, as he has been privileged to give them to the friends through the Convention Reports. These questions have greatly pleased him; because they indicate the earnest desire of the brethren to cultivate Christlikeness. It has given him much joy in the Lord to see before the brethren his answer to their inquiries through this lecture; and as he does so, he prays the Divine blessing upon it and them, as they seek through it to grow up in the Lord. He knows of a number of the dear ones who have found this daily exercise in Christlikeness of great benefit in assisting them.
"A DAILY EXERCISE IN CHRISTLIKENESS"—BRO. PAUL S. L. JOHNSON

It will be found that more benefit will be derived from these exercises if they are taken auditibly; for expression deepens impression. Therefore, whenever possible, let them be taken audibly. However, this will not always be practicable; for others are frequently about us, making it unwise for us to engage in such an audible drill.

Having examined the meaning of our subject, it would be well for us to consider the advantageousness of this Daily Exercise in Christlikeness.

To attain proficiency in any valuable thing exercise and practice are necessary; and without these one cannot become expert in any desirable acquisition. If, for instance, we desire to become strong in our arms, we must exercise them. Whoever will carry his arm in a sling for several months will at the end of that time find his arm quite weak; but, if, on the contrary, he will wisely exercise it, he will at the end of that time find it far stronger than it was at first. Mental, moral and religious exercise strengthens one mentally, morally and religiously; therefore to become strong in these respects we must exercise in them. When practiced the drills given in these respects will strengthen us in these respects; therefore it will be advantageous for us to take them. Practice makes perfect in these respects, as we see from Heb. 5:14, of "those who by reason of use (exercise) have their senses (sentiments) exercised." (developed). Thus then in a general way we see the advantageousness of engaging in these drills.

But there are also special advantages connected with these drills.

The first of these is that they will make it possible for us to avoid failure in developing Christlikeness. If we do not practice, and therefore fail to grow as new creatures, Christlikeness will prevent such failure. By this we do not mean that failure to engage daily in the drills given below will result in our failing to attain Christlikeness; for many have never attempted to live up to the standard of Christlikeness that Jesus who never heard of them. What we do mean is that they will not be able to make Christlikeness without exercising himself unto Godliness. Why then, should one engage in these drills? We answer: because among other ways they are of great helpness in cultivating a character like that of Jesus. Their daily engagement in these exercises, daily in grace, will more and more make the failure to become Christlike inexcusable. Strengthening us both for good and against evil, they fortify us against failure in our ambition to become in character like our Lord. We know in a measure what such a failure would mean, and therefore we should use the means and means placed at our disposal to avert it. Experience proves that the proper taking of these exercises will help us toward Christlikeness, and therefore help us against such a failure. Accordingly we will do well to avail ourselves of their use; and thus help make the greatest possible disappointment avoidable.

The second of these special advantages is that, other things being equal, it will make Christlikeness surely attainable. It will not secure this result by its exclusive use; for there are many things that pertain to growth in Christlikeness that it cannot be expected to do largely cultivate the most and chiefest elements of such growth. We are not to think, therefore, that all is done that pertains to Christlikeness, when we have taken these exercises; but to conclude and act would be a great calamity. But, while these exercises, from these drills, we may expect from them help that will grow far beyond any that may be expected to result from neglect, efforts to gain Christlikeness successful. Whoever will take the necessary pains to learn, and then for one month will faithfully practice these drills will by experience know how very much they will help him to grow and keep in a Christlike spirit. If he uses them according to the suggestions of this lecture, he will surely from the help received recognize the advantages that they yield in developing Christlikeness.

C. ITS HEARTINESS.

Much will depend upon the heartiness with which one enters into the performance of these exercises as to the degree of profit that he will derive from them. They can be practiced merely as an intellectual drill. In such a case very little intellectual benefit can they yield him. This would not give him the results that he ought to seek from them. A still worse way to use them would be to go over them without letting the mind rest upon their thoughts at all, after the manner in which many children go over their multiplication tables; or after the manner in which many people pray with beads or praying machines. Such a use of these exercises is positively harmful. It would make one formalistic. It would dry up his fervor; make him feelingless in his religious life; we had almost said in his religious death; and make him satisfied with the shell and not the kernel of religion. No one would better like to break out of our exercises alone than use them in such a manner. Earnestly, therefore, let us caution against these two uses of these exercises. Whoever so uses them will be disappointed in the end; and from such a disappointment we would spare all who might use them.

They should be used with the mind and heart fixed upon the things expressed by the words, and with the qualities indicated by the words felt and exercised in the heart. For example, let us suppose that one were seeking to develop in himself the promise that God is seeking to prepare for him for the divine nature. To cultivate that let him think of that promise; let him make himself feel that God who made that promise is reliable; that God made that promise to him; that that promise, therefore, is true and his. This will make him fully persuaded that God is seeking to make him divine in nature, and thus would cultivate his faith in this matter. So in every one of these exercises let him enter devoutly into them with full mind and heart, and glorious results will be sure to follow. Thus not formalistically but heartily used they will produce the richest fruits.

D. ITS TIME.

To practice these drills daily will require considerable time; in fact, several hours daily. At first thought this will strike the average person as making these exercises impracticable for the average person. Yet we will find that this "long time" as this can be realized by almost any one of us. If whenever necessary one-half an hour were cut off from our sleeping time in the morning, we can without disturbing our other exercises A, B and C without arising from our beds. This would be enough to keep other time would be disturbed thereby. Frequently two can engage in this exercise together, one doing the speaking. While adjusting one's toilet, one can practice exercise D, in part at least; and the remainder, F, G and H, can be practiced at leisure. It would require almost no attention, or while one is walking, riding in the cars, etc. J would require about ten minutes before the evening worship or could be done at other leisure times. Thus about 30 or 40 minutes extra time each day would be required in order to take these exercises. Exercies A, E, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z are such as almost all Truth people will be willing to take.

In the majority of the drills three sets of exercises are given, i. e., a short, a medium and a long one. This is done for several reasons. On very busy days the short one is about all one will find time to take. Those who have a day in which they have a medium amount of time to spare can profitably use the medium set; and as a person grows in grace a large amount of time at their disposal will find that the third one, invested in, will yield large profits. Whatever words are not enclosed within parenthesis belong to the first set of exercises. Whatever words are enclosed within a single parenthesis constitute, together with the first set of exercises, the second set of exercises; and whatever words are enclosed within a double parenthesis constitute, together with the first and second set of exercises, the third set of exercises. They have been so constructed as to economize time in practice. The growth used and exercised as well as to adapt them to the varying amounts of time at one's disposal. Therefore, the first set can be used by simply omitting what is enclosed within the parentheses; while the second set can be used by simply omitting what is enclosed within the double parentheses; and the third can be used without omitting anything. So having exhausted the subject, let us consider that the transition to the next longer drill in each case without break in the language used. Let the first set be memorized, and then be used a considerable time, before the second set is learned and exercised. So, only after one is thoroughly familiar with the second and third set should one proceed to the third. In a short while the time invested in these exercises will return large dividends. At first our efforts may seem clumsy, and we will be liable to discouragement and consequent giving up of these exercises. By and by they will go smoothly, and thus our pleasure and profit. Determined perseverance, therefore, in using the necessary time and attention will achieve the desired results.
E. ITS RESULTS.

Certainly consecrated time and talents should not be wasted; on the contrary, they should be so employed as to enable the giver to gain for himself and those that are dear to him the highest results possible. Let us all take a deep and earnest thought of the high and holy things which we are called upon to do as we occupy God's time and means in the Service of Christ, and in the work of self-denial and self-sacrifice. Let us all seek the highest results from the exercise of our powers and talents in the cause of Christ.

II. PRACTICAL APPLICATIONS.

In discussing the practical applications of *A Daily Exercise in Christlikekens*, very few explanations will be necessary; since this part of the lecture will be devoted almost exclusively to the exercises themselves.

A. THE FIRST EXERCISE: MY MORNING RESOLUTION.

Exercises A, B and C yield the greatest profit, if they give us our earliest thoughts, affections, and acts of the day. Therefore, they should be our first activity after our awakening, and might, though not necessarily, be taken before one rises from his bed. If time cannot be otherwise spared for this, as one's earliest activities in the morning, let one form the habit of awakening himself about half an hour earlier than otherwise, in order to get the richest results of these three exercises, which, the reader will see, give one's earliest moments to direct fellowship with the Father and Son. The Morning Resolution is familiar to all of the Truth people, being the one that our beloved Pastor has suggested as very practical. Many may have tried it, and there may have been times when it was not necessary to give it much time, since it is already in the hands of the dear ones. It is this Morning Resolution that is suggested as the first exercise in Christlikens. Its habitual and devout use is of greatest blessing for one's preparation for the activities of the coming day.

B. THE SECOND EXERCISE: FORGIVENESS AND CHARITY TOWARD GOD AND CHRIST.

Immediately after the Morning Resolution, while still in bed, let the following exercise be slowly, thoughtfully and heartily taken: What shall I render unto Thee, O Lord, for all Thy benefits toward me? Great have been Thy benefits toward me, in Creation, in Providence (Thou hast given me heredity, environment, and means of grace), and in Salvation (Thou hast given me the privileges of the High Calling), and in Deliverance (Thou art enabling me to gain victory over my lacks and faults; art enabling me to gain victory amid my new creature's trials by helping me to exercise an overcoming faith, hope, love and charity in every situation life may bring me, and art enabling me to win my way to the Promise of Eternal Life if I am faithful, by giving me a share in the First Resurrection). Thus, I (by helping me to gain the Divine Nature and Joint-heirship with Jesus and His Bride) Thou art working all things together for my good. What shall I render unto Thee for all these benefits toward me? Out of gratitude I do and will love Thee with all my heart, mind, soul and strength in appreciation for the good that Thou hast done me (by Thy glorious Person) (through its attributes of being), (by Thy Holy Spirit) (through its attributes of sanctifying), (by Thy marvelous Plan) (through its attributes of practicality), and in (by Thy great Works) (through its attributes of benefaction); I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Piety toward Thee, my dear Father, unto Thy glory. Out of gratitude I do and will love Thee with all my heart, mind, soul and strength in sympathy for the evil that Thou hast received from Satan and his servants for the good that thou hast done me (by Thy glorious Person) (through its attributes of being), (by Thy Holy Spirit) (through its attributes of character), (by Thy marvelous Plan) (through its attributes of practicality), and in (by Thy great Works) (through its attributes of benefaction); I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Piety toward Thee, my dear Father, unto Thy glory. Out of gratitude I do and will love Thee with all my heart, mind, soul and strength in sympathy for the evil that Thou hast received from Satan and his servants, for the good that Thou art and doest (in Thy glorious Person) (perfect in its attributes of being), (in Thy Holy Spirit) (perfect in its attributes of character), (in Thy marvelous Plan) (perfect in its attributes of practicality), (in Thy great Works) (perfect in its attributes of benefaction); I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Charity toward Thee, my dear Father, unto Thy glory. Out of delight in good principles I do and will love Thee with all my heart, mind, soul and strength in appreciation for the good that Thou art and doest (by Thy glorious Person) (through its attributes of being), (by Thy Holy Spirit) (through its attributes of character), (in Thy marvelous Plan) (through its attributes of practicality), (in Thy great Works) (through its attributes of benefaction) and in sympathy for the evil that Thou hast received from Satan and his servants, for the good that Thou art and doest (in Thy glorious Person) (perfect in its attributes of being), (in Thy Holy Spirit) (perfect in its attributes of character), (in Thy marvelous Plan) (perfect in its attributes of practicality), (in Thy great Works) (perfect in its attributes of benefaction), (in unbelief, hatred, disobedience, ingratitude, blasphemy, opposition and unfaithfulness. For this I love Thee with heartfelt sympathy). I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Charity toward Thee, my dear Father, unto Thy glory. Out of delight in good principles (from love with all my heart, mind, soul and strength for the good that Thou art and doest) (in appreciation and sympathy) I will take pleasure in laying down my life unto death on Thy behalf. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sacrifice of Charity toward Thee, my dear Father, unto Thy glory.

What shall I render unto Thee, O Lord Jesus, for all Thy benefits toward me? As God's Agent in bestowing His favors upon me, great have been Thy benefits toward me in Creation, in Providence (Thou hast given me heredity, environment, and means of grace), and in Salvation (Thou hast given me the privileges of the High Calling), and in Deliverance (Thou hast enabled me to hate and forsake sin, and to love and practice righteousness; and hast had Jesus impute His precious merit on my behalf) ((freeing me from the Adamic condemnation, and making me acceptable to God); (in appreciation and sympathy) I will take pleasure in laying down my life unto death on Thy behalf; I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sacrifice of Charity toward Thee, my dear Father, unto Thy glory. Out of delight in good principles (from love with all my heart, mind, soul and strength for the good that Thou art and doest) (in appreciation and sympathy) I will take pleasure in laying down my life unto death on Thy behalf; I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sacrifice of Charity toward Thee, my dear Father, unto Thy glory. Out of delight in good principles (from love with all my heart, mind, soul and strength for the good that Thou art and doest) (in appreciation and sympathy) I will take pleasure in laying down my life unto death on Thy behalf; I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sacrifice of Charity toward Thee, my dear Father, unto Thy glory. Out of delight in good principles (from love with all my heart, mind, soul and strength for the good that Thou art and doest) (in appreciation and sympathy) I will take pleasure in laying down my life unto death on Thy behalf; I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sacrifice of Charity toward Thee, my dear Father, unto Thy glory.
tice righteousness; and hast imputed Thy precious merit on my behalf) ((forever free me from the Atonement of Sin, and from demisation, and making me acceptable in the Father's sight)), in Sanctification (as respects my humanity Thou hast enabled me to present it to the Father for sacrifice, and art enabling me to sacrifice it unto death; and as respects my neck, Thou hast brought it into being; and art enabling me to develop it in theimage of the Father, and will give me victory over death and the grave, if I am faithful, by giving me a share in the First Resurrection); thus ((by helping me to gain the Divine Nature and Joint-Heirship with Thyself and Thy Bride)) Thou art working all things together for my good; and shall I seek these benefits toward me? Out of gratitude I do and will love Thee with all my heart, mind, soul and strength in appreciation for the good that Thou hast done me (by Thy glorious Person ()) ((through its attributes of being)), (by Thy Holy Spirit) ((through its attributes of character)), (and by Thy great Works) ((through their attributes of bene- faction)); I am determined to persevere in this love and to act in harmony with it; and thus develop and practice the appreciation of Piety toward Thee, my dear Lord Jesus, unto the Father's glory. Out of gratitude I do and will love Thee with all my heart, mind, soul and strength; I am determined to persevere in this love and to act in harmony with it; and thus develop and practice the sympathy of Piety toward Thee, my dear Lord Jesus, unto the Father's glory. Out of gratitude (from love with all my heart, mind, soul and strength) for the good that Thou hast done me ((in such appreciation and sympathy)) I will take pleasure in serving Thee; I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the service of Piety toward Thee, my dear Lord Jesus, unto the Father's glory.

Out of delight in good principles I do and will love Thee with all my heart, mind, soul and strength in appreciation for the good that Thou art and doest (in Thy glorious Person) ((perfect in its attributes of being)), (in Thy Holy Spirit) ((perfect in its attributes of character)), (and in Thy great Works) ((perfect in its attributes of benediction)); I am determined to persevere in this love and to act in harmony with it; and thus develop and practice the appreciation of Charity toward Thee, my dear Lord Jesus, unto the Father's glory. Out of delight in good principles (from love with all my heart, mind, soul and strength) I am determined to persevere in this love and to act in harmony with it; and thus develop and practice the sympathy of Charity toward Thee, my dear Lord Jesus, unto the Father's glory. I will take pleasure in laying down my life unto death on Thy behalf; I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the service of Charity toward Thee, my dear Lord Jesus, unto the Father's glory.


While still lying in bed as the last drill before rising, let the following exercise be slowly, thoughtfully and heartily taken: "What shall I render unto Thee, O Lord, for all Thy benefits toward me? I will take the cup of salvation." The experiences of bliss and woe that Thou arraignest for me to undergo I will receive with a trustful, hopeful, loving and obedient heart; but on account of my lacks and faults and for grace to help me in every time of need, against every evil thought, quality, word and deed, and unto every good thought, quality, word and deed. "I will pay my vows unto the Lord now in the presence of all His people. I will remain dead to self and the world; I will remain alive to God. (I will meditate on God's Word; I will watch my con- duct to conform it to God's Word.) I will pray in harmony with God's Word; I will spread God's Word (gathering the lost and wayward home, giving the world a testimony with respect to sin, righteousness and the judgment to come). (I will develop a character in harmony with God's Word) ((detaching my affections from evil and human things, abhorring and opposing evil, developing the heavenly affections, the servant use of my members, the graceful balance of the characteristics of Christ)). I will endure evil from loyalty to God's Word). I am with it unto the Father's glory.

D. FOURTH EXERCISE: BROTHERLY LOVE AND CHASTITY TOWARD THE BRETHREN, WORLD AND ENEMIES.

At this juncture one might arise from bed, and, while dressing, washing, etc., let him do slowly, thoughtfully and heartily take as much of the following drill as the time will allow, and the balance as soon in the day as circumstances will permit; I love my brethren as members of the body of Christ unto the Father's glory. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Brotherly Love toward my brethren as members of the body of Christ unto the Father's glory. I love my brethren as members of the body of Christ unto the Father's glory. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Brotherly Love toward my brethren as members of the body of Christ unto the Father's glory. I love my brethren as members of the body of Christ unto the Father's glory. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Brotherly Love toward my brethren as members of the body of Christ unto the Father's glory. I love my brethren as members of the body of Christ unto the Father's glory. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Brotherly Love toward my brethren as members of the body of Christ unto the Father's glory. I love my brethren as members of the body of Christ unto the Father's glory. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Brotherly Love toward my brethren as members of the body of Christ unto the Father's glory. I love my brethren as members of the body of Christ unto the Father's glory. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Brotherly Love toward my brethren as members of the body of Christ unto the Father's glory. I love my brethren as members of the body of Christ unto the Father's glory. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Brotherly Love toward my brethren as members of the body of Christ unto the Father's glory. I love my brethren as members of the body of Christ unto the Father's glory. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Brotherly Love toward my brethren as members of the body of Christ unto the Father's glory. I love my brethren as members of the body of Christ unto the Father's glory. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Brotherly Love toward my brethren as members of the body of Christ unto the Father's glory. I love my brethren as members of the body of Christ unto the Father's glory. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Brotherly Love toward my brethren as members of the body of Christ unto the Father's glory. I love my brethren as members of the body of Christ unto the Father's glory. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Brotherly Love toward my brethren as members of the body of Christ unto the Father's glory. I love my brethren as members of the body of Christ unto the Father's glory. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Brotherly Love toward my brethren as members of the body of Christ unto the Father's glory. I love my brethren as members of the body of Christ unto the Father's glory. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Brotherly Love toward my brethren as members of the body of Christ unto the Father's glory.
ness and enemies of unrighteousness; they are dead to self and the world; they are alive to God (they meditate upon God's Word, they watch their conduct to conform it to God's Word). To live in harmony with God's Word is what we call "walking in the light". We undergo great suffering, avow evil, develop heavenly affections, the servant use of their members, the grace and balance unto crystallization of character), they endure evil from loyalty to God's Word; they will overthrow every evil, introduce every good, give mankind the spiritual life, and help of Restitution, lift up the obedient to perfection and the faithful to everlasting life, and will eternally glorify God and Christ. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Charity toward my brethren as members of the Body of Christ unto the Father's glory. Out of delight in good principles I love my brethren as members of the Body of Christ in sympathy for their immaterialities as new creatures, for these prove them to lack perfect harmony with good principles, make them fail to receive the highest approval of God, Christ and all in harmony with it; and thus make it hard for them to arise to perfection of character. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Charity toward my brethren as members of the Body of Christ unto the Father's glory. Out of delight in good principles I value from this love in appreciation and sympathy I will take pleasure in laying down my life unto death on behalf of my brethren; I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the sacrifice of Charity toward my brethren unto the Father's glory.

I love the world of mankind in appreciation for the good that they are and will become, as I would have them love me in appreciation for the good that I am and will become; I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Brotherly Love toward the world of mankind unto the Father's glory. I love the world of mankind in appreciation for their lacks and faults, as I would have them love me in pity for my lacks and faults. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the pity of Brotherly Love toward the world of mankind unto the Father's glory. Out of delight in good principles I will take pleasure in serving the world of mankind, as I would have them serve me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the Service of Brotherly Love toward the world of mankind unto the Father's glory.

Out of a delight in good principles I love the world of mankind in appreciation for the good that they are and will become; because this shows that in them there are vestiges of God's image, and some harmony with good principles; that they will have the opportunities and helps of the Restitution salvation, of glorifying God and Christ, of becoming an everlasting blessing to themselves and others; and that there is good hope that the largest majority of them arising from their fallen condition. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Charity toward the world of mankind unto the Father's glory. Out of delight in good principles I love the world of mankind in sympathy for their lacks and faults; because these show that they are out of harmony with good principles, subject them to the disapproval of God, Christ and all in harmony with it, to Satan's mitigation, to the death sentence, and to many incidental tribulations; and make it hard for them to arise from their fallen condition. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the pity of Charity toward the world of mankind unto the Father's glory. Out of delight in good principles from such love in appreciation and sympathy I will take pleasure in laying down my life unto death for God's plan, that among other reasons the world of mankind may now have the blessing of a testimony with respect to sin, righteousness and the coming Judgment-Kingdom, and by and by, the blessing of Restitution. I am determined to persevere in this course and to act in harmony with it; and thus develop and practice the sacrifice of Charity toward the world of mankind unto the Father's glory.

The exercise for developing and practicing Brotherly Love and Charity is a mixed one; it is one for developing and practicing these qualities toward the world of mankind except that wherever the words "the world of mankind" occur the words "my enemies" are to be substituted for them. Therefore, there will be no need to give the exercise here, as it would be a mere repetition except in the particular orders of practice, and these are of a class, namely, as a separate drill, in order that we may learn to love each class separately. It will be found most fruitful, if in drilling on Brotherly Love and Charity toward the brethren, the world of mankind and our enemies, we set our affections and practice them toward three classes, varying these individuals each time the drills are taken.

E. FIFTH EXERCISE: HYMN, VOW, PRAYER (MORNING WORSHIP).

In a Daily Exercise in Christlike worship properly has a part. We commend as this exercise for the morning worship the use of the service as it is conducted at Bethel, wherever this can be done compatibly with a sound mind. In some families this would for obvious reasons be unwise. But where both husband and wife are in the Truth, or in sympathy therewith, it would be well so to do. The Bethel worship is conducted as follows: After the family assembles in the name of the Lord Jesus, and the Lord's Prayer is said, then the Vow by one of the members of the family. This service is then concluded by prayer for the divine blessing upon the earthly and heavenly food (the manna study taken up through questions and answers during the breakfast) about to be received. At the end of the meal a short prayer of thanksgiving for the blessings received is offered. Wherever the circumstances of one's family permit we heartily commend this order of morning worship as highly edifying, when devoutly participated in. Where circumstances do not permit this, the following is suggested. In as much privacy as is necessary let the Bethel service be conducted, and then the Vow and Prayer offered, ending with the Lord's Prayer; then let the manna text and comment be read and contemplated as circumstances will permit.

F. SIXTH EXERCISE: FAITH.

The following exercise in two parts, one for drilling in the general matters of faith and the other for drilling in the special features of faith along the lines of our personal relationship to God in Christ. It is this true of the second part. Slowly, thoughtfully and heartily let the following at some convenient time during the day be taken: I am fully persuaded of the existence of but one Supreme Being, Jehovah, Who has revealed Himself through His inspired writings, the Holy Scriptures. I am fully persuaded that He is perfect, invisible and reliable in His attributes of being (of which the chief are: Eternity, Self-existence, Personality, Spirituality, Immortality, Self-Sufficiency, Supremacy, Immutability, Unity, Omnipotence, Omniscience and Omnipresence), in His attributes of character (of which the chief are Wisdom, Power, Justice and Love), (each perfect in itself, and all perfect in their blending with one another, in their dominating all other attributes of His character in such blending, and in their crystallization in these and in all other features of character), in His Word (which reveals His character, and conveys all Biblical passages, with all Biblical doctrines, with the character of God, with the ransom of Christ, with the facts of experience and with the attainment of its objects), and in His works (of Creation, Providence, Redemption, Instruction, Justification, Sanctification and Deification). I am fully persuaded of the existence of one supreme viceroy of God, Jesus Christ, God's only begotten Son (Who, as God's first and only direct creation, existed as the Logos) (a spirit who was in nature lower than the Divine, and as such made all things in the universe), (Who now is as the human one in the flesh), (the(self) Christ, (as an individual), (in the fullness of time) (emptied Himself of His spirit nature and glory, and) (became a perfect human being) (sinlessly conceived and born, to give Himself a ransom for Adam and Adam's race by tasting death for every man), (and Who now exists as a spirit being of the Divine Nature) (supreme over all other creatures).
A DAILY EXERCISE IN CHRISTLIKENESS—Bro. Paul S. L. Johnson

I am fully persuaded that He is perfect, lovable and reliable in His attributes of being (of which the chief are: Personality, Spirituality, Immortality, Immutability, Unity, Omnipotence and Omnipresence), in His attributes of character (of which the chief are: Wisdom, Power, Justice and Love), (each perfect in itself, and all perfect in their blending with one another). I am fully persuaded that in all other attributes of His character (in such blending, and in the blending of all other attributes of His character in all other features of character), and in His works (of Creation, Providence, Redemption, Instruction, Justification, Sanctification and Deliverance for the Church, the World and the Holy Angels).

I am fully persuaded that the Holy Spirit is the Divine Energy (operating through all His Works), and the Divine Disposition (operating in God, Christ, the Saints and the holy Angels, and will operate in the restored race).

I am fully persuaded that God by the Logos made man human, and that the consequence of misusing his freedom of will from his perfection into sin, incurring thereby God’s disfavor.

I am fully persuaded that the punishment for man’s sin is death, extinction of the being.

I am fully persuaded that for man’s Deliverance from the condemnation and the effects of the curse Jesus Christ gave His perfect humanity as a ransom, a corresponding price, for Adam and Adam’s race.

I am fully persuaded that during the gospel age God’s purpose for man’s deliverance is a twofold one: First the preaching of the gospel, for time that we may perfectly and completely grasp the righteousness and the coming Judgment Kingdom in the interest of the individuals of all nations who will hear; and second the selection of the Church from among those that hear, preparatory for the Divine Nature and Joint heirship with Jesus for the blessing of all the rest of Adam’s race with the opportunities and helps of Restitution to perfect humanity in a worldwide Paradise during the Millennium.

I am fully persuaded that by virtue of the Ransom, all of Adam’s race who did not previously enjoy the opportunity of gaining the elective salvation, shall in the Millennium be given the opportunity of gaining the salvation of Restitution to human perfection.

I am fully persuaded that the overcoming Church will be granted eternal spiritual life in heaven and the overcoming world will be granted eternal human life on earth as a Paradise, while the rest of the world will be destroyed and annihilated, together with Satan and the impotent fallen angels, and shall be destroyed in the Second death. I am fully persuaded that all these things are true. I am determined to persevere in this faith, and to act in harmony with it, and thus develop and practice the higher graces.

The following, the second part of the exercise for faith, will be found helpful to develop faith from the standpoint of one’s personal relationship toward God in the Sarah Covenant: I believe that my Holy Father in harmony with His oath-bound covenant by the ministry of Jesus is using His Spirit, Word and Providence to enable me to develop Christlikeness. I am fully persuaded that this is true; I am determined to persevere in this faith, and to act in harmony with it; preparing me to gain the Divine Nature. I am fully persuaded that this is true; I am determined to persevere in this faith, and to act in harmony with it; and to be associated with the Father as a son and heir; I am fully persuaded that this is true; I am determined to persevere in this faith, and to act in harmony with it; and to be associated with the Lord Jesus as a brother and joint heir; I am fully persuaded that this is true; I am determined to persevere in this faith, and to act in harmony with it; to be associated with the Lord Jesus as one of his members; (The apostles, prophets, evangelists, pastors, teachers and other faithful brethren of the gospel age, known and unknown to me); (I am fully persuaded that this is true; I am determined to persevere in this faith, and to act in harmony with it; to be associated with the Lord Jesus in his Church as one of His members); (I am fully persuaded that this is true; I am determined to persevere in this faith, and to act in harmony with it; to be associated with the Lord Jesus in his Church as one of His members).
We will not have enough time at our disposal to drill in every one of the twenty lower sentiments, twenty lower primary and twenty secondary graces every day. It is probably best that each of us will practice in two or three of these twenty sets of exercises daily. In taking these together with the preceding drills every affection of our hearts and minds will be exercised and thus will be developed along proper lines. In these drills the higher primary graces act along the "stepping" line of procedure through the four modes of grafted-above. Let the following drills be slowly, thoughtfully and heartily taken.

By my faith, hope, piety, brotherly love and charity I detach my love for a good opinion of myself from my humanity (so that I will not be much concerned to have a good opinion of myself to my new creature, so that will be solicitations of a good opinion of myself as a new creature, not as self-satisfactory but as worthy and reliable for my new creature qualities, talents and attainments). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for a good opinion of my humanity unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for a good opinion of myself to my new creature as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace self-grace and the secondary grace humility unto the Father's glory. By my faith, hope, piety, brotherly love and charity I detach my love for a good opinion of others from fallen men and angels (so that I will not be much concerned for their favor or good opinion). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for the favorable opinion of others to good and heavenly beings, unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for a good opinion of others as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitations of the favorable opinion of good and heavenly beings, unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for the good opinion of others as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace ingratitude to the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for the good opinion of others makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace humility unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for self-defense for a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for my own human existence unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for life to my new creature (so that I will be solicitious to exist as a new creature). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace self-grace, not much concerned for my human existence unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for life makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace humility unto the Father's glory. By my faith, hope, piety, brotherly love and charity I detach my love for aggression from my humanity (so that I will not be much concerned to destroy obstacles to my humanity; nor will I hate and injure its enemies). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for rest for my human body, mind and heart. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace humility unto the Father's glory.
much concerned to destroy obstacles to my humanity, and that does not hate and injure its enemies unto the Father's glory. By my faith, hope, piety, brotherly love and charity I detach my love for possessions from human nourishment (so that I will not be much concerned for human foods and drinks). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous of the new creature's nourishment unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I will use my love for nourishment, for righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace appetiveness unto the Father's glory. By my faith, hope, piety, brotherly love and charity I have such wants that my love for nourishment, for righteousness and holiness is not much concerned for human nourishment through the new creature's nourishment (so that I will be solicitous of the new creature's nourishment). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace contentment and liberty unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for the opposite sex from the opposite human sex (so that I will not be much concerned for the opposite human sex as such). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace modesty unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for the opposite sex from Jesus as the Espoused (so that I will be solicitous to love Jesus as the prospective heavenly Bridegroom). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous of Jesus as the prospective heavenly Bridegroom. By my faith, hope, piety, brotherly love and charity I suppress the efforts that my love for the opposite sex as the Espoused is not much concerned for the opposite sex as such unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for the opposite sex is not much concerned for the opposite sex as such unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for the opposite sex as such is not much concerned for the opposite sex as such unto the Father's glory.
determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for the earthly country and its interests; but will be concerned for its inhabitants. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace patriotism unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for country makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace patriotism unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I will use my love for order as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace patriotism unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I suppress the efforts that my love for order makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace patriotism unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for order makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace patriotism unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I will detach my love for order from the material universe (so that I will not be much concerned for the things of the material universe). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace patriotism unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I will detach my love for order from the material universe (so that I will not be much concerned for the things of the material universe). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace patriotism unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I will detach my love for order from the material universe (so that I will not be much concerned for the things of the material universe). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace patriotism unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I will detach my love for order from the material universe (so that I will not be much concerned for the things of the material universe). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace patriotism unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I will detach my love for order from the material universe (so that I will not be much concerned for the things of the material universe). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace patriotism unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I will detach my love for order from the material universe (so that I will not be much concerned for the things of the material universe). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace patriotism unto the Father's glory.
“A DAILY EXERCISE IN CHRISTLIKENESS”—BRO. PAUL S. L. JOHNSON

Harmony with it; and then develop and practice the secondary grace feelingliness unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for my calling from my earthly calling (so that I will not be much concerned for my earthly employment, business or profession). I am determined to persevere in this course of life; and thus develop and practice the spirit that is not much concerned for my earthly calling unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for my calling to the heavenly calling (so that I will be more concern to myself with God and to meditate on God's Word, to pray according to God's Word, to develop character according to God's Word and to endure evil from loyalty to God's Word). I am determined to persevere in this course of life, and thus develop and practice the spirit that is solicitous of the heavenly callings unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for my calling as a servant of righteousness and holiness. I am determined to persevere in this course of life, and thus develop and practice the primary grace vocationality unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for my calling makes to control me. I am determined to persevere in this course of life, and then develop and practice the secondary grace vocationality unto the Father's glory.

I. NINTH EXERCISE: TRUTH STUDY.

Truth study can hardly be called an exercise in the sense of a drill; nevertheless, it is a part of exercising Christlike-ness, as is introduced in No. 9, and it is given on this head in this lecture. However, some suggestions will be offered. The exercises foregoing will give us quite a course in truth study as we take them; for the main features of God's word are incorporated into these drills, but more of an exercise in the study of the Scriptures. For the justified, as Levites, a reading of the Bible in this manner, by a method of emphasizing its more simple parts, is recommended as helpful for a surface knowledge of the Scriptures; but for the consecrated as priests, this is not recommended, but rather a study of the deep things of the Word. And how this chapter reads is the basis of the two studies of Romans 8, 30 to 35; 1 Cor. 12, 28 to 30; Eph. 4, 11 to 16. These are our own abundant proverbs. In the word, especially in Pastor Russell's writings, which in the writer's judgment are incomparably superior to those of any other uninspired writers. Some of his collaborators have also furnished more of an exercise in the study of the Scriptures. But in the Scripture Studies, Booklets, Towers and Sermons from his pen, the books are recommended for the study of the Lord's people. In the six volumes of the "Studies" and in Tabernacle Shadows there are slightly over 3000 pages of reading matter. These can be safely read over a year by reading on an average eight pages on the week days and ten pages on the Sunday. These are the Sunday school year. Less reading than this would be required, if in the books that are being studied as the regular Bereans and other Study Lessons of the classes, no reading, apart from preparation for the Lesson, is done during the year or years of their study in the classes. The Lesson studies may be read during the week of their appearance. The Tower will yield more profit if, instead of its being read at one sitting as soon as it comes to hand, it is read slowly and thoughtfully, especially in its didactic articles, at intervals during the half month. A study of one of the books of the Bible the comments in the Berean Students Bible will be found very helpful and the study of chapters, especially in the New Testament, where the majority of the verses are treated in these comments will prove a great blessing. After this reading is finished there is no opportunity for service at hand, "The Great Pyramid's Passages" and Convention Reports may be profitably read. During breakfast, if circumstances make it edifying, the Daily Manna text for the day carefully studied by questions and answers will be better available. But questions, of course, can with blessing be discussed at the other meal accordingly to the beautiful and helpful custom at the meals in the Bethel dining room. Of course in our social intercourse with one another in and apart from meetings Biblical matters will furnish the topics for interchange of thought among us as saints.

J. TENTH EXERCISE: SELF-EXAMINATION.

Self-examination along the lines of the day's conduct as to its contents, motives and manner for an average of ten minutes a day, preferably at its close, belongs to a Daily Exercise in Christlike-ness. A more extended self-examination each Sunday would be advisable for this no drills will be given, the lines and respects along which we are to be conducted will be set forth. We should examine ourselves in the light of the Bible along the lines of the seven steps of the Christian life (Deadness to Self and the World, Alliance to God, Meditation on His Word, Watchfulness, Prayer, Spreading His Word, Developing Character, Enduring Evil for His Word) as to the motives and manner of our conduct with respect to these seven steps whether they have been of commission, omission or transgression. Let us illustrate this with the step, Spreading God's Word. Let us ask ourselves, "Have I spread God's Word this week or omitted it? What were my motives in doing or omitting it? Good, bad or indifferent? In what manner did I do or omit it? Good, bad or indifferent? Did I transgress it or spread error or purely earthly knowledge? What were the steps and manner? Thus we should proceed with the steps of the week as related to all seven of the steps of the Christian life. As we note omissions and transgressions let us note what it was, what prompted it, and how it was carried out would be preferable for the daily self-examination.

K. ELEVENTH EXERCISE: HYMN, OR POEM, AND PRAYER (NIGHT WORSHIP).

For this daily exercise in Christlike-ness, for obvious reasons, no form for drilling will be given. A hymn appropriate to the day's experiences from the Hymns of Dawn may be sung; or poem appropriate to the day's experiences from the Poems of Dawn may be read. The prayer should varyingly express invocation, praise, thanksgiving, confession, petition, consecration and ascension. It may be profitably concluded with the Lord's Prayer.

L. TWELFTH EXERCISE: MY NIGHT RESOLUTION.

Let the following exercise be slowly, thoughtfully and heartily taken. It is not suggested as a law or a bondage; but as a suitable resolution that one may profitably take as his latest thought at night: "Dear Heavenly Father, mindful of my faithfulness to Thy promise, grace to help in every time of need through Jesus Christ my Lord, I promise Thee that I will more carefully, if possible, than today, seek to remain dead to myself, and alive to Thee; to meditate upon Thy Word, to seek to conform to it, to pray according to Thy Word, to develop character according to Thy Word; and to endure evil from loyalty to Thy Word, Amen.

CONCLUDING THOUGHTS.

Let not the number nor length of these exercises frighten the one from attempting to use them. Let him remember that for the most part there is no necessity for using them without using much more than an extra half hour daily, if, as indicated above, we use the time that can be easily 'redeemed.' This remark applies, of course, to those exercises in this "Daily Exercise in Christlike-ness" that the Truth people have not hitherto been doing daily. Let us not try to learn all or a large number of these exercises at once. If we do, we will become discouraged and give them up. Rather let us use all the time necessary to learn first the Morning Resolution; and after we know it so well that it becomes our thoughts, and we can fasten our thoughts and hearts on its thoughts, and then learn that part of the second exercise which pertains to drilling in piety toward God; and only after this is learned so well, that we do not need to think of its words, but are able to think of them where it is possible, that we are ready to learn that part of the third exercise which pertains to drilling in charity toward God. And in similar manner, let us proceed with the following exercises, until they are all learned, and can be recited with the head and mind fixed on their thoughts. Let us likewise remember that for a long time, unless we are gifted with some of quick and retentive memories, we should confine our memorizing to the first form of these exercises, i.e., those parts of the exercises which are not enclosed in parentheses. Then when one feels that he is ready, let him proceed as described above to learn the second form, i.e., those parts enclosed in the single parentheses added to the first form. Very few people will have the time or inclination to learn and drill
the third form, i.e., those parts enclosed in the double parentheses added to the second form; in other words, everything in the exercises. This third form, if not used, may from time to time be read; for it makes clearer the thoughts of the other forms. Ultimately in the case of such suggested exercises each one will have to do what he thinks is the Lord's will for him, as to whether he should drill in these exercises or not; and, if so, how much and how often, etc. The writer simply offers these exercises and hints as helps, knowing from experience their great value. May the dear Lord use them or leave them unused in each case as seems best for His glory and their good.

Since the publication of the Convention Reports of 1912, in which there appeared ten lectures on Methods for the Development of a Christlike Character from the pen of the writer, it has been his privilege with this one to add three more lectures to his series, one in the 1914 Reports on Our Procedure in Developing a Christlike Character, and one in the first of the 1915 Reports on Crystallization of a Christlike Character. Not a few of the friends have taken these twelve lectures out of the Reports and have bound them under one cover for convenience of reference. In view of this and of the added materials in these three lectures, the thirteen lectures should have another title and a somewhat different order. For the new title the following is suggested:

CHRISTLIKENESS IN THEORY AND PRACTICE, and for the change in order it is suggested that the lecture on Our Procedure in Developing a Christlike Character be made to follow the first lecture, and would thus be the second of the series. The writer regards the lecture on Our Procedure, etc., as the most important, though most difficult, one of the entire series. This present lecture ought to be placed before the one entitled Strengthening the Weak by Support of the Strong Graces, and would therefore be according to the new order the eighth lecture of the series; while the lecture on Crystallization of a Christlike Character should be the last, i.e., the thirteenth of the series. In the titles of the lectures, to conform them to the new title of the entire series, the word Christlikeness should be substituted for the expressions, a Christlike character, a Christian character, etc.

This series of lectures on Christlikeness in Theory and Practice is finished. The writer is preparing another series of lectures, i.e., on the graces, hoping, D. V., to treat all of them in some detail; and D. V., to give them to the dear brethren through the Convention Reports from time to time. He asks the brethren for their prayers that, if it be the Lord's will that he do this work, the Giver of every good gift and every perfect gift may bless his heart and mind with the necessary knowledge and grace to do it to the Lord's glory and His people's profit. Amen.

All who have studied the discourses of

Bro. Paul S. L. Johnson

in this Report, will also want to study his discourses on

“Character Building,”

—and—

“Crystallization of Christ-like Character,”

in the 1912 and 1915 Reports. The 1912 Report especially is needful in connection with this 1915 Supplement Report.

While they last, we will mail to any address:

1912 Souvenir Convention Reports, each..........$ .35
1915 Souvenir Convention Reports, each........ 1.10